OF CHRISTIAN RELIGION:

Delivered by ZACHARIAS VASINVS in his Lectures upon the Catechifme, authorifedby the noble Prince FREDERICES throughout his Dominions

herein are debated and relieved the Questions of what forcer points of moment, which have beene, or are controversed in Divinity.

best Latine Editions, together with some supplies of ments one of in Discourses of Devinity, and make are of fundry saults as impected tooss, which are as yet remaining in the left certeded Latine.



AT OXFOR D,

medby Ioseph Barnes, and are to bro falless

Paules-Churchyard at the figure of the Tygres

head. 1589.



A TABLE OF THE GOMMON PLAces, and principall questions, handled in this

fumme of Christian Religion.

Threefolde redee, ne three A pare of the fludie of Divini-Of a Casechifine , or casechifing What a Catechilme is. In the Primitive Church two forts of Catechumenes. Catechifing, as the Doctrine of Raperime, and of laving an of hands ever bath bin vice in the Church& the reasons why till it ought. O(shehely Seriocures : ... Two opinions of religion, but one alone true. What the holy (cripture teacheth, or how Christian religion is devi-66.7 True religion oughs to be differned from others, & why. The differece of the true doctrine of the Scripture fro others. 9 The difference of true Doctrine from Philosophy. Certaine notes, whereby the true Church is diffinguifhed from ? thers. Whence it may appeare that this reigion was once delivered TOW a man commett on the I knowledge of his milery. 38 Of Same. Whether fin be par whence it appeareth to be in vo. What fin is How many kindes of finne there Of Original frant.

Whether there be Original fin. 65

dren be derived from the fonles of

What Originall fin is. Whether the foules of the chil-

the Parents.

THEFREAMBLE NOU 20 SHEET WOLLD from God, which is contained intheiscopruce The authoritie of the Scriptures doth not desend of the Church with sealous for proute, & sunweres to the contrary obicdions, 19-314445-1617 18 Realons for proofe of the cereainty to trueth of the holy scripruces. VIII THE WILLTON, 20.28 The difference betweene alle prophofies of the heathen, & them contained in the bolie Scrip-The spring of Christ a sufficient witnesse of his Dodrine 25 No doctring befides the holy fcrip rure, is to be received into the Church, and the reasons why, with auniweres to the contrary obiedibps, 27.24.24.30.31.32. The objerying of the Lords date left arbitrary to the church. 34 How controvers and doubtfull places are to be decided. . . 44 Of the pros comfort of the godie. The waig to actaine to this comforrand the pares thereof, 53 Why the knowlege of our milery, delivery, & shankefulnes, is necellary to this cofert 5:054.55 THE FIRST PART, OF THE MISERIE OF MAN. What Actuall finne is. Raigning finne. Sin not raigning, or veniall. 76 Sinne against the conscience, and not against the conscience. 84 Sinne pardonable, and ynpardonable. Sinne of it felfe , and Sinne by an accident. The works of the regenerate and vnregenerate differ feven manner of water.

What are the causes of fin

PPPA

What are the el chi of fin.

113

| AND MOMMON | A TABLE OF TENS |
|---|-------------------------------------|
| Of the tredition of them. | finge |
| What man was created of god. | Offerwal. |
| | The confes of divers controverfies |
| For what man was created 133. | Of the word bberts 134 |
| What the image of God in man is | What is the liberty of will. 116 |
| 121 12122 | What is like, or common, & what |
| How fatre forth the image of god | is different in the liberty of wil, |
| was loft & how far it remateeth | which is in god, in Angels, & men, |
| e. 10 years : 1 1 2 3/826 | 139 |
| How it is sepalred in vs. 127 | Whether there bee any liberty in |
| How the image of god is in chrish | vs, & what it is. |
| & how in vs. | There are foure degrees of freewil |
| Of the first same, | 153 |
| What that first fin of Adam & Eue | Of evils of paint ment. |
| What were the causes of the first | Of the evils of punishment. 185 |
| inne. | Howe many kindes of afflictions |
| What we breffedes of the first | What bethe carfes of them. 190 |
| : Gn.ond Bell d airon #31 | Whatage the comforts that areto |
| Why god permitted the fuft | be opposed against them. 193 |
| | ART, OF MANS |
| | ERTE |
| T X 7 Hat mas delivery is. 715 | hant. 141 |
| What mas delivery in 115 Whether lany delivery | In whar the old & new covenat a- |
| might be wrought after the fal | gree,& in what they differ. 343 |
| *1 316 . 311 C | Of the Goffel |
| Whether delivery be necessary & | What the gospelis. 345 |
| certaine, 119 | Whether the gospell hath bin al- |
| Witarm aimer of delivery this 'r. | How the gofpel different from the |
| By what means mas delivery may | 1.2W. 119 |
| be wrought 211 | What are the proper effetts of the |
| Ordin Mediater. | Goipel 25 |
| What a Mediatour is. 2235 | Whence the truth & certainty of |
| For what cause a Mediatouris ne | the golpel may appeare, 353 |
| ceffary, 116 | O fanh. |
| What is the office of a Mediatout. | The necessity of the true doctione |
| 0. "HELEDA 30 " 15 34 11 34 11 333 | of faith. |
| What manner of Mediatour ours | What tanh'is ingeneral, 155 |
| ought to be | What are the kinds of faith 1,6 |
| Who w & may be that Madiator. | How those kinds differ. 2,9 |
| Thareher in burone mediator. 139 | Howe faith & hope differ & agree |
| Of the coverage | What are the causes of faith. 163 |
| What a covenantis, 279 | What are the effects of faith. 264 |
| How a covenant may be made be- | Voto whom faith is given. 25 |
| tween god & men. 241 | Conclutions comprising the furn |
| Mpetper there be but one cove. | ofton: |
| A 61 (1) | |
| | |

| 7 | be 2 |
|---|-------|
| Of the Creede, or Symbole of the | |
| A poffes, | |
| 11 hat a Symbole is. | 71 |
| What are the parts of the Apo | tto |
| licke Symboles The first part of the Creeds of god | 271 |
| Faster, Creatour. | |
| The fense & meaning of the wo | rds |
| I beleeve in g. d the father | Al- |
| | 276 |
| Whether there be a god. | 177 |
| | 184 |
| An explication of the defeript | |
| of god delivered by the chur | |
| | 87 |
| Whence it may appear that to is but one god, | 315 |
| What their words effence, Per | |
| & trinity betoké & fignifie. | 316 |
| VVhat difference between eff | |
| Whether thele names are to | 110 |
| | 374 |
| How many perlos there be of | the |
| Divinity or gadhead. | 195 |
| | |
| head are deleguished. Wherfore this doctrin isto beh | 614 |
| & maintained in the church. | 119 |
| Of Creation. | |
| Whether the world was crea | ted |
| 44 | 53,3 |
| For what cause god created to | 139 |
| | 143 |
| Of Angels. | 7 |
| What good Angels are. | 143 |
| | 31 |
| Errors concerning godsprovide | ice |
| 193 | 155 . |
| VVherberthere be any provide | |
| of God. What the providence of god | 58 |
| | 61 |
| A confutatio of certain Sophifm | nes. |
| or cavils, which are wont to be | do |

seded against the providence of

god, mooving & governing al, and every particular, whether good cr had great or imal, most justly. 370 Why the knowlege of this doctrin concerning gods providence is ne ceffary. The fecond part of the creade, of god the VV hat is fignified by the word Is-From what evils he faveth vs. 401 How he (aveth. . VVhom he faverh Of Che What is fignified by the name of Christ VVhat christs vuction or annointing is. What his prophetical fundid, 414 VVhat his Friellhood. 416 VVhat haddingdome. 418 Of the commune of the faithful in Chraft. What the Annointing of Christians is. In what fenfe chriftians are called Prophets. What is the Prieffood of chrifti-What is the kingdome of christi-Of Christibe Some of god flow many water men are called How chrift is the fon of god. Why chrift is called the only begotte & first begotte foof god 431 Of Chrafts Davidity. The fon of god is a sublittent in he felleboin of the virgin, & before the fielh. The los of god chrift, is a perlop really diffinel from the father, and the holy ghoft. The word is equal & confubritional with the Father. Otherrules wherby the obiection of the Arians are diffolied.

| Inel | able. |
|--|---|
| Theprincipal argumers against the | How chrift rofe. 727 |
| Divinity of the Sonne & the Holy | For what cause he rofe. 538 |
| Ghoft, with the answeres voto the | What are the truits of christs refus |
| 470 | rection. 531 |
| Of Christ our Lord. | Of Christs afcorfion mes beaven. |
| In what tente christ is called lord, | Whither chrift alcended. 535 |
| 475 | How, & wherefore christ ascended |
| For what causes he is our lord. 476 | into heaven. 536.543 |
| Of chafts coception by the bolie | What is the difference betweene |
| ghoft,& birth of the Virgin Mary. | Christs ascention & ours. 543 |
| grioti, a out in or the vagar | What are the fruits of christs alce |
| Thecommon place of the two matures | |
| an Chrift. | fin. 543 Of Christs fitting at the right hand of |
| Whether there be two natures in | God |
| Christ our Mediator. 481 | What the right hande of god fig- |
| Christ our Mediators | |
| Whether chritt bee one person or | |
| | What is to fit at gods right hande |
| What maner of vnion this is of the | 540 |
| two natures in chrift,& how made | Whether chrift did alwaies fit at |
| 489 | the right hand of god. 549 |
| A rule to bee observed touching | What are the fruits of christ fitting |
| the proprieties of both natures in | at the right had of the father. 551 |
| Christ 494 | Of Christs comming to sudgement. |
| A rule to be observed touching the | Whether there shal be any judge- |
| proprieties of christ the Mediator. | ment, 553 |
| 503 | What the last judgement is. 554 |
| Why itwas necessary, that two na | Who shal judge. 556 |
| eures (hold be vnited in the perio | Whence and whither christ shall |
| or fublities of the fon of god. 507 | come. 557 |
| Ofchrifts hamiliarion, that a , of his | Howe chrift shall come to judge- |
| pallion. | ment. 558 |
| What chrift luttered. | Whom chrift shalindge. 558 |
| According to which nature christ | What shal be the tentence & ex- |
| | ecution. 559 |
| The causes impellet, or motives of | For what cause that judgement |
| christs Passion . 514 | shalbe 560 |
| The final causes or ends of his Pas | When it shalbe. 560 |
| | Wherfore god would have vs cer- |
| non. Of Christs death. | tain of the laft judgement, 561 |
| Of Corats are here | For what causes god woulde not |
| How christ is faide to have beene | haue vs certain of the time of indg |
| dead. | ment. 561 |
| Whether it was requifite & necel- | For what cause god differreth that |
| fary that chrift should die. 519 | |
| The fruit of chulls death 320 | whether the last judgment be to |
| Stis burial. | be wished for. 563 |
| His descention into hel. 523 | The shard part of the Creeds of the bo- |
| Of (brifts glor fication, that is, of be | to shall the Conflict |
| Refuredion. | by ghaft the fanctifer. |
| Whether christ role againe. 537 | What the nac spuit signifieth. 563 |
| | , уудо |

The Table.

Who and what the holy shoft is. What the office of the holy ghoft 569 Of whom the holy ghoft is given, & wherfore. To who the holv ghoft is give. 574 How he is give & received. How he is given, reteined, 576 Whether & howe the holy ghoft may be loft. Wherfore the holy ghoft is neces-How we may know that the holy ghost dwelleth in vs. 578 Of the Church What the church is, How many waies the church is ta What are the tokens & marks of the church. Why the church is called Holy, & Catholicke. 584 In what the church different from the common weal Whence arifeth the difference of the Church from the reft of ma kinde. 188 Whether any one may bee laved ont of the church. O Predeftinasion Whether there be predestination 187 What Predestination 18. 593 What are the causes of predestination or election, and of Reprobation, 523 What are the effects of predelti-Whether Predeft ination bee vnchangeable. How far forth predettination, Fle ction & Reprobation are known Voto VS. Whether the elect be alwaies, me bers of the church, and the repro bate never, Whether the electmay fall from the church and the reprobate a-

bide al waies in the church go? What is the vie of this definite. Of the communion of Saints, 199 Of the remaffing of fint. What remission of fins is. COL Who givesh remission of finnes, For what remission of fins is gran-Whether remission of finnes agre eth with gods fullice. 508 Whether remission of fins be free ly given. To whom remiffion of fins is given and how. 604.605 Of the Refurrettion of the Reih. What the Refurrection is, 605 The errors concerning the Returrection. Whence it may appeare that the Refurrection shall certainly be. For what end the Rufuredio fhal By whom the Refurrection shalbe How the Refurrection shalbe. 609 When the Refurrection shalbe. What bodies shal rife. Whether the foul be immortal. 611 Of everlafting life. What everlafting life is. 613 Who giveth everlatting To whom everlafting life is given For what cause ever afting life is When and how everlasting life is even vitto Vs. Whether we ca be affored in this

life of everlaft up life. 623
Of Infliferation.
What inflice or right confires is in generall & howe manifold it is, 624,635

The Table.

| able, |
|-----------------------------------|
| the words of the inflitution of |
| Baptifme. 666 |
| What are the formes and maners |
| of peaking of baptilme. 669 |
| Who are to be baptized. 670 |
| Certaine obiections against the |
| baptime of Infantes refuted. |
| What is the right and lawfull vie |
| of Baprilme. 674 |
| In place whereof Baptifine fuecee |
| ded. 675 |
| How bapuisme agreeth with cir- |
| cumcifion,& wherin it differeth |
| from it. 676 |
| Certaine conclusions of baptilme. |
| 676 |
| Of Cucumcifum. |
| What circumcifion 15. 679 |
| What are the ends of circumcili- |
| on. 680 |
| Why circumcifion is abolished. |
| 630 |
| Why Christwas circumcifed. 681 |
| Of sie Lords Supper. |
| What the supper of the Lorde is, |
| 631 |
| What are the ends of the Lordes |
| Supper. 633 |
| What the Supper differeth from |
| Baptilme. 685 |
| What is the fenfe or meaning of |
| the inflication of the Lords fup |
| per |
| Against the Transubstantiation of |
| the Papifts. 6,8 |
| A refutation of objections framed |
| to confirme transubstantiation. |
| 649 |
| What is the difference betweene |
| the Lordes supper and the Po- |
| pilh Maffe. 703 |
| What is the right and lawfull vie |
| of the supper. 708 |
| What the wicked receive in the |
| Lords supper. 709 |
| Who ought to approch to the |
| Lords supper. 710 |
| VVho ought to bee admitted to |
| |

the Lordes Supper. Certaine conclutions of the Supper.

The first appendix or addition vnto the former treatife of thefup per, containing certaine principal argumentes of the Confub. Stantiaries against the fincere doct ine of the Lords supper,& the Sacramentaries, as they cal them:together with a refutatio. on of them.

Certaine argumentes of the Confubitantiaries, whereby they go about to overthrow the doctrin of the Lordes supper, together with the refutation of the, 718 The flufes of the Confubitiontiaries, whereby they go about to elude and shifte off certaine of our objections, not all, for moe are objected again't them. 734

Certaine reason, wherev it is proved that the body of Christis not pre ent, either In, or Vnder, or At the bread of the Lordes Supper, neither is corporally ea ten Vnder, With, In, or At the

The fecond Appendix or additio,

by the opinion of the Vbi quitaries is refelled, and the truth of found doctrine confirmed, 736

The general pointes wherein the Churches which professe the golpel, agree, or dilagree in the controversie concerning the Lords Supper.

Of the nower of the beies of the kingdome of Heaven , and of Excess.

Minication. What the power is of the keier gi ven vnto the church. Vinto who the power of the keies

is committed Why the power of the keies is ne cellary.

How the power of the keies differeth from civil power. 747 . Wharorder ought to be observed

in exercifing the power of the keics. Certain arguments affoiled, wher

by some hane enderored to abolish excammunication, 743

Why we are to doe good woorks:

Whether good works mente any thing before God.

Of the law of Gad, or, Of the Decabes

What the Lawe is in generall 779 What are the parts of the Lawe,

THE THIRD PART, OF MANS THANKEFULNES

C Of Canvertion. Tilat convertion is. In what the convertion of the godly differeth from the repentaunce of the wicked. 764 What are the parts of conversion.

765 What are the causes of conversi-

What are the effects of converfi-768

Of good worker. What good works are. 768 How good works may be don.770 be perfectly good.

Whether the works of the Saints 771 How our works, though not perfealy good, please god

In what the Lawe differeth from the gospel, How far the Lawe is abrogated

What the vie of the law is.

Howe the Decalogue is divided.

What is the substance and meaning of the decalogue, & of every commandemet thereof. Bog

Certaine

The Table.

| | aoir. |
|--|------------------------------------|
| Certaine conclusions of the deca- | fters |
| logue. Sos | For what end and purpole the mi- |
| The first commaundement 810 | niftery was inflienced. 637 |
| The fecond commaundement 812 | Vnto whom the ministery is to be |
| Of Images. | |
| | |
| How far images may bee allowed to be made. 827 | What are the dueties and fun- |
| to be made. | ctions of ministers. 833 |
| Why Images are to be abolifhed | The fife commandement, 288 |
| in the churches of chrittias-827 | The fixte commaundement. 898 |
| How they are to be abolithed.838 | The leventh commandement.905 |
| Certain objections of the papifts | Of Mariage. |
| in defence of Images. 829 | What mariage is. 909 |
| Offuperftimon. 8;1.8; 1.8; | What are the causes of mariage. |
| Of Traditions. 8348:5 | CIO |
| The third commandement, 843 | Whether mariage bee a thing in. |
| Of an oath, or fivegring. | different, oro |
| What an oathis. 845 | What are the dueties of maried |
| By whom we maft tweare, 846 | perfons. 911 |
| Of what things we are to weare. | The Eight commaundement, 211 |
| 847 | The Ninth commandement. 917 |
| Whether al othes are to kepr.848 | The Tenth commaundementers |
| Whether a chriffian may take's | |
| right and lawful oath. 850 | |
| The obiections of the Papifts pray | |
| The objections of the raphts pray | Of Praier. |
| ing voto Saintes departed. 860 | What praieris, and howe many |
| The fourth commaundement 869 | forts of praier there are. 926 |
| Of the fabboth. | Why praier is necessary. 927 |
| How manifeld the fabbothi 4874 | Wharts required to true praier. |
| The canfes forwhich the fabboth | 918 |
| daie was inflituted. 879 | What as the forme of praier by |
| Howe the abboth is landified or | Chrift pretcribed. 933 |
| kept hely, and how broken or prophaned. 876, 880 | The proeme of the lords praieres |
| prophaned. 876.880 | The first petition. 046 |
| How the labboth belongeth voto | The fecond perition 930 |
| Vs. 883 | What, and how manifold the king |
| Obiections against the abroga- | domofgadis. 919.941 |
| ring of the ceremonial fabboth | Who is King, and who Subjects in |
| 88; | Gods Kingdome. 943 |
| Of Ceremonies. | The Lawes, benefits, and bleffings |
| What ceremonies are. 885 | |
| How the ceremonial lawes differ | Who are the enemies and foetpf |
| from the moral. | |
| | Inwhat place is is a desirio |
| Howemany fortes of ceremonies | Inwhat place it is administred.943 |
| | The time of duraunce of this king- |
| Whether the church may ordain | dome. 543 |
| ceiemonles 395 | How this kingdome commeth, & |
| Of the Manifterse. | why wee are to delire the com- |
| What the miniftary is. 88: | |
| What are the degrees of Mini- | The third perition 944 |
| A STATE OF THE PARTY OF THE PAR | What |
| Comment. | |

The Table.

What we defire therein, Wherefore wee defire that gods wil be done and of whome it is done in heaven. 945 The fourth petition, 948 Why wee are to defire corporall bleffings. 949 How they are to bee defired 950 Why Christ comprised them vader the name of bread. Wherefore Chrift calleth it, Our Bread, alfo, Daily bread, and addeth, This Day. 951-953 Whetherit be lawful to defire ri-Whether it be lawful to put vp amy thing for heercatter.

The fift petition.

What Christ calleth Debres, and what Remission of finnes, 25.

Why we are to defire remission of finnes, and howe they are re mitted vator vs.

156-957

The first petition, what Temperation is.

159-952

What is, to lead into Temperation is.

159-953

What is, To deliver vs. from evill.

159-963

Why this petition is necessaries.

159-963

The Conclusion of the Lydes praises.

FINIS.

Amen.



23842 H362 Yuc Ex

TO THE RIGHT HONO-

RABLE, HENRIE EARLE OF PEN-BROOKE, LORDE HARBERT OF CARDIFF, MARMION, AND S. QVIN.

TIME, KNIGHT OF THE MOST NOTLE ONDER OF THE GARTER, and Lorde Preface, with encrease Grace and peace, with encrease



Fin this time of tro
ble, & disorderlie age of
the woorlde, it may not
seeme, right Honourable, over-great boldnesse
in me to presse your Honor with these my labers,
who are already over-

pressed with your own, which with continual & vncessant care & watchfulnes you vndertake for the quiet and repose of this our church & Countrie. I shall humbly craue of your Honour to lend a favourable eie vnto this litle worke. & to reach your hand of approbatio vnto it, that so being seed with your honorable protectio & coutenace it may the more securely & freely put it selfe in the view, & bear the face & coutenace of others. The reasons & causes which have induced me to presume thus far, are such as I make no doubt, but your Honor most ready & easte in yeelding your assent. For, were it that your auncient savor and

946411

The Epistle dedicatorie.

good wilmanifoldly extended to my father, who long fince departed this mortality, had not at all ffreiched to me his fon, but had with him alone both lived & died. Yet might not I, without fome skar of impiety, commit that ever the memory of that fliguld die in me, the profit & pleasure wherof I knew in him to long to live. But feeing it hath further also, as I lately was given to vnderstand, so pleased your Honour, that this happy course of yourfavor should not beginne & end in one, but Thould continue & lineafly ru on: & that the force & vertue therof should passe continuately fro the root vuto the branches: much more blamcable ve rily would bee my filent forgetfulneffe, & doublewould the fault be, wher duty doublely is requifed. In which cofideratios, if I should have made a ny diffruit of your good acceptation, or should any way have with-drawen this smal present, by misdoubting the welcome it shoulde receive at your Honours hands: I might have been most just ly arraigned & condemned of an vadutiful & vagrateful cogitation, being without al either color of excuse, or shadow of pretence to free and acquite me from it. And that especially, seeing the authour, whom I interprete, & the matter which hee conteinerh, are both of that qualitie, as, if I Stoode to waite and expect a firtime, and a worthy person for them, noe time might seeme fitter than this, for which I should referue the, noe per fonne worthier than your felfe, to whom I might present them.

For this being the time, and thefe the evil doies,

wherein

The Epiftle dedicatorie

wherein Saran & the powers of darckneffe habe broken loofe vpon the chole of god, & the brood of Antichrift, hatched long agoe, but never flushe vntil now, have, by the commission of their Dam, taken their flight out of their nefts, in which they roofted for a leafon, & are flowen inflocks abroad into al coasts and countries christian to charme with fweet, but falle notes of heretical nurlodie, the harts of feely people, & the wits even of the Gallants of this world: what greater opportunity and more fit occasio, in respect of these & the like occurrences, could have offered it felfe vnto me, or I have withed, for the bestowing of either my paines on this Booke or this Booke on my deare Councry? Which as it giveth place to no Realme nor Region of the carth in the coftant love & faft embracing of the booke of Books, the Volume of the highest & the bleffed truth of god almighty. fo is it not behind them in being affaulted & fhaken every way, what by the casts & complois of forrainers, what by Divelish practises, conspiracies, & proditions of Domesticals, that fome-way at least it might be thrown down, clogged with a yoke of fervitude, and enthralled into the flavery to the man of fin.

For the better effectuating of which their purpoles, & more cunning and currant bringing the to paffe, how of late yeares, yea & daies, many fugitiue persons of this our country, ordained and sacred by their superiours to this good end, have made their return in swarms vinco vs with outlandish minds & Doctrine, to inspire the people with

3 here-

The Epistle dedicatorie.

herefie & rebellion: none fo far in any courfe of life remooved & cftrainged from publick action, whole eares have not bin moved, & his very here wounded with these tidings . No time of season which they have omitted, no place, no creeke, no corner in this land which they have not fought out, no person from almost the highest potentate to the lowest worm, whom they have not felt, &, except he hath bin too found, fo unded, and wagged, and lifted at too, that they might plant and Supplant, set and vnset, roote in, and roote vp, and D. Allen, al, as one of their old whining Prophets foothly and folemply with teares ful often telleth the Chris pology of flian world, to bring vs home vnto the lap of our mother, bale Charch, of which their lord the Pope is holy father. Wel may he be her father, but then fuch a father doubtles hath he bin vnto her , as is recounted by ancient Hiftories, Aruntius a Romae to have bin ynto his virgin daughter Medullina, with whom in the darck rapt with a pang of drukennes, he committed incest. But were the churh of that remorfe of conscience, and resolute couage in revenging herfelf for this spiritual villany, as was that yirgin, for fuffering that corporal force & ravishment: She would burn within her, inflamed with a fiery zeal of holy indignation, & draw ingout this incelluous Romane, who hath defiled her in the darknes of Idolatry, himfelfe drunken with the cup of fornication, would bring him vnto the altar, even that altar of the I ord, which hee hath made a witnesse of so many his hateful pollu tions, and incells, and there flay him before god,

in his Atheir two Seminaries; & in other his treatifes of like tra gedie. Plucar, in

Parallel.

The Epistle dedicatorie.

for the appealing of his ire & wrath towards her, and for the washing away of this so grievousa

blot, and high reproch of her Virginity.

The which that the poore feduced people of our lande, may bee the better enabled, and more throughly animated to take in hand & put in execution, who now as shaken & shattered reedes are carried & blowen away with every puffe and blaft, every breath and winde of Jesuiticall mouthes: I have, in charitable regard and commifera. tion of their cases most miserable, taken into my hands this learned Abridgemet, comprising in no great roome the very ful body and course of al di vinity & christianity, and opened the hidden trea fures thereof vnto them in their mother-fpeech, that now no longer, after they are once brought to the light and knowledge of their whole duty. what to god, what to their Soveraign, what to every man and their native Country they must per forme)they fuffer themselves to be flocked away by wily merchants, from Christ their Master:neither stand in a mammering, as men rent in funder a part heere, and a part there, a part with Beliall, and a part with Christ, a part with Spaine , and a part with England, a part with the Pope, and a part with Queene Elizabeth:but al may in an ynanimity of confent striue one way, followe one Christ, liue loiallie in their owne Conntrie, vnder their owne bleffedLiege and Ladie, with all prosperity.

Whole person then, in a woorke of so greate moment, & so good importance, might I haue The Epiftle dedicatorie

preferred before, or matched in equal ballarince with your Honor, to whose favor & patronage I. shoulde commend its of whose zeale, wiledome and industry most constitute shewed in this cause of God her maiefty, the church & publike weale of this kingdome, thou adsofthale, who are now living in those Provinces, over which you are pla ced, cannot but yeeld their teftimony to that, the fruit and benefit wherof they live and lowin, and which deserveth not only a present remembrace, but a perpetual registring and recommendation

to al fucceeding ages.

In which most worthie and noble endevours. as it hath pleased god to make and appoint you. chiefe and principal infirmment for the continuance of his Gospell , and for the eternifing of his name & glory here among ft vs: So befeech I him, that it wil please him foro make and appoint you thit and with an enlarged bounty and liberallitie foro encrease the riches of his graces and gifts in you, that you may with ffrength goe forward, co tinue, and never give overinthis holy and honou rable race of your life, and in the glorious quarell of christ and his spoule; vntil whe in the end with out end you may reigne with him in glory.

Your Honorsmoft

humble at commanud

HENRIE PARRIE.

TO THE CHRISTIAN REA-DERS HENRY PARRIE WISHETH GRACE AND PEACETHROUGH 1ESVS CHRIST OVE LORD.

Hereas but a small and short remains of daies is allosted with everie of vita trie the hazard and aveture of this world in (brists holie Asterohandize, (yes forsis years, & the yongest may, the ouldest must depart)! beeing

fubiect to this common case, and most certaine vocertain the ofour life, wenther knowing, if perhaps at this prefent my fraffe franderis never the doors have bir and ain defirous and carneft inchis behalfe, po to bestow at my possible underon's and tabours in this my Lord and Maisters traffque as shat neither I may returne unto him with a. Talent or anaplin , and with al may leave behinde mee fome poor e token and tellimony of my lone and ducty towards him and his bleffed Sponfe, with future pofferity. Which my defire and earnest deliberation strugting and friving forling within mer, outifit had gotten the conquelt of fich frame fall and fear fall motions, wherewith men are wel acquainted, who are at al acquainted with their owne infirmities: I was therby at length drawn to this bold and hardy refolution, as to commit fomething to the prefferend for the eres of them, whose great & Sharp confires Thane over with trembling thought of beretofore, oven now would fire them with al millingnes.

Wherefore also in respect bereof, and of the grenenesse of my age so het the flame and heat of my desire hin slaked and cooled with the water as it were of fear, wher with I shake in mine owne concert: as I have not presumed to draw anie shafte out of mine owne quiver, or to present the world with an untimelie fruit of so young a tree thut rather have made choise of a shaft out of the lords armorie, framed by the hand and shill of the lords worke-man, sitte to make the man blessed who hath his quiver surfers.

If yet in this I have bin prefumpt now if bold if undifcreete, if fool shims brehren for your sakes have I bin so: for your sakes have I bin presumpt now bold, undiscreet, is my hope and trust, that these what soever my paines of labours shal find savor and grace in your sights, and receine good entertainement at your hands; because for you they have bin undertaken, and the gains and commodity, that shal arise thereof (if by the biessed will of God anse shal arise shall redound unto you and yours for ever.

It is a case lamentable, deserving the bowels of al christian pittie and compassion, and able to cause the teares of sorrow to gust out and streame downe the face of a man, who is not frosen too hard in securitie, and in an uncharitable carelesses, when bee shall but list up his eres, and see the wast and desolation of so manie distressed soules, who in so manie places of this our land and country have him, and are daise either pined awaie and consumed to the hone for lacke of gods sustename, the breade of life, the word of god, the onlie preservative of the soultor, through the decentsulpoison of that old Sorceres & Witches children, in setted and baned unrecoverably. Alasse pore soules, sain would they have somewhat to keep life within them:

them: and therfore as familhed and starved creatures, which hiene bin for a space pounded up of pin-folded in a ground of barrennes debarred of al succour and reliefe, whe ever they may light of any thing that may go downe the throat, be it as bitter as gall, and as deadie as porson, they fivallow bitternes as fuger, and licke up death as fweet honie. Andyet, (I rue to (peak it) (uch is the hard hartednes and bruss (be unnasuralne fe of many merciles men, if yet me, who have fo flinted their foreheads, seared & sealed up their minds & consciences in al impietie; as that they have entred as it were into a league and bond with themselves to forget christ, never to know the ma more, never to speak in the name of left mever to feed the flock of lesies, whose soules are eve as great dear to him, as the price they coft him, For had not thefe men swornelike fons of the earth, to possesse the earth for ever, "Of Vale. and to leave heaven, and the herres of heaven, even the tinus the chosen of god, so god himself to look to:it were vncredible, Cardinar, unpossible were it that after somany threats & war nals religi wings fro beave, fo dearth, fo god fo omer fro their foes (graceles abroad, and their frends at home, they foodland yet once; man) abnot once descende into a duetifull consideration of this jured his their heavie treffaffe, and so with a speedie industrie and ecclesiasti assidustie reenter and recover those their for-sakencher on, to bee ges, which a long while have languished of worne awais lifted up for want of pasture, c' lie nowe (the deere Lambes of 10 a tepo. Christ leins fresched on the ground for faintnife, fetch ral Duke. ing their groanes deepe and their pants thuk as readie to dom. Saing their groanes deepe and their pants thick as readie to bellic.En-gue over, and to yeelde uppe the Ghost. OLorde, are need to not thine cies vppon the truth? Thou hall firiken libr.o. thefe men, but they have not forrowed: thou haft ferem 5.3 confumed them, but they have refused to receive. correction

correction: they have made their faces harder that a stone, and have resulted to return. Not the losses of whispportable calamities of Christs people, not the mise-table apostasse, or grievous falling away (we to us therfore) of multitudes of the ignorate of unlettered me from the Apostolike faith and the Church of Christ, not the certain dangers of hazards of their own persons, Wines, Children, of Kinssolkes, (with alwhich rods of his father ty chastissement god bath lately, in his instice tempered with surpassing mercy, visited them) can awake or rouse them out of that dead and deadly slumber, whereby they have as much as in them lieth betraied to the powers and forces of Satan Gods sacred inheritaunce, and laide open the precious slocke of Christ to the mouthes and teeth of Woolues.

But would god the burden of this sinne rested onety on the neckes of these rechlesse persons, whose extreme barbaritie yet in letting, thorough their profane absence, their barmles sheep to drop away by famme of the word, bathraifed a londer crie and clamoure against them in the eares of God, tha any we are able to make by our most inst complaint in the eares of men. Another swarme of Caterpillers there are, the very trash or rifraffe of our nation:who deeming it a more easie life to say service in the church, than doe fervice in the bonfe, and to stand at the altar of god, that to folow the plough of their Master, bane, like men of idle and diffolute qualitie, onely moved thertoin a latie speculatio laid their wicked & facrilege ous hands on the Lords Arke, unrevereily entred, with Shooes and al, into his Temple, taken bis undefiled Testimonies in their defiled mouthes, difgraced, defaced, and diffamed the glorie and maseffic of divine rites and mift .

ries, through their beggarly entring into, and base demes ming them elues in fo high an office Gae not thefe men, trow you, for new miracles to raine out of beaven? As if Christ must needs for their sakes lay the foundation of his Church again, and cal againe from the net, & the receis of custom or other trades of this world, such as be would defeatch abroad for this holie Meffage that fo thefe arti-(ans might be muested with Apostleships, Doctorshippes, and the rooms of Prophets, as ready men after a nightes fleepe, or an houses trance to turn the booke of god, of me nage the keies of Heave. But my friend, be not deceived: avake out of fleepe and dreame no more, Thou art noe Zacits Prophet; thou are an husbandman, and raught to be an heardman from thy youth vp, Get awaie ther fore with speed from the lords bonfe if shou be a cleaver to thy wedge & ax, if a hinde, to thy Masters plong hout meddle not with gods affaires, least he breake out uppon thee, and destroie thee.

But in vain fpend I words to braffe and Ironne : who, though the lord hath helde in his hand for a long time the ful viol of his wrath, and is now wearse with holding it anie longer, and about to poure it out uppon them for this their horrible transgression, yet stag ger they not a white at it, but run on like bungry companions with an eye onlie to the flesh pots, and so sell both themselves and their people for a morfel of bread, and a measse of pottage to the di vel. Shal not I visit for these things, faith the lord? Or shal not my soule be avenged on such a nation lerem. 9 9 as this? Tes doubtles, be, who is able to mufter the clouds andwinds, and to fight with heavenly powers against us, Bul and wil if we leave not of to make fuch havoke of his children, be avenged on vs: he foal raife up the flandard,

and make the trumpet blow, neither shal suffer the sight of the one to passe our eies, nor the sounde of the other to for sake our ears, until destruction come upon destruction, death upon death, plague upon samine, and sworde upon both, to the utter overthrow both of our selves & Country perpetually. Nay rather, O God, if there be any place for mercie, (and why shoulde wee doubte of mercie with thee the god of mercie?) look not upon this drosse sith, wherewith thy holy house hath beene polluted, but sweep them out; but looke, O Lord, with thy tender eye of copassion upo thy seein people (for what have they done?) and stir them up daily for Pastors and Prophets wise and skilful men, whose lippes mate keep knowledge, and whose bands may break unto them the bread of life.

Nowe, that this may have a more mature and happie Successe, I am bumbly to be seech and solicite (if so this my fimple worke come unto their hands) the Reverende fathers of this Land, towhom I acknowlege al dutie & (ub mission in the Lord, and whom with al reverence I solicit in this the Lords canse, that if their autoritie be not able to stretch fo farre as to the throwing out of these dumbe, desfe, and blind watch-men, out of gods tabernacle, into which they have bin shuffled against marie of their Honors wils by those accursed Simoniacal patros, who have fodred and simoned the wals of their houses with the verie bloud of fouleszyet it may ple ife their wifdomes to costraine & compet these where soever they shal find them in anie of their Dioceses, to the reading & diliget studymg of those books which their owne country-men, moved with mere pitty towards them & their flocks, have painfulle delivered unto them in a tongue familiar and com mon to them all.

And

And if it shal feem so good & expedient to their Homours, to adsoine these my labours unto the paines of tra vels of many the servants of God, who have with greate praise endevoured in the like matter on the like respects beretofore: I make no doubt but that out of this shorte, yet ful sum of Christian Religion, God adding his blessing thereunto, they may in short time receive such furni ture and instruction, as they shall save both themselves and others, who both elfe are in case toperish everlasting ly. But of their feete wil walke on in the waie of blindnes, and themselnes refuse to come out of the darkenes of ignorance, into the bright light of gods knowledge: yet will I not faint in hope for Ifrael, but wil looke when yet once againe God himselfe shal smite on rockes, and water shall flowe out of them, that his people in this time of drought mase drinke.

Even so, O God for thy promise sake, and for thy troth of ould plighted in thy beloved some white thy chosen, open the rocke of stone againe, let againe the waters, the living waters of thy word slow out, and let the saving rivers of thy gospel run, and stop not, through aldric places of our Land, that men and Angels mate see the felicity of thy Chosen, and reioice in the gladnes of thy people, of the thank's, and praise and glorse, and honor, with thine

inberitance, unto thy bleffed name for ever.

To the Challian Readers

The same of the same of



A CATECHISME OF CHRISTIAN

RELIGION.

What is thy onely comfort in life and death?



Hat both in foule, & body, whether I live or die b, I . I. Cor. 6.19 am not mine owne, but 1.Thef.s.to. belong wholy vnto my ca.Cor.3+3 most faithfull Lord and Saviour Iefus Chrift: who by his precious bloodde most fullie satisfying for a persus

all my finnes , hath delive- 1 John, 1.7 & red 'me from al the power of the devil, and fo pre- e 1. John 2.3 ferveth me, that without the will of my heavenly floha-6.39. Father, not so much as a haire may fall & from Mat.10.30. my head: yea all things must ferue for my fafety. Luk. 21. 18. Wherefore by his Spirit also he affureth mee of 12 Cor. 1.22 everlasting life, and maketh me ready, and prepa- & 5.5.

red, that henceforth I may live to him. 2 How many things are necessarie for thee to knowe, that thou entoying this comfort, maift line & die happily? 1Lek :4.47.

Three . The first, what is the greatnes of my fin, 1.Co.6. 11. & mifery. The second, how I am delivered from Hom, 8,16, Tit. 3,3,45,45 all finne and miferie. The third, what thankes I owe "vnto God for this deliverie.

" John. 17.3. " Ephel 5.10. 1. Pet, 2. 9. & 3. 10.11, 12. Rom. 6.1 L. 12.13. Mat, 5.16,2 Tim. 1.15.

k Rom.8.34.

m lohn.g.41. Rom. 3.

THE PREAMELE

Thereis a three-fold order, or there are three parts of the Audie of divinitie.

THE first is a Carechericall institution, or briefe summe of L christian doctrine, which is called a Catechisme, & is a briefe explication of the generall pointes of the fame do-Etrine. I his part is necessarie. For both the learned, and vnlearned ought to know the foundation of religion.

The second, a handling of common places, or common places, which contein a larger explication of every point, and of hard quattions, together with their lubdivisions, reasons, &

argumentes.

The third, a diligent medication of the faripture, or holy writ. This is the highest degree, for which we learne all the rest; to wit, that we may come furnished to the reading, understading, and propounding of the hely Scripture. Those former partes are taken out of the Scripture; and againe, common places doe leade vs vnto the Scripture, which is as it were a rule, by which they are directed.

What a Catechifme is.



GAT ECHISME is a briefe doctrine. framed for youth & the ruder fort, con-teining in it the summe of the doctrine of the Lawe & Gospell, or of Christian reli-gion, which being delivered, is required again at the hands of the auditors. It is fo called of a Greek word arrayin, which fig-

nifieth to resoud, or to return a voice back againe Echo-like: because that childre did by mouth make rehearful of those thinges which were asked them, and which they had heard. Carechameni in the primitive church, were those, who learned the catechism: that is to lavisuch as were now of the church, and were instructed in christian Doctrine. Neophysi, or Novices, were those, who were but new come vnto the Church, fo called from two Greeke words, rise and oom, which figuify a new plant. Of the Carechamenes ther were two forts. I Thole, who first being of some yeares, whether of the lewes, or of the Gentils, afterward came vnto Christ, but were notas yet baptifed. Thefe were first instructed in the Catechisme, and afterwardes baptifed, and admitted to the Lordes supper. 2 Those who were borne in the Church: That is, the children of chri-

christians. These efcloones after their birth, as being members of the Church, were baptiled, and after they were growen a little elder, they were instructed, & contrmed by laying on of hands, and fo di miffed out of the companie of the Catechumenes, fo that it was lawfull for the thence-forward to drawe necre vnto the Lordes Supper.

This Cauchifing doctrine hath ever beene in the Church. For in the olde Testament God himselfe in briefe-wife delivered the doctrine of the Lawe & Golpel, the Decaloge & the promifes, as when hee faith, Walke before me , and be thou Gen, 17.1. perfect. Likewife, In thy feed (hal at nations of the earth be bleffed. Gen. 22.18 Now these thinges God would that Abraham & his posteritie thould teach their children, and their whole familie; and therefore this doctrine was framed fit for the capacity of childre, & the ruder fort. In the olde Testament furthermore there were also facrifices, praiers, & other things, in which the youth were instructed. In the new restamet, in the Apofilestime, there was likewife a Catechifing doctrine : as the Hebota author of the Epiftle to the Hebrewes reporteth, Therefore, leaving the doctrine of the beginning of Christ, let us be led forward unto perfection, not laying agains the foundation of repentaccethas is , the beginning of Christian doctrine, which comprehendesh repensance and faith. These full beginnings, or principles of Christian doffrine are called in the same place, the doffrine of baptifmen because they that were of some yeares before they came to chrift, were first instructed, before they were baptiled. It is cal led also the destrine of Living on of hands, because the Casechisme was required at theire hands (that they should be able to anfwere in it on whom hands were laid, that is to fay, of the childre of Christians, who were baptiled in their infancy. The parts of these rudimentes of Christian doctrine, which they cal Carechifme, are the Lawe and the Golbel, orfas it is faid in the place afore named vnto the Hebrews repentance and faith in Christ. Semblably the fathers also write briefe fums of doctrines certaine remnants of which we fee as yet in Popery.

Now is believesh shat the youth be by and by instructed in this doctrine, and doe knowe the foundation. 1. Because of the com- Denta, 7. maundemet of god, Thou fhals sel the voto thy childre. 2 Because we are so corrupted, that, except we be timely informed of the wil of God, hardly, or never we learne to do things ac-

THE PREAMBLE

ceptable vnto God, and scarsly suffer our selues with much adoe to be withdrawen from those errors, which happily we druncke in, in our childhood. Because we are to hold the ·foundation, vpon which we may build, & vnto which we may

4. Because God receiveth not into favour those, who by their

refer those thinges which we read.

judgment cannot discerne betweene thinges honest & disho nelf this is to be vader flood touching those, who are able to receiue instructió] neither doth salvation befal to those, who have understanding, without agrizing and profession of the truth, or without faith & repentance. This is life eternall, that John. 17. 3. shey knowe thee to be the only verie God. And, Faith commeth by hea Rom.10,17, ring. Now no man beleeveth in him, of whom he hath never heard, there must therfore in the Church be delivered such a lumme of Joctrine, of which the ruder and yonger fort also may be capable. 5. Because of order and semelines. For as the Children of the lewes after Circumcifion were instructed in the Lawifoit befeemethys also after baptisme to instruct our little ones in the first principles of Religion. 6 It is necessarie also for the rude and yonger fort that they be severed and discerned from the Heathen. Obiection. But we may have an implicit or confuled faith: Therefore no neede of instruction. Aunswere. No faith is without knowledge : therefore ther is need of instruction. How that they believe in him of whom they have not heard He that beleevesh not in the Sonne, the wrath of God abidesh on him.

Rom.10,14 I ohu, 3. 36.

OF THE HOLY SCRIPTVRE.

E fee all men, who at leastwife ftriue not to cast off al sense of humanitie, to ébrace and professe some opinion of God and his will, as also some manner of worshipping him, partly drawen from nature her felf, and partly by perfuafion receaved: which is it that they cal Religio . Now al-

beit al wil eafily graunt that to be the true Keligion, which hath beene delivered by God himselfe, neither wil they seem to have come vnto that degree of impudency, as not to yeeld their affent vnto God when he speaketh of bianselfe, and of his owne wil: yet notwithstanding, which may be that Religion delivered from aboue, wil never be agreed vpo amongeft

men,

me, vntil our Lord lefus Christ returning to judge the quick and dead do decide the controversie. There are two opinios of Religion. The one deemeth that in every Religio, which do eth leade a man towardes God, falvation is to be found. The infl man fhat line by his faith; that is, every man, (asthefe me in terpret it) shal live by his faith, what maner soever it be. But this opinion is not true, because there is but one true Religion: others are falle, lying at variance with the true, according as it is faid, Hee that believesh not in the Sonne, the wrash. of God abideth on him. The other opinion thinketh (and that rightly) that that is the true Religion, in which God is truly worshipped, & that to be but one, and that in it onely men shal be saved . But the Church of God doth certainely know, & though al the Devils &wickedones stamp at it, doth professe that this is the alone true and wholsome doctrine of God and his worthip, which God himfelfe, even from the creation of man, delivered by his ownevoice to our first fathers, and afterwardes would have to bee contained in the scriptures by the Prophets & Apostles. Since then, whatfocuer we may affirme of God and the faluation of men, doth depend on the written word, we wil first consider these foure things as touching the Scripture, before wee come to make recitall what our felues affirme.

I What the holy Scripture teacheth or how Christian doctrine is

devided.

2 What Religion, delivered in the Scriptwes, differeth from other religions:or, how we ought to differene the true Church, er to differen hir from other fects.

3 From whence is appeareth, this Religion alone to be true and

divine, and al others to be forged.

4 For what cause no doctrine besides the holy Scripture is to be receaved into the Charch.

OF THE FIRST QUESTION.



HE argument and fumme of the whole What the facred Scripture cannot be more rightly, ture teachnor more fimply, nor with more perfpicu- eth. ous brevitie comprised, then the holy Ghoft hath comprised it in the ten commandements,& Creed, in which the Articles of our faith are rehearfed; which

Scripture confifteth of two partes, the Lawe and the Gol-

will bee manifest inough, if wee remember that the whole

pel. The Catechisme of Heidelberge maketh menuon of three, of which yet the first & third appertaine vnto the Law. Others make five parts: The Decaloge or tenne coinmandements, the Law, the Creed, the Sacramers, & praier, But the Decaloge is the fum of the law; and therfore is it to be referred vnto the Lawe, which is the former part. The Creede conteineth the funame of the Gospell; and therefore must it bee referred vnto the Gospell, which is the seconde part. The Sacraments are as appurtenaces adjoined vnto the doctrine of the Gospel!:therefore also they are referred vnto the second part. Praier is a part of the woorship of God; and therefore to be referred vnto the Law. There are alfo. who fay, this doctrine of the Church is divided, 1. Into the doctrine as rouching God: a. Into the doctrine concerning his will: 3. into the doctrine concerning his works. But thefe argu. three partes are handled both in the Lawe, and in the Gofment from pel 1. For al the doctrine concerning God, is either of the the division nature, or of the will, or of the woorkes of God. Wherefore, what the nature of God is , is taught in the Law and Gofpel. His wil is feene either in his commandements, or in his threatnings, or in his promises. Now his works either are his benefits, or the judgmets of his wil, which are to be beheld in the creation, after the fal, & in the restoring of man. Besides thefe, the finnes also of men and divels are described. And of al thele we are raught, either in the Law, or in the Gospel or in both. Wherfore, the Law & the Gofpel are the chiefe ge neral heads which coprehed al the doctrin of the Scripture. 2 Christ himself hath made this divisio, faying: Soit is written

Tellimoni . Cs.

> 3 Because the Lawe and the Gospel doe comprehend the same, which are comprehended in the writings of the Prophets and Apostles, and in the doctrine of the church, in which is comprehended, what God hath done vnto vs, and what of vs he requireth. Therefore have we wel divided the doctrine of the church, into the Lawe and the gospel.

> er to it behooved Christ to suffer, and to rife from the dead the third

day of that in his name (hould be treached repentace, & remifié of fins. Now al this is contained in the Law and the Gospell,

4 Wee doe gather also the felf-fame argument of the holy

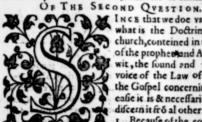
Scrip-

scripture by this, that the bookes of the Prophets and Apofiles are called the old and new Testament. For it is well known From the that here by the name of Testament, is ment the covenant. If definition then the covenant which is between god & the faithful bee of the fub, described in these books, it must needs be, thavin the is de the coreclared what god promifeth, & what he doth vnto vs , to wit, nant, his favour remission of fins his holy spirit righteousnes, and life everlatting, and prefervation of his church in this life, by & for his sonne our mediatoure: as also what he requireth of vs, that is to fay, faith, by the which wee recease his benefits:and a life framed according to his commandements, by which we declare our thankfulnes. And thefe are the things which are taught in the Law and Gofpell.

Neither is the meaning of the lady Ghoft otherwife, when in a word he faieth, that Christ is taught in the whole From the Scripture, & that he alone is to be fought there. For Paul tru Subject corly, as also the rest of the Apostles, did not propose a maimed, but a whole doctrine vnto the churches, euen as him- nant felfe witneffeth, Act. 20 A has be keps nothing backe, but frewed all the counsel of God concerning the Ephefians. And yet the felfe fame Apostle : Cor. 2. faith, That he knewe nothing, but lefus Christ, and him crucified And Chap 3. That the foundation of the destrine of the church is Christ alone : And that this foun lation is common to the Prophets together with the Apostles. Wherefore the Doctrine concerning Christ, is the sum and scope of the Scripture, & the foudation laid by the Prophets & Apostles, on which who so euer rely nor, they are not stones of the temple of God, that is, members of christes church.

rect, to wit

rellatine of



INCE that we doe vaderftand, Wherefore what is the Doctrine of the mae religio church, conteined in the books is to be difof the propher and Apostles, to others, wit, the found and vacorrupt voice of the Law of God and the Gospel concerning Christ: easie is & necessarie for vs to discernit fro al other religions. 1 Because of the commande-

ment of God , which ought to fuffice vs, whether we know & Caule

z Caufe. The commandemét of God. 1.Car.10. Apoc. 18.4. Efav. 52. 11. z Caufe. The glory of God. 2.Cor.6.14. 2. Our falva-

tion.

the cause, or no. Flie Idols, Depart from her my people Be not yoked with Infidels. Be yee holy, Touch no uncleane thing yee that beare the vefiels of the Lord, Hee that bringeth not this doctrine, 1. John. 5.39 bid him not, God fpeede.

2 For the glory of God; who as he will not have him-felfe 2. Cor.6.17. coupled with idols and Devils: So also hee wil have his truth fevered from lies, and his houshold to be seperated from 2.Ichp. 10. the enemies of the church, that is, from the children of Satan . It were contumelious fo to thinke of God , as that he would have fuch children, as perfecute him. There is no agree-

ment betweene Christ and Belial.

3 For our owne faluation, and that in two respectes. 1. That the Church may be known, that is, may be beheld, vnto the which the faithful may joyne them-sclues. Whereas if thou canft not difcern the true church from the falle, thou shalt not know ynto which to joyne thy felfe, and what manner of woorship thou oughtest to follow. For God will, that all which are to bee faved, be gathered vnto the church, accordingas it is faid, Out of the church there is no faluation. 2. In regard of our comfort: that every one may know of what kingdom they are, and whether they be of those, vnto whom God promifeth falvation- This canst thou not know, except thou canst discerne the true church from false churches.

4. The conarmation.

4 The Doctrine of other fectes, and the difference is neceffarie to be knowen, that our faith and comfort maybe the furer, when as we fee that to be in our churh, which is wanting in others: likwife when as we perceive what is the cause why they, who make profession of our doctrine, be faved, but al other fects, together with their fectaries, be damned.

The elchu ing of danger. AQ.4. Iohn.10.

Least wee being deceaved, should embrace the doctrine of some other fect, for true Religion. For there is no faluation in any other: neither among men is there given any other name under heaven, whereby wee mufi bee faned. Therefore it is faid, He that is the heepheard of the heepe him do the heep follow because they know his voice: and they wil not follow a stranger, but they flee from him , for they know not the voice of frangers. It is necessarie therefore that the sheep know how to discern the voice of the sheepherd from the voice of wolues, according vnto the rule, 1. Iohn. 4. Beleene not enery fpirite. For Sathan is wont to transforme himselfe into an Angel of light, and the most

part

part of Heretikes doe imitate the woords of true teachers, whereas their opinions are most different. And we often times fee that the ruder fort, when as they perceaue fome fimilitude in some either rites, or opinions, are easily lead to beleeve, that the adversaries of the church do professe either the fame religion with vs. or not fo bad as we make it: or fince that they have some thing common with ys, that it is not much materiall whether they let paffe fome thinges, or ad fome others. Wherefore, least some shewe of likenes may beguile any man, it is profitable that the manifest and univerfall differences of the true and falle religions may bee laide open to the fight.

6 Least we be partakers of the punishmets which are to coe 6. Punishon fuch men. Goe out of her, that ye be not partakers in her fins, & Apoc. 18.4.

shat ye recease not of her plagues.

7 That the wicked may be left vnexcufeable. For albeit an 7 That the acknowledging of God is neither fufficient to falvation, nor wicked may true, without the doctrine of the Church : yet fo much of be lefe vnex God is manifested vnto al men, as is sufficient to take a cuseable. way al excuse from them for their impiety. For neither vnto these very thinges, which may truely bee gathered concerning God by the light of nature, & frame of the world, do they give their affent, neither go they forward to feeke a more ful knowledge of God, vnto the which those things are as it were spurs to pricke them forward: but either they doe quite and clean reject the or they draw them vnto another meaning, and flich their own inventions vnto them, befides and against the testimonie of the whole nature of thinges, and theire owne consciences. So that they are ignorant indeed of God, but that of stubbornes and of purpose

And this is the very cause why at length they are oppresfed with desperation, because they are convicted by the force of the trueth, to have stubbornely fought after error

and blindnes.

The difference of shis srue dostrine from others.

1 This doctrine was delivered from God fother Sectes are fprung from men, and have beene invented by devilles.

2 True Religion hath firme testimonies, divine, such as qui et consciences, and convince al other Sects of error.

3 In the doctrine of the Prophets & Apostles is delivered the

The Law by nature knokened.

the whole Law of God, rightly vnderstood and vncorrupt: and both the Tables of the Law are perfectly kept . As for owen, yet dar ther Sects, they cast away the principal parts of Gods Law, that is to fay, the doctrine concerning the true knowledge and worshippe of God, which is contained in the former Ta ble of the Decaloge:as also they do reject the inward, and spi rituall obedience of the sec ond Table. That little good and true which they have is a part of the commandement concerning the discipline contained in the second Table, or cocerning the outward & civile duties towards men.

The Gospel by nature not knowen

4 The whole Gospel of Christ, & that rightly understood, is in the true churh alone taught, and in this true doctrine alone is it contained. Other fects either are clean ignorant of it, as the Ethnickes, Philosophers, Icwes, Turkes, who also are as very enemies of the Church: or they do parch fome litle part of it out of the doctrine of the Apostles, vnto their owne errors, of which part yet they neither know, nor perceine the vie, as the Arians, Papifts, Anabaptifts, and alother Heretikes, of whom some concerning the person, other cocerning the office of our mediator, maintaine errors. Al these, though they arrogate vnto themselves the title of the Church, and professe the name of Christ.yet (fince that they depart from that onely foundation of the church, which is Chrift, that is, fince they do not acknowledge Chrift either tobe true God, or true man, neither do feek for righteoufnes and falvation wholy in him) they are not the members of the true church, not fo much as in outward profession, as it is faid, I lohn 4. Every foiris which cofefeeth not that le fin Chrift is come in the flesh, is not of God : and this is the fpirit of Antichrift. 1

The difference of this true Doch ine from Philosophie.

It is true that we studie Philosophie, and not the Do-Arine of other fectes: but yet there is a very great difference betweene these two Doarines, t. Philosophie is whollie naturall: but the principall part of this doctrine (that is the Gospel) is revealed from aboue', even from God.a. Only this doctrine declareth the Ghospell: Philosophie is quite ignorant ofit 3. The Doctrine of the Church heweth the originals of our miferies: philosophie doth not so. 4. This doftrine, whereas it doth affure vs of eternal life, it doth minifter

nifter comfort vnto our consciences, and sheweth vs the way how to wade out of dangers; Philosophic teacheth vs not so much as this. 5. Of this we are taugh the whole Law: Philoso. phie letteth paffe the chiefest partes. Indeede Philosophie co teineth two partes profitable for mans life, as Logicke, Ma thematickes & others, which God would not deliver in this doctrine: But as cocerning this doctrin, Philosophie hath but a little part of the Law, & that obscurely, and that taken out but of a few preceptes of the Law.It bath certaine common comforts: the ethat are not common, it hath not, as being proper vnto the Church, Common comforts are thefe. 1 The providece of God, or the necessitie of obeying him, 1. A good conscience 3. The worthinesse of vertue, 4. The final causes, or the endes, which vertue propoleth, The examples of others.6. Hope of reward. 7. A comparing of eventes: because a leffe evil is compared vnto a greater. Those comfortes which are not common, but proper vnto the Church, are, t. Remission of of sinnes, 2. The presence of god in miseries themselues. 3. Our finall deliverie.

Certaine notes, or markes, by which the Church is diffin-

exished from others.

The marks, which distinguish the church, or the profefors of true doctrine from others, are thefe.t. Puritie of do-Arine.2. The right vie of the Sacramentes, 3. Obedience towards god & his doctrine, both inlife & maners. Many times truly great vices do grow in the church, but they are not maintained, as falleth out in other Sactes. For the true church is the first her seife that doth comprehend and condemne them, before any other. As long as this remaineth, fo long remaineth the church.

OF THE THIRD QUESTION.



OD in the very creation of the world Whence it put this budle in the mouth of all realo- may appear that this Re nable creatures, that no man , without ex ligion alone treme and manifest impudencie, such as was delivewas the divels in paradife, durft faie that red of God, anie thing, if it were once apparatly kno- which is co we to haue bin spoke, or comaded by god the Scrip.

might be called into question, or that any man might refuse to obey it. Here-hence are those things so often inculcated in the prophets, Hearken O beauens, er hearken O earth, for the Lord hash fooken. Thus faish the Lord. The word of the Lord came to Elaias, Ieremias, erc. Since therfore it appereth that the books of the old & new Testament are the words of God, ther is no place left of doubting, whether that bee the true Religion & doctrine which is coteined in the But whether these bookes were written by divine inftinct, and by what proofes & teftimonies we are certaine of so great a marter. This is a question not to be let passe of vs. For except this about all other things remain stedfast and immoueable, that wharsoever we this questió read in the bookes of the Prophets & Apostles, doth as truely declare the wil of God vnto vs, as if wee did heare God openly speaking to vs from heaven; it cannot chuse, but that the very foundation and whole certainty of Christian Religion must be weakned. Wherefore, it is a consideration worthy those, who are desirous of the Glory of God, & do seeke for fure comfort, to enquire whence it may appeare vnto vs, that the holy Scripture is the word of god. To this question now long fince answere hath bin made by the Papists, that forfooth it is not otherwise certaine, the because the Church doth confirme it by her Testimonie. But we, as we neither reiecte, nor contemne the Testimony of the true Church,

is necessary

Wherefore

The first part. The autority of the Scripture doth not depéd on the Church.

z.Reafon. The reproch of God.

Church. For first, wicked is it and blasphemous to say, that the authority of Gods woord depedeth of the testimonie of man. And if it be fo, that the chiefest cause why wee beleeue that the scriptures were delivered from heaven, be the witnes of the church, who feeth not that hereby the autoritie of mans voice is made greater, then the voice of God? For he that yeeldeth his testimonie vnto an other, so that he is the only or the chiefe cause, why credence is given vnto the other, out of al doubt greater credite is given vnto him, then vnto the other, who receiveth his testimonie, Wherefore, it is a speech most vnworthy the maiestie of God, that the voice of God speaking in his holie booke,

fo we doubt not, but their opinion is pestilent & detestable,

who due often faie, that the holie Scriptures haue not

their authoritie else-where, then from the woorde of the

is not acknowledged, except it be confirmed by the witnesse of men.

Secondarily, wheras the doctrine of the Prophets & Apo- 2. Reafon. Rlesdoth preach of fo great matters, as the certain knowlege Our cofort, of them is fo greatly defired of all, who are well disposed, ded on apand the conflictes of doubtfulnes in all mens mindes are proved wit fo great : what full affurance of our faith can there be, what nes, therfore fure confolation against the affaultes of temptations, if that not on mas, that voice, on which our confidence relieth, be no otherwise knowen vnto vs to be indeed the voice of God, but because men fay fo, in whome we fee fo much ignorance, error, and vanitie to bee, that no man scarcely, especially in matters of fome weight; doth attribute much vnto their woord, except other reasons concurre with it.

Thirdly, the truth of God and Christian religion is plain- 3. Reason, ly exposed vnto the mockes and scoffes of the wicked, if we, The confugoing about to ftop their mouthes, do therefore only defire tation. that we should be credited that our Religion is from God, because our selues say so. For if they be by no other confutatio repressed, they wil with no lesse shew of truth deny it, than we affirme it.

Laft of all, the feripture it felfe in many places is against Witnesses. this opinion, and doth chalenge a far higher authoritie vnto it felf, then which hangeth you mens words. For fo faith Christ himselfe, John. 5. I receive not she record of mansfignifying thereby, that his doctrine flood not, no not on John Baptifts restimonic, although yet he did alleadge it, but as of leffe account, that he might omit nothing, by which men might be moved to beleeve. Therefore headdeth, But I fay thefe things, that you maie beleese. I have a greater witnes then the witmu of John. And if Christ now beeing humbled, saide these things of himselfe, then surely shall they be no leffe true of him being in glory, and fitting in his throne: And, I. Corinth. 2. Paul faith, My word and my preaching flood not in the entifing speech of mans wifedome , but in plaine evidence of the fairle, and of power, that your faith should not bee in the wifedome of men, but in the power of God . If fo bee then our faith must not reft, no not ypon reasons wisely framed by men, much lefte shall it depend on the bare word of men. Eph.a. the Church her selfe is said to bee builded upon the foundation of the

Prophets and Apostles. If then the confidence and confession on of the Church flaieth on the doctrine of the Prophets & Apostles, as on the foundation, the certainty of the Scripture cannot hang on the Churhes witnes: For fo floulde not the Church be vpheld by the testimonic of the Prophets and Apostles, but by her owne. And I. John, 5 it is faid, Fine receive the witnes of men, the witnes of God is greater. If it be greater, the the autoritie of it hangeth not on the record of man But we are to give more credence vnto God witnesling the Prophets and Apostles writings to be indeede his voice, then vnto the Church affirming the same.

I Objectio. That they are true, the Church a-Ione doth witneffe. Anfwere,

The minor

is falle.

Now that it is faide of the contrary, That by the Churches record alone it dresh appeare unto us, that the facred bookes, which wee have were written by the Prophets and Apostles, whose names they beare in their forehead, and that even unto vities are cie uncorrupt: this we graut not. For god farre more certainly tellify eth both in Scripture, and in the hartes of his Saints, that no fained, or forged thing is in these books, than it can be by the Church, and al the creatures of the world confirmed. They therefore, who stand vpon the Churches testimonie.alone in this point, hew that themselves have not as yet felt or understood the chiefest testimonies.

The difcerningof bookes. Antwere. The minor

is false. 1 The wor-

Furthermore they fay, that the bookes authentike, or, as they 2 Obiection. terme them, Canonical of both Testamentestare discerned from the Apacryphall by the Churches indgement: and therefore that the autority of holy canon doth depend on the churches wisedome. But that this difference of the bookes is not determined by the churches judgment, but being imprinted into the bookes the felues by the Spirite of God, is only acknowledged & approking of the ved by the Church; this is eafily to be understood, if the cauboly Gholt- fes of this differece be confidered. For either in thefe, which are called Apocryphal, the force and maiefty of the heavenly fririt doth leffe evidently appeare in the weight and vehemency of woordes and matter, than in others, of which it is clear, that they are the heavenly oracles, therefore fet down in writing by divine instinct, that they might be the rule of our faith or it cannot be determined, neither out of these 1 The eer- books themselves, nor out of others, which are canonicall, tainty of au that they were written either by the Prophers, or Apollles. because either they were not penned by those, whom

God

thours.

God by certaine restimonies hath warranted vnto vs to bee endued with a prophetical (pirit: or themselues doe not shewe any certaine authors of them : or by their forme of speech, or other reasons it may bee gathered, that they were not left of them, whose names they beare. Now as touching either this evidence of the spiric, or certainety of the authors, wee builde not our judgement on the testimony of the Church, but of the bookes themselves. And therefore not for the churches judgement only doe we judge fome bookes to bee canonicall, and the foundation and rule of our faith, and doe therefore accept of the doctrine of other-fome, because they agree with the canonical; but rather for the very causes of this difference which we finde in the books them-felues.

As for that, which some men fay, that the Church is an. 3 Obiectio. cienter than the Scriptures, and therefore of greater auto- is more anritie, it is too trifling. For the word of God is the everlasting cient then wisedome in God him-selfe. Neither was the knowledge of the Scrip. it then first manifested vnto the Church , when it was com- ture. mitted to writing, but the manifesting of it began together The Minor with the creation of mankind, and the first beginninges of is falle. the Church in Paradice yea the word is that immortal feede of

which the Church was borne.

The church therefore could not bee, except the worde ture is first were first delivered Now when we name the holy Scripture, in nature as wee meane not fo much the characters of the letters and the cause. the volumes, but rather the sentences which are conteined in them, which they shall never be able to prooue to be of leffe antiquity than the church. For albeit they were a Anfivere. repeated and declared often after the beginning of the ga- The Maior thering of the Church-yet the summe of the Law and Gof. is falle. pell was the fame for ever,

To conclude, neither is that which they affume, alwaies A yonger true,? hat the autoritie of the ancienter witneffe is greater tha of workman the yoger. For fuch may be the condition & quality of the yo- more flyiful ger wirnes, that he may deserue greater credit than the anci than an elenter. Christ being man, bare witnes of himselfe: Moses also der. and the Prophets had long time before borne witnesse of him: neither yet is the authority therefore greater, no not of all the other witnesses, than of Christ alone: In like fore

The church

the Church witneffeth, that the holy Scripture, which wee haue, is the word of God. The Scripture it felfe also doth wirneise of it selfe the same, but with that kinde of witnesse, that is more certaine and fure, than all the others of Angels and men.

4 Obiectio. The pillar of truth.

There is alleadged also to this purpose a place, I. Timoth. 3. Where the church is called the pillar and grounde of the truth. But fince the Scripture dorhteach other wher, & that not once, that the foundation of the Church is Christ and his word:it is manifest enough, that the church is the pillar of the truth, not a fundamental, or vpholding pillar, but a ministerial, that is, a keeper and spreader of it abroad, and as it were a mansion place, or sure seare, which might carry the truth lefte with her, and committed vnto her, in the open face of all mankinde:even as the holy Apostle l'aul was called an elect veffel to beare the name of God before the Gentiles and kinges : neither yet did Paul get credite vnto the Gospel, but the gospel vnto Paul. So likewise are the Apofiles tearmed pillars , not that the Church rested on their persons, but that they were the chiefe teachers of the Gospel, & as it were the chiefetains & masters of doctrine. For a man is not boud to beleeue those that teach, on their bare word, but for the proofes which they bring of their doctrine.

5 Obiectió.

Adr. 9.

Gal, a.

Thef.s.

3 Thefit. Tit. I.

aGalat, 2,

Auftine. a Answere. Anexample maketh noe rule.

Furthermore, they alleadge a fentence of Austin out of his booke entituled, against the Epistle of the foundation, A place of chap. s. f (faith Augustine) would not beleeve the goffell, except the authority of the catholicke Church did mone me thereunto. But first, if it were true, that either Austin, or some others did give credence vnto the Gospel only for the Churches authority, yet might there not be fashioned a rule hence of that, which

all men either did, or ought to doe.

2 Aunfwere-He ipeaketh of him felfe, as yet not converted, or not fufficiently confirmed.

But that this is not the meaning of Austine, which these men would have, they do eafily percease, who weigh both the whole course of this place, and the phrase of speech which is viual vnto Austin. For Austin going about to shew, that the Manichees were destitute of alproofe of their doctrine; first he opposeth one, who as yet beleeveth not the gospel, and denieth that such a one is able any way to be covicted by the Manichaans: for he were-to be convicted either by arguments drawen out of the doctrine it selfe, of which

which the Manicha an haue none or by conferr of the catholicke church, from which themselves were departed for example fake, he proposeth himselfe, who shoulde not have had beleeved the gofpell, except the autority of the catholicke Church had moved him thereunto, Auftin therefore speaketh this not of himselfe, as he was then, when he writ thefe things against the Manichaans, but of himselfe, before he was yet converted, or not sufficiently confirmed. And that he speaketh not of the present, but of the time past, the words that follow doe manifestly declare: whom then I beleeved, when they faide, Beleeve the Gofpel: why flould I not beleeve them when they (sie, Beleene not a Manich an) For hence it appearesh, that when he faith, he was moved especially by the authority of the Church , hee meaneth it of that time, at which he obeied the churches voice, that is, departed from the Manichaans vnto the true church. But after that once he was converted, and had perceaved the truth of doctrine; that his faith was not nowe any more builded on the authority of the church, but on a farre other foundation, himfelfe is a most sufficient witnesse for vs. whereas in the selfe-same book, cap. 14. he faith on this wife : Thou haft purpofed nothing Therefore els, but to commende that thy felfe beleeveft, and to laugh at that he did bewhich I beleeve. An twhen as I on the other fide (hal comend that leeve the which my felfe beleene, and laugh as that which thou beleeveft what Church efwhich my feife beteene, and taugh as that which some outer copy, when doft shou thinke we must determine, or do, but even to shake handes force he was with them, who bid vi to know certains things, and afterwards will able to perve to beleene things that are uncertaine; and let us follow them, who caine it. bid to first to beleeve that, which as yet we are not able to perceine, that being more enabled by faith it felfe, we may differne to under-Fland that which we doe beleene, not men now, but God himfelfe inwardlie strengthning and illightning our minde. Wherefore, they do manifest injurie vnto Austine, who draw that which himfelfe confesseth of himselfe, when he was not yet converted, or was but weat, voto that time, when he affirmeth far other wife not of himfelfe only, but of al the godlie.

For fo reverend a regard ought we to have of the word of . god, and fuch also is the force and efficacie of the holy sprit in confirming the harts of beleevers, that we beleeve God, yea without anie creatures testimonie even as Elias forfook not god, no not when he thought that himfelfe only was left a- a Reg. of

The application of the aunfwere. That followeth not which they woulde T Because there is more in the Confequent, than in the Antecedent. 3 Because there is a fallacy of the accidet A declaration of the like example. I The Sa-

maritan, a The Emulation of the Iewes, a The ho-

a The honefty of wines. line of the true worthippers of God, If therefore either Auftin.or whofoever els, being not as yet coverted vnto religio, nor:as yet having experience of the certainty of it in his hart . was moved rather by humane, that divine testimonies to embrace it it cannot therof be gathered, that the certainty of the holy scripture dependeth on no other Testimonies, or that by no other we are affured of it because that that some are moved especially by humane voices to reverence it, commeth not thereof to paffe, for that the scripture is not maintained by any other autority: but it chaceth through the fault and weaknes of them, who flicking vpon humane records, do not feel as yet, or vnderstand divine. An image & exaple of these degrees of faith is in the flory of the Samarita woman, loh.4. For many of the Samarisans are faid to have beleeved in Christ because of the speech of the woman, who restified, that he had told her whatforver the had don. But after that they had had christ with them for two daies, many more beleeved because of his own speech: & they faid vnto the woma, Now we bekene met because of thy faying for we have heard him our felnes by know that this is indeed the Christ she favior of the world. Al men come not by the fame occasios nor have not the fame beginnings vnto faith RO. II. Paul faish shas falvasion was come unso she Gensiles, and that bee did magnifie his ministerie, that the leves might bee prowoked so follow the Gentiles. In the full of Pet.c. 3. Wines are wil led to be subject unto their hufbands, that even they which obeie not the word, maie wishout the woord, be won by the conversation of the wines, while they behold their pure conversation which is wish feare. Even then as the Samaritans were moved, first by the Speech of the woman to believe in christ, but after they had feen Christ & heard him, they were so confirmed, that they faid they would now believe, though the woman holde ber peace: fo also may it be, that they which are not as yet converted, or are but weaklings, may be moved especially by the Churches tellimony as which runneth more into their eies. to give credence vnto the scripture: who yet nevertheles after they are once illuminated with a more plentiful light of faith, do find by experience, that they are confirmed by a far Superior & more certaine testimony, that the scripture is the word of God, & do know by the force & evidence of it, that they must keep their faith, were al the Angels & me perswaders

ders to the contrary: as it is faid by the Apostle, Though we ar an Angel fro heaven preach vnto you otherwife than that which we have preached onto you, let him be accomfed . By these things therefore it may be vinderstood, that the voice & confent of The coche the catholick church may & ought amongst other testimo- from of the nies to ferue for our confirmation: & yet the autority of the full part holy scripture not to hang vpon it:but that out of the scripture it felie rather we must learn, by what arguments we may be brought to know that it was delivered from God. Becau'e that God himfelte doth witnes it & alfo fuch is the force & quality of that heavely doctrine, that although al me thould gainfay it, yet it wold not be any otherwife more manifeftly & certainly knowen to be the voice of God, than by it felfe.

But least any man may thinke, that by any argumentes, The a pare which even reason by a natural light judgeth to bee sound, Arguments which even reason by a natural light laught the maye bee thewing without the fingular grace of the spirite, this maye bee the certain wrought in the mindes of the wicked, as either to obey the ty of the truth, or to leave off to reproch it : first hee must remember Scripture. that the arguments or testimonies are of two fortes, which thew the certainty of Christian Religion, and maintaine the autority of the Scripture. For there is but one only testimonie, which is appropriated voto them alone, who are regenerated by the Spirit of Chrift, and vnto them alone it is . knowen; the force of which Testimonic is fo great, that it doth not onely aboundantly testifie and seale in our minds the truth of the Doctrine of the Prophers, and Apoffles, but it also forcibly inclineth and moveth our hearts to the embracing and following of it. Other testimonies whatsoever may be brought, they are vnderftoode indeed both of the godly and the wicked, and do compel their consciences to confesse, that this religion rather than others is pleasing vn to God, & that it came from him, but valetle that one other come allo, which is known of the godly alone, thefe tellimonics wil never bring to paffe that me thal embrace the truth, although it be knowen vnto them. The arguments therefore which thew the truth & certainty of the (cripture, are thefe. 1 Purity and perfectnes of doctrine. For we have the 1 The purity

pure & perfect doctrine as of the Gofpell, fo also of the Law. ty of do-Now other fectes have not both the tables of the Law perfect: the first many have in part: the second but in some part

alfo, and that flained with many lies.

The Gofpel thewing our deliverance

2 The gospel it selfe. Because it yeeldeth fure consolation to mens consciences, shewing the only way of escaping sin & The nature of man was not created to destruction. death. Wherefore that doctrine, which sheweth delivery, without violating the iustice of god, is vndoubtedly true and certain.

3 Antiquity.

? The antiquitie of this doctrine because it is found to bee most auncient, partlie by conference: For if we conferre this with other doctrines, we shal find it to be pure and most true, as delivered from god, from which men afterwards fel away. Other sectes have forung vp at other times, and againe have perished this hath continued, though it hath bin mightilie oppugned by her enemies.

4 Miracles. Dbiedia. have miracles. Anfwere. It is not tru.

4 Miracles proper vnto the church, which tend to the fame end, that they may declare & confirme this doctrine. For al-Others also beit mentio is made also of some miracles of the heathen,& it is faid of Antichrift and falle Prophets, that they that works figns & great woders, fo that the very elect the felnes, if it were poffible, should be feduced: yet these nether in number, nor in greatnes are equal vnto the miracles of the church; and by the ende, for which they are done, it maie easilie be discerned, that they are not wrought by anie divine power. Wherefore, there is a double difference, especially by which true miracles are severed from false.

They differ. I In the fibftance.

For first those miracles which are vaunted of by the enemies of the church, are fuch, as without changing the course and order of nature may be done by the sleights and juglings of men or devils: and feeme therefore to others to be miracles, because they perceive not the causes of them, and the meanes whereby they are wrought. Furthermore, they have this as their chiefe end, that they may confirme idols, supersticions, manifest errors & mischiefs. But the mira cles with which god hath fet forth his church, are works either besides, or contrary vnto the course of nature & second causes, & therefore nor wrought, but by the power of God. The which that it migit be the more manifest, God bath wrought many miracles for the confirming of his truth, Whole verie thew the devil is never able to imitate or refeble:as are the raifing of the dead, to flaie or call backe the course of the Sun to make fruitles & barraine women fruit-

full

a In the endes.

ful. But especially the miracles of God are diffinguished by their ends, from the devilifh & fained, For they con me nothing, but which is agreeing with thosethings which afore time were revealed by God,& that in respect of the glory of the true God, of godlines, and holines, & the falvatio of me.

And therefore is it faid of the miracles of Antichrift, 2. Theffal, 1. That his comming shal be by the working of Satan, with al power and fignes, and tying wonders, and in all deceineableneffe of unrighteoufneffe, among them that perifhere, Now if any bee a Obiecis. To bold to cal in question, whether or no the miracles which They are are reported in the Scriptures, were done fo indeed, he is out doubtful. of al question of overgreat impudency. For he may after the The Antefame manner give the lye to all both facred & prophane hi- cedentis flories. But let vs firft vnderftad, that as other parts of the ho falle. ly ftory, so especially the miracles are recited, as thinges not wrought in a corner, but done in the publique face of the Church & mankind In vain (bould the Prophets & Apostles have had endevored to get credit vnto their doctrin by mira cles, which men had never feene. Furthermore the doctrine which they brought, was strage vnto the judgemet of reaso, & contrary to the affections of men:& therefore their miracles, except they had bin most manifest, would never have found credit. Alfo, it clearly appeareth both in the miracles themselves, and in the doctrin which is countrmed by them, that they, who writ them, fought not their owne glory, or other commodities of this life, but only the glory of God, & més falvation. To these arguments agreeth not only the Te ftimony of the Church , but the confession also of the very enemies of Chrift, who furelie, if by any means they could, woulde have denied and suppressed even those thinges that were true and known, much leffe would they have confirmed by their Testimony ought, that had bin forged, or obscure.

The prophecies which were fulfilled in their due time, do 5 Oracles. yeeld their testimony vnto this doctrine in like manner the foretellings of things to come, and the correspondentes of events, which could not be foretold, but by God revealing Obiection. them. And albeit the heathens also and others boalt of their thens also prophecies, and oracles:yet great and manifold is the diffe- have Prorence between the & the facred Prophecies, which sheweth phecies, evidently enough, that these were verered by divine instinct;

but those to have beene Leigerdemains of the Divel going about by a fained whitation to dareken the truth and glorie of God, For they louared from the truth and justice of God before time revealed: they countenanced wickednesse and idolatrie: they were poured our by the Prophetes, who were ftirred with a furious and devilish pang: they were darke, or doubtful: & whereas they were vacertaine, oftentimes by a falle hope they allured those who liftned voto the into hurt & deftruction; at leastwife they were verered of fuch things, whose events the devil through his subtiltie maie after a fort cojecture by tokens going before, or els because he did know thatby the permission & commandement of God he should bring them to paffe. Wherefore neither do they confirme & make good the Religious of those men amongst whom they florished; neither do they dimmish the autoritie of the hole Scripture, in whose oracles we maie see all things contrarie vnro that which hath beene now spoken of these,

6 The confellion of the enemes

6 The confession of the enemies themselves bicause what foever is true & good in other fects, that also Christian religion hath & that more clearly & better. Neither can those natural principles be refelled. And if other fects have anie thing which agreeth not with our doctrine, that mare eafily be refused but if they have any thing which cannot be refu ted, they have stollen that from vs, which is the devils wont, Yea our vericenemies themselves are confirmed to confelle that our doctrine is true: yea the devil himfelf too: Thou art the Son of God. For of that force and nature is the word of God, that it doth fo much the more grievoully strike and wound the consciences even of those, who are not converted how much the more Rubbut nlie they kicke against the pricke Even as it is (aid, Heb.4. The worde of god is linelie and mightie in operation, and harper then anie two edged foord, and entresh through even unto the dividing afunder of the famle and the Spirit, and of the inines, and the merrow, and is a discerner of the shoughts of insers of the hars. And, I wil give you a mouth & wifds

aLukat.

thoughts or insters of the hars. And, I wil give you a mouth or wilds
The hatted wher against al your adverfaries shalmor be able to speak or resist,
and opong.
7 The hatred & oppugning of this doctrine by the devil & coming of the
the wicked, which is a restimonic that it is true: For the tranh
wicked,
breedeth hatred: The devil was aliar from the beginning: He endewicked,
youreth therefore to oppresse the Lawe & the Gospel, that
faith

fairh & honestie maie be destroied. He dorn therefore together with his complices perfecute the truth because it doth more sharply accuse him than other tectes. The world baresh John at me faith Chrift, because I reflisse of it shas the woork shereof are il.

8 The marvailous prefervation of this doctrine against 8 The marthe furies of Saran, and enemies of the Church . None is fo veilous premuch affailed, none also continueth lo sure. Others are not servation.

affailed, and yet they periff most ipedily.

9 The punishmentes of the enemies , avof Arius, Iulian, o The punishment and others. Albeit in the world for the most part the wicked shments of florish, and the Church is oppreffederet that it falleth not fo the enemies out by chaunce, neither because God is pleased with them, The enemithe events witnes, and the Scripture very often doth iterate es of the it. For the Church is alwaies preferved, even amidft her per church doe fecutions, when as the short felicity of Tyrats, & wicked imps florish. hath a most dolefull & zeemall destruction following it. But Auniwere. God fuffereth them for a while to have their fwinge, & to flo time. rith, that by the feandal of the croffe, the faith and patiece of the godly may be more exercifed and tried: & vnto the wirked there may be left a time of repentance, and when they abuse the long suffering of God, that the at length so much the juster & heavier plague may light on the And therefore the holy scripture in so many places, as in the Pfal 37.52.57. 18. & ofte elsewher coforteth the godly against this kind of tentatió, foretelling vnto thé, defence & delivery, but deftru ctio vnto their enemies. Neither is thereby the force of this a Objection proofe weakned, because that all the persecutors of the Notall, Church are not in Tragicall manner taken out of this life. For whiles God doth take vengeance on most of them in this life, he doth fufficiently thew what he would have to be thought of the reft, verily, that they are his enemies, whom, without they repent, he wil plunge into aternal plagues, the beginning and feeling of the which is difperation in which all the enemies of Christian Religion end their daies, yea they who are not oppressed with any other calamiries of this life. To conclude, that it may be manifest, that they are a Objection not onely for other transgressions so punished of God, God Not for this doth so often denounce in his worde, that such shal bee the cause, doth to often denounce in his worde, that their that bee the Answere, ends of his enemies, and that for this very cause, because Yea, for this they go about to extinguish the people and true worship of cause.

God. Yea furthermore they are not a few, from whom, while they lie in torments, their confeience wrefleth out this confession, that they have drawen these milenes upon themfelues by perfecuting the godly; as from Antiochus Epiphanes. & Julian the Apostata. And fince that al the advertages of the Church in their calamites and death are destructe of comfort it is manifest, that they suffer as the enemies of God, and therefore are far from true Religion.

Now that which the wicked alone doe, there is no doubt. but that is in the number of their finnes, for which they Suffer punishmer. Wherfore the overthrowes of the enemies of the Churchare no obscure Testimony of the wrath of God against them, even as God himself faith of Pharao, To this fame purpose have I stirred thee up, that I might shew my power in thee of that my name might be declared throughout al the earth,

10 The confent of true doctrine, and the jarring of others.

II The restimonies and confessions of Marryrs, who sealing with their blood this doctrine, doe shewe even in the middeft of death, that they indeede doe fo thinke, as they conflacy of raught, and that they drawe that comfort out of it, which they did preach vnto others. And hence also it appeareth, that the certainty of this holy doctrine dependeth not on mens record, though the constancy of Marryrs and other godly men give comfort vnto vs. For albeit the Testimony of the Saintes too doth concur, as a leffe principal proofe, vnto our confirmation: yet in their examples is feene a far other even the testimony of God himself, who strengthneth and comforte th them, fo that they are ready to fustaine any thing for his names lake, Neither ought that to mooue vs a whit ifother fectes also tel vs of their Marry's For first they are far behinde that number of Mattyrs, which the Church hath. Againe there is not that alacritic and cheerefulnes found in them, in fuffering punishmentes, which is in mo ft of the martyrs of Chrift, fo that it may eafily appeare that they never feele that fecurity of conscience, and ioie of heart in God, which the Godly feele. And thirdly, which is chiefely to bee confidered, the defenders of wicked do-

Arine fuffer, as being covicted of their errors. But the godly, no falshood being shewed in their confession, are Tyranni-

cally

Frode. Rome.

10 The con fent of the even about the chiefe pointes. partes of do Ctrine. 11 The confession and Martyrs, 1 Objection Doth the certaintie of doctrine depend on ment

a Obic aion Others are Martyrs also Anfivere. They differ.

cally by their perfecutors drawen vnto punishment, whereas the perfecutors themselves are convicted of their impiety and miurie, even as the Lord promifeth, Tollgine you a mouth and nifedome, where against al your adversaies halnes bee able to freak or refift. Wherefore, albeit fometimes fome me luf fer for their doctrine, the certainty whereof they are not able to confirme neither to themselves, nor to others yet doe they it, not fenfed by any divine fir egth and comfort, but being blinded by their owne flubbernes, or pride, & the illufios of the Divel, they run headlong to destruction:contrariwite, it is faied of the godlies Martyrdome, Philip.t.Is is give vote you for Christ, not onely to beleeve in him, but to fuffer for his fake. 1 a The godlines & holines of thofe, of who the facred Scrip tures have bin writte, and who truely embrace this doctrine.

13 Their ingenuitie and plaine dealing in opening faults 13 Their committed either by them, or theirs, whom the holy Ghoft plaine dea hath yled in committing this doctrine to writing.

heartes of the godly, Abba father. This testimonic doth not 14 The Teonely prooue (which al the formeralfo do) but it perswadeth stimonie of too. For faith is nothing els, then a firme affent, by which the holy Ghoft. wee agree vnto all the word of God delivered vnto vs, and a confidence, by which every one of vs do know and refolue, that God, according vnto the tenor of this Scripture, is mer cifull and good vnto vs. Which confidence there followeth io yfulnes refting in God, and calling on him, with an affured hope of obtaining those good things, which according to the prescript of his word, wee begge of him . Nowe that both of thele, that is, both this affent, or affurance of our doctrine, and the lively confolation which thence fpringeth, neither do reft vpon the testimony of men, nor of any creature, but is inflamed, and ftrengthned by no other doctrine. than of the Prophets and Apostles, read, heard, & meditated of by them: this every one of the godly, through a linely and certain feeling of their hearts, have experience of. This spirit therefore God adjoyneth as a witnes vnto his woord,

Elai. 19. This is my covenant with them faith the Lord, my firite that is upon thee, and my woordes, which I have put in thy mouth, shall not depart out of thy mouth , nor out of the mouth of thy

feed faish she Lord from hencefoorsh, even for ever.

ing in dete. ding of vi-14 The testimonie of the holy Ghost, which crieth in the

This

This spirite also Christ promiseth as the chiefe witnes of his doctrin vnto his Ditciples, loh.cap.15. whe she coforter fall coe he fhal beare witnes of me. And cap. 16. whe be is come which it she spirit of truth, he wil lead you into al truth for he shal not speak of himselie, but wharfoever he shall heare, shallhe speak and he wil ther you the things to come. He fhal glorofie me: for he fhall receive of mine, and hall then is unso you. To this witnes do the Apofiles appeal, as being the chiefe, and alone fufficient. The Apoffle Paul a. Cor.I. And it is God which flablifbach or with you in Christ: who hash also sealed us, and hash given the earnest of the foirit in our bartes. And I. Thel. I. For our Gospel was not unto you in word onelie, but also in power, and in the body Ghoft, and in much affurance. And I .lohn. 1. But yee have an eintment from him that is holy, and ye have knowen al thinges. Wherefore, we must ever remember this, that by the alone witnes of the holy spirite, we are moved forcibly in our harrs, to beleeve the Scripture and to fubmit our felues vnto it as vnto the voice of God:& that by al the other before alleadged Testimonies, al men in deed are convicted, & the godly also profitably confirmed, but no man is turned vnto God thereby, without the spirite witnefling within him.

For when as he once breedeth this most affured persuasion in our mindes, that the doctrine which is contained in the holy Bible is of a truth the wil of god, and worketh that comfort and change of our minds and harts, which is promi fed and taught iff his booke-by our experience and feeling it is fo cofirmed, that while this remaineth whithin vs, though al Angels & men should say contrarie, yet we would beleeue this to be the voice of god: but if that remaine not or be not in vs, though al should say it, yet we would not believe it Nei ther doth not the spirit therefore establish the autority of reth witnes the Scripture, because wee are to examine what the spirite of the spirit speaketh within vs by the rule of the Scripture : for before that this is done of vs, the spirit himseife declareth vnto vs that the Scripture is the word of god and inspired by him, & that he will teach vs nothing in our harrs, which is not agreeable vnto that testimony before set downe of him in the Scripture. And if this be not first most certainly persuaded ys of the fpirit himself: we wil never recal our opinions of God & his worthip to the Scripture, as the onely rule to trie them

Objection. The Scripeure beatherefore ehe Spirit Anfwere.

by. Now then after it is declared vnto vs by divine inspiration, that the Scripture is a sufficient witnes of that divine Re velation in our harts, then at length do we find our felues to be confirmed by the mutual Testimonie of the same spirite in the Scripture and in our harts, and we believe the Scripture affirming of it felfe, that is was delivered by divine infpivation to the holie men of God: as it is faid, a Tim, 3. and 1. Pet. 1.

OF THE FOURTH QUESTION.



HEREAS itappeareth vnto vs that it is the worde of God, cause no do which the Prophets and Apo- Arm befide files have left in writing: there the holy is no man which doth not fce, Scripture # that the scripture must bee the ved in the rule & fquire, by which althings church. which are taught and done in The feripthe church, must be tried. Now tare is of God; there-al things, of which there yieth fore the mile

to arise questions in the Christian Church, do appertain ei- of faith. ther vnto doftrine, or vnto disciplin & ceremonies. That the word of God ought to be the rule ynto both forts, it is out of doubt. But in this place we speak of the doctrin of the church which confifteth in the fentences and decrees, which we are bound by the commandement of God to beleeve or obey; & therfore they cannot be chaunged by the autoritie of any creature: & they are become obnoxious vnto the wrath of God, who loever lubmit not themselves in faith and obedience vnto them, to these decrees & precepts the Papilts ad many fentences, which not only are no where delivered in the Scripture, but are repugnat vnto iti& they contend, that the Church or the Bishops have autoritie of decreeing, yea contrary & befides the Scripture, what the Church must be leeve or do: & that mes cosciences are boud by tholedecrees no leffe, tha by the words of the holy Scripture to beleeve or obey. Contrariwise we beleeue & confesse, that no doctrine is to be proposed vnto the Church, not only if it be repugnant vnto the holy Scripture, but if it be not contained in it.

And whatfoever either is not by the expresse testimony

of other més opiniós I The Scrip ture only is and the rule of faith.

The diffe. of the holie Scripture delivered, or doth not confequently rence of the follow out of the woordes of the Scripture rightly vader-Scripture,& flood that wee hold may bee without any hurt of confcience beleeved, or not beleeved, chaunged, abrogated, and omitted. For wee must ever hold a necessarie difference betweene the bookes of the Prophets, and Apostles, and the of it leffe to writinges and doctrine of others in the Church: first, that bebeleeved the Scripture onely neither hath nor can have anie error in anie matter; other teachers both maie erre, and oftentimes also doe er, when they depart from the written woord of god. Againe, that the Scriptures are belocued on their own word because we know that god peaketh with vs in them:o thers have credit not because theselves say so, but because the scripture witnesseth someither a whit more that they can proue by the Scripture, Wherefore we doe not relect others doctrine & labors in the Church but onely ferting them in their owne place, we tubmit the vnto the rule of Gods word. This doctrine first is delivered of god himselfe, & that not in one place only of the Scripture:as De 4 son [bal not ad vinte she word which I fleak unso you neither fall you takeaway from it. And in the laft Chapter of the Apocalyps, I proteft unto every man , that heareth the worder of the Prophefie of this booke, if amy man fall ad unto thefe thinger, God fall ad unso him the plaques shat are written in shis booke. And if any man (hall diminish of the worder &c. Neither onely by these wordes is forbidden, that no falle things, & openly repugnant to the written word be added to the doctrine of the church but also that no vncertayn things, or things not appertaining vnto it , be mingled there-with. For it is not in the power of any creatureto pronotice what we are to think of God & his wil : but this is only to be learned out of that which is disclosed in his word. And therefore the men of Berea are comended, Act. 17. Who fearched the Scriptures daily, whether those thinges were fo.

Secondly, faith, which is spoken of in the Church, is a part of divine worship, that is, the sure affent, by which we embrace every word of God delivered vnto vs, because it is impossible for vs to be deceived by it, if we understand it a right. Further alfo, that it may breed in vs a true woorshipping of God, and comfort of our foules, it must stand fure and immoueable against temptations . But there is no cer-

s Faith is grounded only on the word.

taine doctrin concerning God & religion, befides that which is knowen to be revealed in his word. We may not therefore give the honor which is due vnto God, vnto men: neither may we go fro certain things vnto vncertain, but cleaue, only to the word of God in the doctrine concerning religions and therefore humane decrees must not be accounted amonest those precepts which we are to embrace by faith. Faith commeth by hearing, hearing by the word of God te.

Thirdly, for fo much as the worthip of God is a worke com. 3 Things ne mauded of God, perfourmed by faith, to this end principally, bebeleesed that God may be honored: it is manifest that to beleeue & ordone, are do those things, which cannot be denied, or omitted, with- part of diout offending of God, is the worthip of God; and contrari- vine worout offending of God, is the worthip of God. and could are things But wife, that God cannot be worthipped, but by the prescript of things not his will both the consciences of al men, and God himselfe prescribed, in his holy word doth teftify:as Efai. 29. and Mat. 19. In waine are not part do they worship me, who teach the doctrines and commandementes of divine worship. of men. It is as wicked therefore to number those thinges Therefore' which are not expressed in the word of God, amongst those they are not which are necessarie to be believed and done in matters of necessarie. religion:as it is vnlawful for any creature to thrust vpon God that worship, which himselfe never required,

Fourthly, there cannot be any thing added of men vnto 4 The Seriphis doctrine, without great injurie and contumelie done yn ture is tuffici to the holy Scripture. For if other things, befids these which ent. are writte, are necessarie to the perfection of true Religion; then doth not the Scripture flew the perfect maner of wor shipping God, and of attaining to Salvation, which fighteth with the playne wordes of Scripture, which affirme that God hash opened vnto vs in his word as much as he would have vs know in this life, concerning his wil towards vs, as Christ faith John. 15. Al thinger which I have beard of my father, I have made knowen unro you. And Paul Act . 20. I bene keps noshing backe, but have shewed you all; she counsails of God. And 2. Tim. 3. Knowing that show haft knowen the holy Scripsures from a child which are able to make thee wife verso Salvation shrough the faith which is in Christ Jefue. For the whole Scriptwe is given by inspiration of God, and is profitable to teach, to improse, to correct, and to instruct in righteonfies.

Fiftly, we are to confider the degrees of them, who teach

the Prophers and A postles cannot : therefore they are ried to theie.

Ephela. by Cor. t.

Other Do in the Church, For therfore is the authoritie of the Prophets dors may er & Apostles far higher, than of other Ministers of the church: because God called them immediatly to declare his will vnto other men, and adorned them with Teffamonies of miracles and other things, by which he witneffed that he did to lighten & guide their minds with his spirit, that he suffered the to erre in no one point of doctrine: other Ministers are called by men, & may erre, & doe erre, when shey depart fro the doctrine of the Prophets & Apostles. Wherefore the Apostle Paul faieth, That the Church is builded upon the foundation of the Prephets & spofiles. And, b That he had laied the fourdation, and other than that could no man lay others build upon it gold, filver precious flones, wood, bay flubble. Now it is manifest that they, who may erre, ought to be tied vnto their doctrin, who are warranted by the testimonies of God that they can not erre. Wherefore all other teachers in the Church mutt not bring any new point of doctrine, but onely propound & expound those thinges ynto the Church, which are delivered by the Prophets and Apostles.

For these causes therefore doth the whole auncient church with great confent submit it selfe vnto the rule of the facred Scriptures: whole automie yet ought of right to bee fomewhat greater than these men who both in woords & deedes fight against this opinion. Bafil in his Sermon of the cofession of faith, faith, that it is a falling from the faith, and a fault of bride either not to admit those thinges which are written in the ho-Se Scripswes, er to adde any thing to them. And August in his third Epiftle: For neisher ought wee to account of everie ones difcourfes, shough shey be catholick and worshy men, as of the canonical feripeures, shas is maie not be lawful for vs, without impairing the reverence, which we owe to those men, to dislike & refuse anie thing in their writinges, if peradventure we shall find that their have shoughs otherwise than the Scripture hath, as it is by Gods affifiace underflood either of others, or of our felices . And Epiftle 112. If ought be coffrmed by the plain autoritie of the divine Scriptures, of shofe, which are called in the Church canonical, we must wishous a nie donbring beleene it as for other restimonies, by which anie thing is mooved to be beloeved, thou maiest chase whether show wils beleene them or no. But against these testimonies of Scriptures & the aucient church, the adversaries of the truth contend,

that

that besides the doctrine, which is comprised in the holy Bible, other decrees also, made by the autoritie of the Church, reno leffe vnchangeable, and necessarie to falvation, than the oracles Propheticall and Apostolick. And that they may not without some shew & pretence take vpon them this autority of decreeing what they lift, befides and contrary vnto Obiections the Scripture: they allege places of Scripture, in which some of the Papiwritings of the Prophets and Apostles are mentioned, which 1 Obietion are not come to our handes: as Numb. 7 Lis named the book of the kripture the wars of the Lord 101.10. The book e of the infl. And of ten in the doth sot rebooks of Kings, The Book of the Chronicles of the Kings of Inda. In feet the Epift.catholick of Jude, are al'eged, the prophecie of Enoch, er the flory of the body of Mofes: And laftly the Apoft Paul I. Cor 5. & Eph. 2. makerb merso of his Epiftles, which now the Church bath nor. Hece therfore these men wil coclulde that the doctrin of the facred Scripture is maimed, and that therefore the defect hereof must be supplied by the Church. But first of all concerning the holie Scripture we are to know, that so much thereof hath beene preferved of God for vs. as was necessarie and profitable for the doctrine and cofort of the Church even as John witnelleth, that Jefin did manie thinges before his , As much disciples, which are not written in the storie of the Gaspol. And that of the hillothefe thinges which are extant, were written, that we might beleene ty as is fuffithat lefus is the Christ the fon of God, and that beleeving we might crent, doth have life everlafting in his name. Furthermore, concerning do- John 31. ctrine and precepts, albeit some thinges written by the Apoftles be not extat, what foever yet of necessarie doctrine was a The holy in them, it is certaine that it is conteined in those, which we Scripture is hane:both because that Paul in both places doth repeate leie, though that which hee hath written in those Epissles and also be- notiowords cause it hath bin before shewed that God bath delivered the whole doctrine of our falvation, in the Scripture, which is ex tant, and wil preferue it vnto the ende of the world.

They bring other places also, by which they enderoure to Some things gather, that Christ and his Apostles did deliver some things were spoke vnto the Churches by mouth, which are not comprised in by word of the writings of the Apostles: As Mar. 28. where Christ len- mouth deth his Apostles to preach: John 16, I have yet manie things to fair unto you but you cannot beare them now. Act, 16. Paul and Timoshie delivered unso the Churches she decrees so keep, ordeined

maine per-

1 Times

Tit. 1, and 3,

. Coc, 11, by the Apoffler, and elders, which were at fernfalem. I will order o-3 Thef. 3. ther things when f come. Keep the instruction, which you have bin saughs either by word, or by our Epifle. And cap. 3. Withdraw your felves from every brosher, which walkesh not after the inftra tion, which he recesved of vs. And in the a. and 3. Epiftles of John, Thane many thinger to write unto you, but I would not by paper and inche, but I truft to come wate you, and speake moust on mouth And Paul chargesh Timothie to keep that which was commissed unso him, and so commis those thinges, which he had heard, of him, to men fis to reach. Lastly they faie, That before the booker either of the olde or new Testament were written, the doffrine was delivered unso the Church by mouth. But neither the prophets, nor Chrift, nor the Apostles haue delivered any other precepts by mouth , then those, which are written : And if they ordained any ceremoniall thinges in the churches, which they committed not to writing neither were they con trarie to these which are written , neither over many, or vnprofitable, neither put on them with an opinion of necessitie. For neither was there any other Gospell from the beginning, neither did Christ command anic other to be preached, than that which we have written. Neither were those things any other, which the Apostles then coulde not beare through infirmitie, than the felfe-fame which the Lord had taught them before, which the spirite should cal into their mindes, and expound vnto them, which themselues afterwards did deliver in writing to the church: neither were they otherwise than sutable to those thinges, which they had before receaved of the Lord, neither olde wines roies, fuchasa great part of the Popith traditions are; but the most authenticke doctrine of the Gospel, either vnknowen, or repugnant vnto the reason and wit of man. But what Paul in the Acts is faid to have delivered unto the churches is there expressed, even the decree of the council of Ierufalem, concerning blood, strangled, and thinges offered to idols. Vnto the Corinthians bee promifesh shat he will take order for matters of ceremonies even such as appersained to the ministring of the Lords Supper. Now by the instructions which he speaketh of to the Theffaloniam, he understandeth, nos unie Lawes concerning ceremonies, but the whole dollrine of the Goffel, which he had taught, even the felfefame both by word and writing which be had commissed to Timerbie,

moshierand by the declaring of which mouth to mouth tohn prome feth to bring true ioie veto hit anditourt. But bee it that Paul spake never to much of keeping traditions, or ordinances, which were not written, as 1. Cor. 1 r. when he faith, Now breshren, I com maund you, that you keep the ordinances, as I delivered them onto you yet should not the adversaries therefore obtaine, that their traditions either are to be kept or are Apoflolicke, whereas most of them are singularly repugnant to the Apostles do-Arine; neither yet that there were more ordinances then in the Church, than are written, fince that the A postles did ordaine no rites, by which the consciences of men shoulde be bound.

They alleadge forther the practife and examples of the Apo 3 Obiection files, as if they did make any ordinances or Lawes either be- That the Apolitics have
fids, or against the Scripture as when Paul ordaineth many decreed athings of chooling Eifhops and Deacons, of widowes, of women to be garnit and covered, and to constine themselves in filence, of not devercing the belides the hofband, if he be an infidel, of controverfies betweene Christians. But Tic. I. these men remember not that their authority is not equal 1 Tim. vnto the Apost es authority: neither consider they that there I Cor. 11. is nothing in all these things appointed of Paus, which is not I Conta. agreeable to the reft of the word of God contained in writing 1 Cor. 6. and that manie of those things, which they alledge, are com prchended in the commandements of the Decaloge, More 1 Answere, trifling is it, that they fay, the forme of Baptifine appointed by Christ ,was changed by the Apostles, because it is read in the Acts 2.8. and 19 , that sheie bapeifed in the name of lefus Chrift .! For in those places not the forme of Bapsifine, but the vie is declared. that is that men were baptifed, for to reflife that they did belong to Christ. Neither yet by the example of the Apostles, who interdicted the Churches thinges officed to Idels, blood, and that which was frangled is it bewfull for cosmoils and Bishops somake decrees and Lawes to tie mens confriences . For first here againe there must needs be reteined a difference betweene the Apostles, by whom God opened his will voto men (whereupon they alfo fay, It feemed good to the helie Ghoft and to ut) and other mi nifters of the church, who are tied vnto the Apostles doffrin Further, as concerning this decree of the Apoffles, they decreed nothing elfe, than what the rule of charitie commann deth, which at all times would have, that in thinge indifferent

THE PREAMBLE.

men [hould deale wishous offence.

Now if they vrge, that these ordinates are called necessary: againe it doth not thereupó follow, that the traditions of Bishops are necessary, especially such as are the Bishops of Rome, the, that necessary, where of the Apostics speak, was neither tolast cotinually, neither did it bind coscieces for sear of the wrath of god, if these things were not observed: but it dured but for a time, for their infit mity, who were coverted for ludaisme to Christ, or were to be coverted, as Paul doth at large teach, I Cor. 10.

Objection Prefent examples.

To these they ad she exaples of the Church, who they fay eve fro the Apostles to these verie times to have believed of observed some thinges, not onelie not delivered in the Scripture, but corrarie to the Scripture. They bring forth the felfefae decree of lerufate, cocerning things offered to idules, and blood which being made of the Apolices. o'r expresty fet down in the scripture, was yet abolished by the church But it hath bin already laid, that that constitution was made, not that it should last for ever, but for a time for a certaine cause, eve for the infirmitie of the Church, which was gathered from among the lewes; and after that cause ceased, that ordinance taketh place no longer. Neither yet did it at that time fetter mens consciences, as if the worshipping or offending of God did lie in it; wherfore the abrogating of it is not contrarie, but doth verie wel agree with it. To these also they recken the observing of the Lordes Daie. We trulie as we do beleeue this to be an Apostolick tradicio, & perceaue it to be profitable, & a farre other maner of one, the for the most part they are, which they would fain thrust vpon vs vnder the Apostles name: so we doe not put any worship of God to cofift in this thing, but know it to be left arbitrary vnto the church. Even as Coloff. z.it is faid, Les no ma condemne you in respect of a holie daie. But they affirme also that some things not written are beleeved, which yet to cal in questio, we can felmes confesse to be onlawful; as, That infantes are to be baptifed: That Christ descended into Hel: That the fon of God is cofubffatial unto the eternal father. But they are too impudent, if they take vnto themselues a licéce of hatching newe opinions, because the Church, for to expoud the meaning of the scripture, vieth soe where words, which are not extat in the Scripture, But impious are they & blasphemous, if they say the doctrin it self, which the church professeth in these woordes, is not extantin the scriptures. They

They fay alfo, that the holy Ghoff is promifed the Church, that 5 Obication, it may teach those things, which are not delivered in the Scriptures: The holy as loh. 1 4. But the comforter, which is the hoty Ghost, who the father teach the shalfend in my name he shal reach you at thinges. And cap. 16. Church. when the (pirite of truth (hal come he (hall lead you into all truth, therfore not But here they maliciously omit that which is added ; And the Eripture that bring at things to your remembrance, which I have sold you. A gaine He Shal beare witnes of me. Againe, He wil reprove the world of fin, of righteen fres en of indemes. Againe, He fhal glorify me, for he shalveceine of mine, co shal shew it unto you. For out of these it is manifest, that the holy Ghost should speake nothing, but that which was written in the Gofpel. & Christ himselfe had before time taught his disciples: so far is it that he should bring any thing cotrary to them. For neither can he diffent fro Christ, nor from himselfe. So also, when they alleage that of ler. 31. 7 wil put my Law in their inward parts, & in their harts will write it And, 2 Co. 3 ne are the Epiftle of Christ writte not wish inche lus wish the foirst if the living god: not in tables of five but in fleshie tables of the harr: they do not mark, that the spirit canot fpeak in mes harts cotrarie vnto thefe things, which he revei led in the scripture neither would God write anie other law in mes hartes, but that which is alreadic revealed & writte; & that therfore the Apostle Paul opposeth not the matter writ té, but the maner of writing in tables & harts, one against ano ther: for begaute that the flewas writte in both, but therewith inke, & here with the spirit of God. It hath lesse colour, which they goe about to build out of that place to the Phil.cap.q.if you be otherwise minded, God shall reveile even the same unto you Af therfore, fay they, the church think any thing differet fro the writteword, that procedeth from the boly ghoft. For the Apo file coinforteth and confirmeth the Godly, that albeit they did not understad somewhat of that which there he had writ te, or were of another judgment in it; yet that hereafter they should be taught it of God, and should know those things to be true, which he had written. Whenas therefore it is denied that the holy ghoff revealeth any thing divers fro that which is written: the rule & maistership of the spirit in the Church is not taken awaie, but the same spirit is matched with him felfe, that is, with the rule of Scripture, leaft those thinges should be thrust youn ys ynder his name, which are not his. Further,

Further, they make their boaft that the Church cannot

6 Objection The Church doth not er.

erre; and that therefore the decrees of the Church are of equall autoritie with the holy scripture, because the Church is ruled by the same spirite, by which the Scripture is inspired:even as it is promifed, Matth. 18. If two of you Shall agree in earth upon any thing, what foever they shall defire, it shall be given the of my father which is in heave. For wher two or three are ga thered in my name shere am I in the middeft of them. And cap .18. I am with you alwaie vnto the end of the world. So. 1, loh. 2 . Yee have anoinement from him that is holy, and ye know all thinges: Likewise. The anoinsing which ye receaved of him, dwellesh in you; and yee neede not that any man teach you: But as the fame annoinsing teacheth you of all thinges, and it is true, and is not lying, and as it taught you see shall abide in him . But first of all wee know that it is the true Church onely, which erreth nor, & is ruled by the holy spirit, which is gathered in the name of Christ, that is, which heareth and followeth the voice of the Son of God: And therefore these things doe nothing appertain to a wicked multitud, which openly maintaineth doctrine contrary to the Gospell, though it never so much vaunt of the Churches name, yea and beareth sway and rule in the Church: according to that which is faid, To him that hath, hal be given: But fro him that hath not even that which he feemeth to have, hat be taken away. So did the Pharifees, & Sad duces amongft the Hraelits er, not knowing the feripeures : neither were they the true Church, though they feafed vpon the 2 Answere, name and place of it. Secondly, the true Church indeede Vnivertally. erreth not vniverfallie. For alwaies the light of the truth, efpecially concerning the foundation of doctrine, is preserved in some mens minds:where-vpon the Church is called the pillar and ground of truth . But yet nevertheles some also of the godly oftentimes fall into errors through ignorance and infirmitie:yet fo, that they hold the foundation, neither doe they defend their erronious opinions contrarie to their conscience, and at length they torsake them, even as it is

faid, if anie man build upon this foundation gold, filver, &c. And

Philip. 3 if ye be otherwise minded, God shal reveile even the same

unto you, Last of al, there is given unto everie man grace, according to the measure of the gift of Christ. And, the spirit distributesh so everie man severallie as he wil. The Apostles before they had

recei-

I Answere.

The true

Church.

Mat. 13

Mar.4.

Luc.8.

1.Cor.3. Ephel.4. 1 Cor. 13 received the holie Ghost at Whitsontide, were the linely mebers of the Church; yet erred they concerning the kingdome & office of the Meffias.

There were of the Chiliasts opinio great me in the church, as Pafias, Ireneus, Apollinarius, Tertullia, Victorinus, Lactati us, Mothodius, Matyr. And therefore, although the Church er not vniversallie, yet oftetimes some ofher mebers erre, when as they swarue fro the word, which God suffereth not seldome to happe vnto the, for to keepe vs, being warned of our weakenes & blindnes, in modestie, & his true feare, & in daily invocating of him; & withal to teach vs, that the truth of doctrine is not to be measured by the title of the church, but by the word, delivered of him by the handes of the Prophets & Apostles: as it is faid, Thy word, O Lord, is a lanterne on Pialm. 119. to my feet, or a light unto my pather. Likewife, 1 Tim. 6. Keepe that which is comissed unso shee, & avoid profane & vaine bablinges.

This ground beeing once laide, that lo far foorth the 7 Objection Church erreth not, as it doth not fwarue from the written ought to owoord of God, it is easy to answere to that which they make bey Bishops shew of to the contrarie; that the Church is ruled by Bi- by the com shopes, and therefore must obey them; as it is saied, Acts cap.20. Take heede unso all the flocke whereof the holie Ghoft hath made you overfeers, to governe the church of God. And Mat. 18. If hee refuse to heare the church let him bee unto thee as an heathen man, or a Publican. Luc. 10. He that heareth you, heareth me: or he that despiseth you, despiseth me. And to the Hebr. 12. Obey shose who beare rule over you. For both they must rule, & the Church must obey them, according vnto the prescript of Gods word, as it is faid If any man preach anie other doctrine, let him be accur fed. Whatfoever therefore the ministers propound out of Necessarily the word of God vnto the Church, we must of necessity obey in those thin it; that which the Lord teacheth Mat', 23. 2. when he faith, gs which be. The scriber & Pharssees sit in Moises chaire: Al therefore whatfo. long to the ever they bidyou observe, that observe and do. For they fit in Mo ly in tradiles chaire, who teach Moses doctrine in the Church, If also tions, they ordaine any thinges indifferent and of a middle fort, Gal. 1. which are profitable, these also are to be observed for maintaining of order, and avoiding of offence. But if they require vs to beleeue or obserue things repugnant to the woord of God, or things that are in their own nature indifferent, with

maundemet of God

pug-

ping of God, they fit noe longer in Moles chaire, but

in the chaire of fcorners : and of them it is faide. The theepe

Iohn Is

Inftance.

The magi-

Strate doth

Iciences;

therfore

Lifhops,

beard them not . Likewife, Timothie 4. In the latter times Some Shall depart from the faith, and Shall give heede woo the spirites of error. And that the decrees of the Bithops alfo are not to bee receaved among the preceptes and decrees of the Church, is confirmed by the example of the civill magistrate, whose just and good Lawes binde the cousciences of the subjectes. For the diffimilitude of the examples confifteth in that, that God himselfe by expresse woorde hath decreede a necessitie of obedience to the Lawes and commaundementes of the civill bind the co. magistrate, which are not repugnant vnto his Lawe but hath given a liberty of conscience in traditions of the Church : fo that hee pronounceth himfelfe to be angrie with him, who obeieth not civill magistrates, as long as they commaunde nothing repugnant to his Lawes: but not with them, which without offence doe contrary to the conflitutions of Bishops. For of the magistrate it is Said, Romanes. 12. Wes must obey him for confesence fake, But of thinges indifferent in The Church, Coloslians. 2. Les no man condemne you inmease or drinke, or in respect of a holie daie. Likewife, Galathianes. Stand fast in the a Ynftance . libertie , wherewish Chrift hath made vs free . . Nowe if againe they replie, that the office of Bishops is about the civill powmore bind, er, er therefore hath greater ferce, than that, to binde men to o-Anfivere. bey: fist, wee graunt, that more obedience is due vnto

the Superior power than to the inferiour, as long as it commoundeth nothing contrarie to Goddes woorde. As long therefore as the ministers propounde the worde of GOD vnto the Church, and for avoiding of offence commaunde fuch things to bee observed as appertaine to decencie and order, they doe not nowe offende against them, but against GOD, whosoever obey them

not.

The higher power doth not.

But if they require their lawes concerning things indifferet to be observed with putting anopinion of necessitie in them & of the worthip of God, & do make them necessarie, when there is no daunger of offence to enfue; Because this charge is contrarie to the woorde of GOD, noe obedience is due vnto it. Further, wee confesse that greater obedience it due vino the superious power in those thinger in which it is superiour, that is, in which GOD woulde haue other powers to obey it. But the ministeriall power is superiour vnto the civil in those thinges, which belong properly vnto the ministerie, that is, which are of God delivered, com. maunded, and committed vnto the ministers, that by them they may be declared vnto the Church. But of matters indifferent, concerning which nothing is either commaunded or forbidden of God, the civil power is superiour, by reason of the authoritie, which GOD in these matters have given vnto the civill magistrate, and not to the ministers of the Church.

But against this they returne againe, That wee also do alleage 1 Objection. the Testimonies of councils and fathers in confirming the do- Fathers and Etrine of the Church: which were but in value for us to do, if their councils are fensences had not the force & authoritie of Ecclesiasiscall doctrine. But wee neither bring nor receive the Testimonies of the ancient Church with that minde, as if without the autho. titie of the holy Scripture, they were sufficient for confirmation of anie points of doctrine. Neither yet is the regard had of them in vaine. For both they which are rightlie minded, after they are instructed by the voice of the Scriptures concerning the truth, are yet more confirmed by the Church, as by a Testimonie of lower degree: and they which attribute more authoritie voto them than they shoulde, or abuse their sayinges against the trueth, are very well refuted by the testimonic of them, whom they have made their judges.

∆lfo

40

9 Obiection. Traditions are order. 1 Cor. 14

Answere. Of mere par eiculars there is no concluding.

Also they say, That order & decencie in the Church is necessary by the commandement of God, according as it is faid, Les alshinges be done comelie and in order. For God is not the author of confusion. Now the order and discipline of the Church doth a great part confift in traditions Ecclesiasticall, wherefore they conclude that by the violasing of shefe, mens censciences are wounded, et God offended, But as God commaundeth some order to be appointed & kept in the church, to hath he give a double libertie in it vnto his Church: first that it be arbitrarie for the Church to appoint, as may be most commodious for it, what order shal be in eve rie place and at every time observed. The, that also after any thing is certainelie ordained, it may be kept, or not kept, with out hurt of cosciece, both of the whole Church, & of everie one of the godly, if there be no dager of offece, For it is necesfarie that ever a differece be put betwixt the comandements of God, by the observing whereof God is worthipped, & offeded by the breaking of the,& those things, which God hath left to men to appoint, neither is worshipped or offended, as himselfe pronouceth, either by the altering, or omitting of them, fo log as there is no caule, or dager of offence. And the fame Apostle, who commandesh all shinges to be done comelie de in order willesh wato fland fall in the liberty wherewith Christ hash made ve free, and that we (hould bee condemned of no man in meate or drink or in reflect of an hot day.

Gal. 5.

Wherefore, not they, who without contempt of divine things, or wantonnes, or danger of offence, doe fomething otherwise in these things, than is appointed, but they rather offend against the comandement of God, concerning keeping order, who either woulde have no order in the Church, or trouble that which is wel appointed.

10 Objectio.

Obscure not fuffice

Aunfwere. The minor is false, if they respect

These men find fault also with the obscuritie of the holy Seriptures, which they proue both by exaples of hard places thinges doe of Scripture, and also out of the second epistle of Peter, cap. a. where it is faide, That there are fome thinges hard to be underwithout in flood in the epiffles of Panl. And therefore, fince that thinges darch by Spoken , without they bee expounded, can not suffice to perfect and mbole fome dostrine, they reges has the interpretation of the Church alfo is necessarily to bee receaved with the Scripture.

But here aboue all thinges, they injurie the holie Ghoft, the ground afcribing darkenes & obscuritie vnto him, who of purpose

ende-

endevoured to applie himselfe in simplicitie of speech to the capicitie of the comon people, & the rudeft. For those things which appertaine to the ground of doctrine, which is neceffarie to be knowen of all, as are the articles of our beleefe, the tenne comandementes: they are so plainly recited, so often repeated lo plentifully expouded in the Scriptures that they are open & easie to any, but to him who will not learne: even as the 119. Plateacheth, wher the wordef the Lord is called a Lanterne to our feete, & a light to our pather. Againe, The enterace into thy words (hewesh light, & givesh understanding to the simple. And 2. Peter 1. The word of the Prophets is called alighs Shining 1 Instance. in adarke place. To which yee doe well, faith hee, that yee take The ground heade, as unto a light that shineth in a darke place, untill the day of distrine dawne, and the day starre arise in youre hartes. And Salomon in romanic. the first of the Proverbes, affirmeth, that hee writeth to give the simple (harpnesse of witte, and to the child knowledge or discretion: Again, that wifelome crieth without to utteresh her voice in the freezes. Paul alfo, t, Cor. I, faith, shat Christ fens him so preach she Goffel not wish wifedoe of words leaft the croffe of Christ (hould be made of none effect. The ground therfore, & summe of doctrin is not obscure, except it bee vnto the reprobates, who conremne the truth, or flubburnlie reject it as the Apostle faith, 2. Cor. 4. If our Gofpel bee hid, it is hid to shem that are loft: in who she God of this world hash blinded their mindes, that is, of the infidels, that the light of the glorious Gospel of Christ Should not Shine wate the And the propher Elai. 65. & the Apostle, Rom. 10, Al the day long hasse f streched forth my hads to a disobedies & gainfay ing people. And Plalm 36. The worder of his mouth are iniquisize and deceit he hash left off so understand and to doe good And, Mat. 11. I give thee thankes, o Father, Lord of Heaven ad Earth, because thou hast hidde these thinges from the wife men, and men of underflanding, and haft opened them unto babes.

Now if they replie againe, that divine matters are hard 3 Inftance. Now if they replie againe, that droune matters are that Divine man and obscure to all men, as it is said, t. Cor. 2. The natural man per ters are ob. ceiveth not the thinger of the spirit of God: for they are foolighneffe (cure vine unto him neither can be know them because they are spiritually dif al men. cerned: they should first have called to mind, that this ignorance and hardnes rifeth not of the obscuritie of the Scri pture, but of the blindnes of mans mind: and furthermore, that this obscuritie, since in verie deed it is not in the Scri-

42

·Luc.E.

prure, but feemeth to be the fault of our nature, doth not alwaies remaine in those, who are regenerat, but is removed from them by the illumination of the holy Spirit, according to those fayings, I fe is given water you to know the fecress of the kingdo of god, but to others in parables, that whenther fe, ther should not fee: of when shey heare, shey found nos underfied And 2. Cor. 3 Visil this daie, when Mofes is read , the vaile is laid over their barrs. Nevertheles when their hars (hal be storned vaso the lord, the vail shal be take away. Fro this very place may we easily refute that which they object: That we one felner in that that we fay the Scripture hash not bin underflood for shele many ages in the popilb eburch, ito cofes the obferrity of it. For the ignorance which hath bin fro the begining of the world, & shal be to the end, in the adverfaries of the truth, is not to be imputed to the obscurity of the scriptures, but to their own perversnes, who have not a defire to know & embrace the truth. As the Apostle faith, b Be exufe they received not the love of the truth, that they might be faved, therfore god [bai fed the firog delufios, that they [bold belene ties

ba.Thef.a.

Inflance.

The Scrip-

ture a long

knowen.

4 Inftance. Many places objeure.

Whereas therefore it appeareth that the ground & filme of doctrine is not obscure; yet wee confesse, that there are forme places of Scripture, which have leffe light & more diffi culty, than others. But fuft, they are fuch, that although they were not vinderstood, yet the ground may both stand & be underflood. Furthermore, the interpretation of these places dependeth not on the authority of men, but the expolition of the is to be fought, by the coference of other places of Scri pture, which are more clear; or if we can not finde it, yet leaft we should affirm any vacertain thing concerning divine mat ters, our colcience not fatilifying vs in it; we must suspend our judgement, vntil God thal opé vnto vs loe certain meaning: & in the meae fealo, we are to hold those with thakful minds in which God hath left no place of doubting for vs. But when we answere thus ynto our adversaries, they rise againe vpon vs out of those thinges which we graunt them. For becanfe we confesse shar some places of scripsone are harder so be under fixed than others: and that by occasion of dutnes and flownes of mans mindein learning divine masters, wester shofe thing subich are we fl cleare, are understood of the people, as the Emmeh of Queene Candaces doth complain, How can I, faith he, except I had a guide! And shas she ministery is felf was sherfore ordained of god in she church, for abas is seemed good unto the holy ghost to ad for our instructions

of the necessity of interpretation,

A4.33.

exposizion of the scripture, which u done by the voice of the Church. To be short, bicanse our selves in writing & teaching do exposed the feripeners, & do exhort al me to the reading & hearing the exposicio sherof: One of these they coclude, that besides the reading of the ferip sure, the interpresates of the church is meefferies and that therefore what the church doth promotice of the meaning of the (cripture, that is wishous correversie to bevereived. But we hitt chies, that the inserpretaris of the scripture is necessarie in the Church, not for that without this to come to the knowledge of heavelie doctrine is fimply impossible, wheras both God is able, whe it pleafesh him, to instruct his, even without the Scripture it felfe, much more the without the expositio of his ministers: & the godly lern many things out of the scriptures without interpreters: & of the cotrary fide, except the eies of our minds be opened by the grace of the holy fpirit, heavenly doctrine feemeth alwaies alike obscure vnto vs, whether it be expounded by the word of the icripture, or of the church but forthat it pleafed god to appoint this ordinary way of instructing vs,& himself hath commanded the maintenance and vie of his ministery in the Church, that it should be an instrument, which the ho ly Ghost might most freelie vie for our falvation. Againe, al Interprethough interpretation of friorme be necessary, yet this is so far ting must from granting any licence ento the ministers to bring newe not be a deordinances into the Church, that nothing doth more ty the praving of the Scape to this doctrine alone, which is comprehended in the Scrip-tures. tures, that his very fuction of expouding the Scriptures. For to interpret another mas words, is not to fain at our pleasure a meaning either divers from the, or repugnat vnto therbut to render the fame meaning & fentice ether in moe words, or in more plain words, or, at least, in fuch, as may be more fit for their capacity, whom we teach: & withal, when there is need, to thew, that this is the mind of the autor, which we affirm to be. Now such an interpretation of Scripture, is made Three by these means: that he she phrase be considered, & the pro points to per lenfe of the words foud out:then that the order & cohe- ved in inrence of the members or parts of the doctrine, which is con- terpreting. teined in the text of scripture, be declared: Thirdly, that the doctrine be applied to the vie of the church, which it hath in confirming true opinions, or refuting errors, in knowing of god & our felues, in exhorting in coforting, & in directing of

44

Lib.z. cont.

he:el

our life: 28 Paul commaundeth, a Tim.a. Studie to divide the word of trush arighs. And to Titus, cap. I. A Bishop must hold fast the faithful word according to dollrine, that he also maie be able to exhort with wholesome dollrine, and improse them that saie against it. And wisely did Epiphanius advise, Not all words of Scripture have neede to be allegorised, or confirmed according to a strage sense, but they must be evadershoods as they are and surber, they require meditation and sense for the understanding of the drift and purpose of everie argument: That is, All places of scripture are not to be trasformed into allegories: but we must seek out the proper sense of the words, by meditation and sense, that is, vsing the rules of art, & having a regard of the propriety of tosigs & our own experiéce, by which we know the nature of those things, which are signified by words commonly vsed in the

6 Inft.
Cocerning
the deciding of a
controver—
fie about
the text &
meaning
thereof.

Church.

But here is cast in another difficulty, for that in controverfies concerning the rext, and the meaning thereof, such a indge is required, whose authoritie and testimonie may suffice for determining of the meaning of the sext. For whe both parties fair they, who frime about the meaning, plead ech of them that his interpretation is true, except indgement be given of fuch a indge, from whom it maie not be lawful to make any appeale, the consension wil never be decided, and we shal stil remaine doubtfull of the sense of the scripture. Furshermore, this indgement must needs belong unto the Church: for in the Church alone we are to feeke for an examining and determining of controversies cocerning Religion. What the Church therfore doth pronounce in thefe matters, we must of necessity rest upon that, as she affured meaning of the (criptures. And hereof, they fay, it is mamifeft, shas the decrees of the Church are of no leffe authority then she expresse sensece of the scripture. But we, as we willingly grat, shat the controversies of the Church muß be at length determined, and that according to the Sentence of that indge, of whom wee may be certainly affired that we cannot be deceaved: So wee acknowledge this judge to be not the Church , but the holy Ghoft him. felfe speaking vnto vs in the Scripture, & declaring his owne wordes. For he is the supreme judge, whose judgement the Church only demandeth, declareth, & fignifieth he cannot be deceaved, whereas al men are subject vnto the danger of errorsin a word, he being the author of the Scripture, is the best and surest interpreter of his owne words. And therefore

Aun.Not the church, but the holy Choft is judge in the word. the Scripture it felfe in al doubts recalleth vs, and bindeth vs vnto it selfe:as 2. Pet.1. We have a most fiere word of the Prophets, to the which yee doe wel that yee take heede, as unto a light that (hineth in a dark place. loh. g. Search the feriptures, Efa. 8. To the Law, er to the Testimony: if they speak not according to this word, it is because there is no light in them. For although the holie ghost speak - The church eth alfo by the Church: yet because she doth not alwaies speake doth not al the words of the holy Ghoft, he canos be the supreme & chiefe waies speak indge of controversies in religion. For this judge must be such a of the holie one, whose sentence may by no means be called in question. Ghost. But we have none fuch befides the word of God registred in the Scriptures. Neither doe we at all take awaie the deciding of Deciding controversies, when we make scripture indge of the meaning of the of controscripture. For although contentious persons alwaies scek so- versies is philmes, by which they may delude and thift off the testimo-not taken nies of scripture; yet doe they this against their conscience: and the lovers of the truth require no other interpreter of the Scripture, but the Scripture: and doe acknowledge and confesse themselves to be plentifully satisfied by it.

For whereas vnto men also it is graunted, to be themselves the best interpreters of their owne words: how much more ought this honour to bee yeelded vnto the holy Scripture? Wherefore, if controverfie be moved concerning the meaning of some place in the Scripture, we ought much more to The waye doe that here, which we would doe in other writinges. First of cide doube al, to consider and respect the analogie of faith, that is, to receive no ful places. exposition which is against the ground of doctrine, that is, against any The Analo article of faith, or commandement of the Decaloge, or against anie gy of faith. plaine testimony of scripture: even as Paul admonisheth, forbidding , Cor.z. to build mood, hey, fubble, upon the foundation. Secondly, to weigh a Examithe things that goe before, and followe after that place, which is in ning of Anquestion that so not only nothing contrarie to these maie be faigned and Confeon it: but alfo that that maie be fet for the meaning of it, which thefe quentes, require. For these either not being observed, or being differbled, the meaning of the scripture is not seldome depraved. So those words of the Pfalme, He Shal gine his Angels charge quer Pfalmot. thee, that they (hall beare thee in their hands , that thou how te not thy foote against a stone . The Devil sempsing Christ , inserpretesh thewast if they ferved to maintain over-yash and curious attempts: when yet shat which is added [In al thy waies] doth shew that they

3 Reforting to places which teach the fame more clearly

are to be understood of men doing thise things that are proper unto their calling. Thirdly, we ought to fearth everie where in the fcriptime whether there be extant anie place, wher it flands for confessed, or is manifest, or maie be shewed, that the same doctrin in other words is delivered touching the same matter which is conteined in that place which is in corroverse. For if the meaning of the clearer & un doubted place be manifest unto vs, we shall also bee affired of the place, which is doubted of because in both places the Came is taught: as when Ro. 3. it is faid, We conclude that a man is infified by faith wishout the works of the Law: That in this place, to bee inflified by faith, is not to pie sfe God for the worthines of faith, but for the merit of hrift apprehended by faith; and that the works of the Law fignifie not the ceremonies only but the whole obedience of the law chieflie the moral, other places do teach to, which in mo and clearer words deliver the same dostrine concerning the instification of man before God: as in the fame chapter, By the works of the Law Chall no flesh be instified in his fight: for by the Law commet , the knowledge of finne: But now is the righteoufnes of God made manifest without the Law, having witnest of the Law and of the Prophets. The righsecufiseffe of God by the faith of Jefus Christ voto all and upon all that beleene: for there is no difference: For al have finned, and are deprived of the glorie of God : and are instified freelie by his grace, through the redemption that is in Christ J. fue. Fourthly, wee must conferre places of scripture, where though the fame words be not forken of the Same thing, yet the like words and formes of speaking are vied of the like things. For if the interpresation of the like place be certaine, and there be the same causes for the like inscrpretation to be given in the place that is in controversie, which are in the other, shen of like places we must give one and the same indgement . The Lord willesh, Mat. 5. to put our ere, to cut off our hand, if it be a cause of offence unto us. Now whereas the law forbiddeth us to main our bodie, Then hals not kil that therefore by this figure of speech she Lord would have us that we should rather for fake thinges most deer to ve, that that by the luft & motion of them, we froud fuffer our feines to be withdrawn from god: the like forme of fpeech otherwhere vied, to fignifie things most deere and precious, doth feew, as Ier. 22. If lechonish were the figures of my right hand, yet would I plack thee thence. And Deu. 3 2. He kers him as the apple of his eye. When once according to these rules the controverse con cerning the text & meaning thereof is judged, we may law-

fully

places together.

4 Confer.

ring like

g The eatholike Church. fully also descend so the consent of the Church, yet putting great space betwixt, & not without great advisement. For least by the name of the Church we be beguiled: first of al no fentence or meaning is to be received, which thefe rules of examining & indging which have bin now declared, doe not fuffer. Then mult we cofider what times & whose writings are pureft: what pointer of doctrine have bin, and in what ager either rightly expounded, or depraved with errors: laftly, whose interpretation either is of the author, or may bee of us confirmed by the testimonie of the Scripture. And to this deciding of all controversies about the mea ning of the Scripture, drawen out of the Scripture it felfe, do all the godlie and lovers of the truth agree, even as it is faid, He that is of god, heareth the worder of god: Now the testimonie of Iohn 8.47. the associent and catholicke Church so farre as they fee it to ac cord with the scripture, they do with glad & thankful minds Ebrace. & are so much the more affured of the known truth. But if any quarrelling men do not yeeld vnto the Testimonies of the Scripture, we must not feeke, because of them, a judge higher than the word of God, but must leave the vnro the judgement of God, as the Apostle coulaileth vs to Tit.3. Rejecthim that is an heretick after once or twife admonistio, knowing that he that is fuch is perversed & finneth being daned of his own felfe And, " If any man be ignorant, let him bee ignorant. And the . 1. Cor. 14. last of the Apocalyps, He that is filthy let him be more filthy. Nei ther verely doth he, whom the word of god doth not fatility, rest on the authority of men, as the truth it selfe doth shew. But as these things are sufficient to shut the mouthes of the who gainfay the truth, or at least-wife to manifest their impudency: fo is there further required for the fencing of the 6 Prayers. cosciences of al the godly in debate of religion, besids a care of learning the doctrin of the word of God, an ardent & dai ly invocating of God, by which we may defire that we may bee taught and guided by his holy spirit: This if we shal doe, hee will not suffer vs to make stay in error, which may pul ve from him: but will open vnto vs the true and certaine Mat. 11.28. meaning of his woord concerning all thinges necessarie to our falvation, that our faith may depende not on humane, but divine authoritie, even as it is promifed in the feventh Chapter of Matthewe, Afke and it shall bee given your feeke, and yee shall finde: knocke, and is shal be opened unto

ts

Je

n

Efai. 57.15.

you. For whosoever askesh, receivesh: and he shas seekesh, sindesh: and to him that knockesh, is shalbe opened. And in the eleventh of Luke, How much more shalpow heavenlie Father gime the holie ghost to them that desireth him? Also in the sirst of lames, If anie of you doe lacke wisedome, let him aske of God, which givesh to all men liberallie, and reprochesh no man, and it shall bee given him: but let him aske in faith and waver not.

Obiect, 11.
It is vameet that the host that hee

coan scher.

To their former arguments our adversaries adde, that it is a Thame that the holie Ghoft speaking in the church, should be subieIt to the examination and indgement of another: and therefore we must not examine him by the rule of the scripture. But seeing that the same spirit speaketh in the Church, and in the Scripture; when we doe examine the voice of the Church by the scripture, we doe not subject the holy Ghost to another, but wee compare him with himseife. And by this means, first we give vnto him the praise of truth and constancy, while we do acknowledge and testifie that bee is alwaies like him-selfe, and doeth never square from himselfe : then also wee confelle, that the supreme authority of pronouncing the will of God belongeth vnto him, while we doe not fecke, whether those things be true and certaine, which he hath spoken, but whether those be his words, which men ascribe vnto him. & this doe we even after the felfefame manner, which he hath prescribed vs, and after that we find out by the rule of the written word, that any thing hath proceeded from him, to that, without making any controversie, we submit our minds & wils. Cotrariwife, it is easy to see that our adversaries them Selves are guilty of that consumelie against the holie Ghost, of which their accuse vs For while there wil have the authoritie of giving indgement, concerning the meaning of the Scripture, and of deciding controversies, not to belong unto the scriptures, but unto themselves: by this verie thing both they imagine that the ho ly Ghost may diffent from himselfe, & doe make themselves indges higher then the holy ghoft, and the word of God.

Lastly, whereas Paul saith, 2. Co.3. That he is the minister of the newe Testament, not of the letter, but of the spirits for the letter doth elister, but of the spirits for the letter doth till, the spirit doth quicken: Some men do thence gather, that we are to hear not what the written word of god soundesh, but what the spirits speaketh by the Church, or in our harts. Yea there hath growen an opinion heretosore, that the grammaticall and therast

Obiect, 13. The letter killeth, the fpirit quick neth.

meaning of the Scripenre is pernicious, except al be transformed into allegories. But a manifold paralogisme in this argument doth eafily appeare, if it bee confidered what the letter, and the spirit fignifieth in Paul, For that all the doctrin & knowledge touching God, as also the outward observation of the Lawe in those that are not regenerate, is called the letter by the A poftle: & the firit hit the holy Ghoft himselfe: Secondly she true doffrine cocerning God, when she holie Ghoft is of force and efficary by is: Thirdly faish & convertion, or motions pleafing God, being kindled of the holy Ghoft through the woordat appeareth by the wordes going before. For, for that which here he faith. that he was made of God a minister nos of the lester, but of the firishe faid before, that the Epifle of Christ was ministred by him, and written not with inche, but with the foirit of the living god, in sables of the hars: that is, that his preaching was not in vaine, but of force and efficacy in the harrs of men, the holy Ghoft woorking by it, And in like manner, Rom, cap, 2. hee calleth the ceremonie without convertion, circumcifion in the letters but convertion it felfe, circumcufion of the harr in the foir is. And Rom. 7. He willeth vs to walke in segmeffe of first, and not in the oldnes of the letter that is, In true bolines, such as begun by the spirit in the regenerate not in the sinne and hypocrise of them, who know verilie the will of God, and make practile also of our ward discipline and behaviour, but remaine without faith and convertion.

Wherefore first, as the doctrine by the fault of men, and billed and not of it, remaineth only the letter: To allo not of it owne na - of it felfe. ture, but because of the corruption of men, it killeth, that is, it but by an terrifieth mens minds with the judgment of God, and doth accident, flir vp a murmur ng & hatred against God, as we are plainly taught by the Apostle, Ro.c.7. The Law is holie & the commander dement is holy, or inft, and good, Was that then which is good, made death unso me god forbid Bus finne, that it might appeare finne, wrought death in me by that which is good, shat finne might be out of me: fure finful by the commandement. For we know that the Law is formitual, but I am carnal, fold under finne. But the proper eftect of the Scripture is to quicken men, that is, to lighten them with the true knowledge of God, & to mooue them to the leue of God. As it is faid 2. Co 3. We are unso ged she freete favour of Christ in the that are faved, & in them which perilh de. Second.

a It killeth as it is with out the Spirit.

Secondly, albeit the letter, that is, the doctrine without that spirituall motion, killeth, yet the operation of the holy ghost . accompanying it, when now it is not the letter, but the spirit, and power of God to Salvation, vnto every one that beleeverhait doth not kill but quicken, as it is faid Pfalate. Thy woord quicknesh me. Wherefore, that the letterkil vs nor, we must not cast awaie the Scripture, but the stubburnes of our hartes; and defire of God that he would let his doctrine bee in vs and others, not the letter, but the fpirit; that is, that he would forcibly moue our hartes by it, & turne them to him.

The fpirite quickneth, agreeing with the word.

Thirdly that it is added, that the foir is quicknesh that calleth vs not awaic from the Scripture to other opinions or revelations. For that spirit quickneth, which diffenteth not from the Scripture : but teacheth and mindeth the fame, which he hath vetered in the feripture, But that firis which leadeth men awaie from the Scripture, it quickneth not, but may be faid much more truely to kil, than the letter, that is not by an accident, or external cause, but of it owne nature. For the spirit of Antichrist is a liar, and a murderer, and

therefore be it accurled vnto vs.

Fourthly, they who by the letter understand either the characters of letters, or the proper and literall sense, whether it be of the whole Scripture, or of those speeches which are allegorically and figuratively spoken; and by the spirit, the interpretatio of those speeches:it is manifest that they swarue farre from the minde of Paul, both by those thinges which haue beene spoken concerning the meaning of Paul, and al fo because not onely everie sentence of Scripture, whether it be proper or figurative, but also every interpretation of it, is and remaineth the killing letter, except the quickning force of the holy Ghaft come vnto it,

Wherefore, fince that neither for interpretation, nor revelation, nor authoritie, nor any other pretence, it is lawful, leaving the Scripture of the Prophets and Apostles, to depart to whatfoever decrees of religion, which are not confirmed by the Testimonie of the Scripture, let vs heare it as an oracle founding from heaven, bringing to the reading thereof, not minds forestalled, neither with opinions, conceived either of our owne brains, or elsewhere, neither with affections, neither with prejudices: but the love of God, and

4 The Apoftle mifconstrued by them,

adefire of knowing the truth. So shall t come to passe, that both we shall know the true meaning of the Scriprure, and by it godlines, and sure and sound comfort shall be kindled in vs. and great increase.

OF THE TRVE COMFORT

HE scope and end of this doctrine is that we may have fure comfort both in our life & at our death. And that we may have this, we are especiallie to learne the doctrine of Christianitie. Now the summe of this comfort doth cofift in this, that we are the members of Christ: that is, that we are engraffed into Christ by faith, that he is careful of vs. and that by him we are loved of God, reconciled to God, & chioyned with him. This cofort the divel goeth about to take fro vs after this maner. I. Thou are a sinner: therefore thowars not acceptable in the fight of god. Answere. But Christ hath made fatisfactio for me with his precious blood. 2. But then must die the death, Answere, But Christ hath delivered me from the power of death, and I know that by Christ I shall escape out of the handes of death. 2. But how if thou leefe the grace of Christ : For thou maiest fall and perish, because it is a long way to heaven, Aunfwere. Christ hath not only merited his benefites for me, but also bestoweth them on me, and preserveth them in me, and giveth mee perseverance, that I may not fall from grace.4. But what if thefe things apportaine not unto thee? & how knowest show that thou art Christis Anf. 1. Because I have the testimony of the holy Ghoft within me. 2. Because the general promise appertaineth to al the faithful. If I have faith therfore, that promise appertaineth voto me. But I know I have faith by the effects of faith. t. Because I have a wil to obey & beleeve God, albeit I am but weake. 2. Because I have good woorkes, which are fignes of true faith. Therefore I have true faith, & by a colequer, Christ & his benefites appertaine vnto me.

This comfort is necessaries. For our salvation: that we despairs me. 2. For the wearshipping of god. For that wee may woorship God, wee must come out of sinne, and death: not rush into desperation, but bee suffering with a sure comfort vnto the ende. This comfort, though other sectes promise, yet can they not make performance thereof, because their conscience and experience oftentimes goeth against them. The

doctrine of the Church alone maketh performance of it. fo that mens consciences are at rest, because this alone sheweth the fountaine of all mileries, vnto which mankind is fubica; and this also alone prescribeth the waie of escaping

The parter of this comfort are, 1. Our reconcilement to God by Christ, to which Christ alone we belong: and therefore wee are not at our own libertie, to that wee may freelie fin, neither lieth our falvation in our handes or power. For if it were fo we fould lose it every momenta. The maner of our reconcilement, even by the blood of Christ. 2. Our deliverie from miseries.4. The preservation and maintenance of our reconcilement & deliverie: fo that not fo much as an haire may fal from our head, without the will of our heavenly father, Obiettion, But the godly are daily flaine. Aunfwere. These things do not hure, but helpe forward our salvation. Rom. \$. 18. All thinges worke together for the best unto them that love God, 5.

The testimonic of the holie Ghost woorking true comfort in our hartes, and true conversion vnto God. By this testimonie of the holy Ghoft wee know that wee are Gods, after wee are once delivered from these miseries. For the holy ghoft, which is the fureft pledge of this thing, doth witnes in out hartes, that they trulie belong vnto vs. For hee maketh us to ferne God wishout feare . And this Spirit of Chrift, which God hath fent foorth into our hartes, crieth Abba, Father.6. Our certaintie of ever lasting life. This part differeth from the fifth:because that is the certaintie of the things themselves; but this is our certaintie, by which wee know these thinges

to be certaine. And this is the beginning offaith.

That we may attaine unto this comfort, three thinges are to bee considered of us.1. The knowlege of our miserie, that we may defire deliverance, and be thankful to God. 2. Our deliverance, without which we have not comfort. 3. Our thank fulnes, without which wee are not delivered. Herein is conteined the fumme and purpose of the whole sacred Scripture . And these doe plainly accord with the division of the Scripture or Catholicke doctrine into the law and Goffel, and with the differences of these parts. For vnto those three members are she Law and the goffel referred:to the first and third appertai-3 Our thank noth the Decaloge or tenne commandements, because there

Mat, 10.30.

Luke.1.74. Galass.

Three things to bee observed for the attaining vnto this comfort. 1 The know ledge of our milerie. 2 Our deli-Tery. faines .

is a double vic of the Law, the knowledge of our finne, and the rule of our life. To the second member appertaineth the Creede, because this speaketh of our deliverie, & is the sum of the Golpel: The Sacramentes likewise are to be referred vnto the fecond part, because they feal that which is taught in the Gospel. They are those appurtenances as it were adioyned to the promise of grace, and the seals of iustification by faith. Praire belongeth vnto the third part, that is, to thak fulnes: because praier is the chiefest part of thankfulnesse.

Out of these arise foure questions. I. For what camfe these From these shree are necessarie for our obtaining of comfort, 2.Whence we may arise fower knowe thefe shree: even out of the Lawe and the Gospel. 3. How. quaffions,

4. Wherefore.

The knowledge of our miserie is necessarie for our obtaining of Why these comfort, 1. Because if we knew not our miserie, and even the three are greatnes of it, we should not know the greatnes of our hap. necessarie pines, neither should we desire deliverie out of evils, If we de fire not deliverie out of evils, wee doe not feeke it if we feeke our cofore. it not, we obtaine it not; becamfe god givesh deliverie only so Why the those, who feek is is is opened onlie to him that knocketh & fo hath knowledge God his ende in them, even his worthip. Baffed are they who to is neces shirst after righteonines. Come unto me al ye that labor. I dwel in a farie. contrite foirit. That which we have now faid, is confirmed also Mat. 11.28 by this fyllogifme, or form of argumet. That which is necessa Maie 57.15. rie for to ftir vp in vs a defire of deliverance, that is necessarie for our comfort: But the knowledge of our milerie is neceffarie for the defire of salvation, or deliverance: Therfore the knowledge of our miserie is necessarie for the obtaining of our comfort.yet not for the coforting of vs. for we are terrified by this knowlege of our miserie: But this terror is good for vs, bicaule, except we know our milery, we defire not deliverie. And they that defire not deliverie, receive it not.

2 The knowledge of our miserie is necessarie for the obtaining of our comfort; because we should be vngratefull, if we were ignorant out of how great mileries wee were delivered & drawen: For how much the more wee feele the greatnes of our evil so much the more defire wee and wish for a remedie, and so much the more thankful are wee towards God, because he gaue vs a remedie againg sin. 3. Because by the preaching of the Lawe, is made a preparation to the

for the obtaining of of our mife

prea-

preaching of grace: otherwise there followeth carnal security, and our comfort is made vnstable. Where of it appeareth, that we draw the knowledge of our misery chiefly out of the Law, and that therefore we must begin from the preaching of the Lawe, as the Prophets and Apostles have doone, and that to the end that mens consciences and harts maye bee cast downe before God, and prepared to repentaunce, and to the receiving of the Gospel Except this be done, men will become more careles and stubburne, and pearles shall bee throwen to swine to be troden under feete.

Why the knowledge of our deliveriets necellular Ignomial-Ignomialla capido.

The knowledge of our deliverie is necessarie for our comfort: 1. Becaule a good thing not knower, is not defired:according to that, There is no covering after an unknown thing. When wee have found it alfo, if we know not what it is, wee defire it not, & therefore do not obtaine it. Yea that very means, by which we attaine vinto our delivery, requireth the knowlege of our delivery. For thou shalt er in the defire of thy delivery, except thou know what & of what quality it is, & after what maner it is received. Furthermore, we are made by faith partakers of this deliverie. But faith is not without knowledge. Wherefore the knowledge of our deliverie is necessary, both that we may obtaine it: & also because the mean & instrumét it felfe, by which we do obrain it, cannot be without the knowlege of our deliverie. 2 A good thing not known, doth not cofort: that therefore it may cofort thee, thou must know how great & what maner a good thing it is 2, The knowlege of our deliverie is necessarie, that we may be thankful : because for a thing not knowen to be good, wee vie not to give thankes, for that we make light acount of it and if we wil bee indeede grateful, al the circumstances of that good thing are known and defired of vs. We know our deliverie our of the gospell: 1. By hearing it. 2 By learning ir. 3. By affenting vnto it, & that out of the golpel: becaule the Golpel alone doth promife delivery vnto thole that beleeve in Christ Now we must deliget ly also observe the maner of our deliver, that we do not our felues imagine, or receive imagined by others any maner of deliverie to the reproch of Gods name, and hazard of our owne falvation.

Why the

The knowledge of our thankefulnes is necessary for our confort:

3. Because no man can doe anie thing gratefull vnto God,

except he first know what is grateful voto him: For he wil be of our worthipped, and have vs grateful vato him, not after that ma thankefulner which we wil, but which himself hath prescribed. Except ceffarie. therefore thou knowe what is gratefull voto him, thou shale reape thence no comfort, a. Because there is first of all true confolation, where there is thankfulnes : for except thou be thankful, thou can't not apply voto thy felfa the merite of the some of God. For it is offered and applied only to vs being thankful now thou can't not thew thankfulnefle, except thou know after what manger the Lord bestoweth on vs his benefits. 2. The knowledge of our thankfulneffe is required necessarily, because it is the chiefe end and scope of our delivery: for this purpose appeared the Sonne of god, that he might 110hn.3.2. defire she works of the devil. 4. That we may know that those things which we doe are no merit, but onlie a declaring of our thankfulnes. And what thou givest thanks for, that thou knowed that thou half not deferred. 5. By this thankfulnes our faith & cofort is confirmed in vs. Objection. That which of it felfe followeth, is not necessary to be taught. But thankfulneffe must needs follow of it felfe: Therefore it is not neceffacy to be taught, Amfacre Thankfulnes followeth deliverte But not the manner of thankfulnes likewife: for of this we are to be instructed out of the word of God. Furthermore, that proposition is not univerfally true: for a thing mave be taught, which of it felfe doth greatly follow for greater & ful ler knowlege & cofirmation. Now thafulnes it felfe we know, 1. Out of the Gospell; because it promiseth delivery, with a condition of repentance. 2. Out of the Law, because the Law in special doth declare and determine the kinds of obedience. Seeing that then the true, fure and only comfort of the faithful is the scope of the whole doctrine of christianity and feeing that to that comfort thefe three are necessarily required, that is, The confideration of mans milery, of his de livery, and of his thankfulnes: it appeareth that thefe three are the chiefe parts of Christian doctrine. And therefore we wil intreat of them hereafter in order.

1 1111 0 700

THE FIRST PART. OF THE MISERIE OF MAN.

Whence knowest shouthy miserie?

-Rom. 3. 20,



VT of the law of God.*
What doth the Law of God
require of vol

That doth Christ summarily teach vs, Mat. 22. Thou shalt tone the Lord thy God with all thy hart, with all thy soule, with all thy wind, & with all thy strength. This is

Luk 10, 27

* Rom.3.10.

110hn.1.8.

Ephel. 1. 1.

f Gen. 1.36

Tit.3.3.

& 17.

& 13.

the first and the great commandement, and the seconds is like to this, Thou shalt some thy neighbour as thy selfe. On these two commandements hangeth the whole Lawe, and the Prophets.

Art thou able to keepe at thefe things perfettly?

No truly ': For by nature | am prone to the hatred of God and of my neighbour '.

Did God then make man forwicked and perverfe?

Not so : But rather hee made him good, and to his owne image , that is, endewed with true righteousnes and holines, that he might rightlie know God his creator, and hartely loue him, and liue with him blessed for ever, and that to lawde and magnific him s.

Whence then arifeth this wickednes of mans nature?
From the fal and disobedience of our first parentes, Adam and Eue's: Hence is our nature so

18.Col.3.10 Eph.4.34 bGen.5. %om.5.13.

cor-

OF THE MISERY OF MAN. corrupt, that wee are all conceaved and borne in finne '.

Are we fo corrupt, that we are not at al apte to doe wel,

and are prone to alvice?

Indede we are: except we bee regenerated by the holy Ghoff 1.

Doth not God then minrie to man who in the Law requireth that of him which be is not able to performe?

Noe 'For God had made man such a one, as he & 15. might perfourme it : But man, by the impulsion of the devil ", and his owne flubburneffe, bereaved Eph4 44 himselfe and all his posterity of those divine 10.30. graces.

Doth God leave this stubburnesse and falling-awaie of

man unpunished?

Noe:but is angry in most dreadful manner ", as nRom. 5.12. wel for the finnes wherein wee are borne, as alfo for those which our selves commit, and in most iuft judgement punisheth them with present and everlatting punishmentes, as himselfe pronounceth: Curfed be be shat confirmet bnot al the wordes of this Law to doe theme.

Is not God therefore merciful?

Yea verilie, hee is mercifull ?: but fo, that hee pExod. 34.6 is also iuft . Wherefore his iustice requireth, that Plat 5.5. the fame which is committed against the divine a Cor,6.14 Maiefty of God, should also be recompenced with extreme, that is, everlefting punishmentes both of body and foule.

IN THIS first part concerning the Miserie of man, there are three places handled.

Of the creation of man, which maketh to the vnderftan-

Pfal. 51 .g.

Gen. 5.3.

kfohn.3.5. Gen 6.5. Iob. 104.8 15.14.16. Elaie, 53 6.

Hoho. 3.5. m Luke.

Heb. 9.37.

Den.27.26 Galg.13

OF CHRISTIAN RELIGION, PART I.

derstanding of the former place concerning fin. 3 Office wit

We know our miferie, and that we have finned, out of the

Howe we come to the knowledge of our mile. rie and fin. By theLawe

That is pro red by a fyl-

maior being

fet by the Law, Deut.

37.16.Gal

3.30. Mar.

"And Minor added

by our con-

Science,

fion muft Beceffarily

of the fen-

Law.Mar. 22.37. The

part of the

major expli-

in perfect

lone, and

what that is

32.38.

logifme.

whofe

Lawe of God, which exacteth and requireth of vs the contrarie to that which is in vs. For we are prone to hate God and our neighboure, which is very finne it (elfe: but the Law requireth of vs the love of God. Nowe the name of miferie Aretcheth farther, than the name of Sinne. By the name of miferie, we vnderstand, the evilof trefbas or offence, that is, al fin: and the evil of punishment, which comprehendeth al the de-Aructions of our reasonable nature, as greefes, torments, calamities. To be short, the evil of punishmet comprehedeth al miseries and finnes that follow after, wherewith finnes that goe before are punished. So the numbring of the prople, comitted by David, is both a punishment and a finne. That our miserie is learned out of the Lawe, it appeareth sufficiently by this fyllogisme or reason, whose Maior, or first proposition the Law it felfe mentioneth: Accorded be everie one, who abideth not in the perfect lone of God & his neighbour. Now this lone of god, Christ calleth the first & greatest commandement. Likewise our conscience addeth the Minor, or second proposition: I have not abidden in abof these two propositions ariseth the conclusion, which is the approbation or alowing of the fentence of the Lawe: therefore I am accurfed. So then our of she Lawe commeth our knowledge of finne.

Nevertheles the Major, or first proposition, is to be declared more at large. First it is faid, who foever abideth not in perfeet lone, that is, as Christ expoundeth it, hee shar lovesh nos The conclugod with all his hart, withal his foule, with at his cogisation, and wish at his frength, Wish at his heart] by which are understood follow, as an al the affections, inclinations, and appetites, or defires. For approbation God wil have himselfe alone to be acknowledged the chiefeft, & himfelfe to be loved aboue althings: &, that me may tence of the relie on him, he will have the whole heart to bee yeelded vp to himselfe, not part to him, and part to another: and to this is opposed, not to walke before god with a perfect hart. Objection. If we cught to love God with alour hart, then ought we not cated.1Why to loue our Parentes. Anothere. It is lawfull for to loue other thinges also besides God, but nothing about God. We ought to loue our Parents, but not chiefly, For we ought to

loue

love al other things for God. It followeth , with all thy foule] by which he comprehendesh that part which is willing to any thing, or the motions of the will: then therefore he mea neth, with thy whole will and purpose. Thirdly, with all thy cogitations by which he understandes hthe understanding and mind: fo much as we know of God, fo much also doe we loue him, therefore when we thall know him perfettlie, that which is in 1 Cor. 13.10. par fhat be abolifhed . And therefore our love of God which now is but in part, shall then be perfect. Lastlie, with all thy (frength) in which al inward actions agreeable to the Lawe of God are contained. Secondly it is faid, In the love of god: aWhy In the love of as vnto who, beingonce manifested &doing good vnto him, God and man is bound: whereupon the Lord calleth himfelf our god, what that is Now to lesse ged, is to acknowledge him to bee the chicrefte good, & to be the chiefest good to vs: & fo to loue him, that thou wilt rather forgo al things, that thou wilt depart fre him or not be joined with him; for that which is best, that thou doft most defire. & dost cover most of alzabe joined with it. Thirdly it is faid, In the love of thy neighbor. To love thy neigh bor, is for the loue that thou owest vnto god, to wish wel &do 3What Is, in

wel vnto thy neighbor, & to do al things to him, which thou thy neighbor wouldest in aquitie & according to the law, to be do to thee

The Due of god is the lumme of the Law, because it is taken Why the for our whole obedience, as beeing the cause of our obedi. love of God ence. The lone of god is called the first Commandement, because it is the fpring and fountaine of the reft. Jeis the fountaine of Why it is she ref. 1. because it is the efficient and impulsive cause abe. called the cause it is the final cause or ende which the rest propose, which is, for to declare our love towards God. In like manner it is called the greatest commandement. I. because it is the end of al the rest of the comaundemers, & of our whole obe diece : for therefore thou oughteft to do wel vnto thy neigh bour, because thou lovest god: & again, that thou maist shew thy obedience to him. 2. because that is the principall woorthip, for which the ceremonial lawes were ordained, and fo is opposed vnto the ceremoniall worship, which was appoin zed for this moral Law.

Objection. The second commandement is like vnso the first, therfore the firft it mot the greateft. Answere. The love of one neighbora is like unto the love of god: 1. Because that comman-

of the Law

dement

60 OF CHRISTIAN RELIGION. PART. 1.

dement of loving our neighbour is opposed vnto the ceremo nies,2. Because the obedience of the first table is the cause of the second. Thirdlie, because the breach of the second table doth as well deferue eternall punishmentes, as the breach of the first. 4. Because it appertaineth to the morall woorshippe, which is described in the first and second table. f. It is like, because of the coherence of both, for that nei ther can be observed without the other, 6. Because one is authorof both, 7. Because both of the contain our whole obedi ence. Hence now appeareth the answere to this objection: Therefore our neighbour is to be fer aquall wish God, and to bee aqually worshipped. For it hath beene said before, Thou shall love god alone with al thy hart. Now the lone of our neighbour is like un to the love which we owe vnto God, in respect of the kinde of woorshippe, but vnlike in respect of the degree. And it is also valike, first in respect of the objectes, or things loved. For God and man, who are to be loved, are divers obsectes, 2. For that the love of our neighbour rifeth from the love of God: but it falleth not to out of the contrarie. 3. As it was faid it is valike in respect of the degree of our loue to God. Obiection. If she love of god be she chiefest commaundement, shen she love of god is greater then faith. Answere, Loue is heere taken for our whole obedience which we owe vnto God:vnder which faith is comprehended, which is the cause of all the rest of our actions. For in that we are commaunded to loue God, we are also forbidden to offend him. for no man of fendeth him whom he loveth.

Why the love of our neighbour is called the fecond com

The lowe of our neighbour is called the fecond communuments:

1. because it containeth the summe of the second table: for if
thou love thy neighbour at thy sife, thou wilt not murther him,
thou wilt not hurt him. a because the love of our neighbour
must rise out of the first table, even from the love of God: &
fo is that also explicated, which is added of Christ, That on
these two communuments hangeth the whole Law and the Prophets, that is, that al the other legal obedience, which is contained in Moses & the Prophets, doth spring from our love
of God and our neighbour. Objection. In the Prophets also it
the promise or destrine of the Gospel: therefor, Christ seemeth not to
speak aright in this place. Answere. He speaketh of the Doctrine
of the Law, not of the promises of the Gospel, which appear

reth by the question of the Pharific demanding, which war the chiefe commandement, not which was the chiefe promise and therefore Christ answereth him vnto the purpose, Hitherto teacheth the declaration of the Major or first proposition concerning the abyding in the perfect loue of God & our

neighbour.

Now remaineth the Minor Proposition, which is, But 7 have not abidden in al, that is, I have neither loved god, nor my neighboure as I ought whence the conclusion ariseth: There for e I am accurfed: and so it appeareth that indeed the knowledge of our miferie and of our punishment, which is contained under the name of miserie, is drawen out of the Lawe. That, which also is proved by another argument, The Lane Theweth our punishment, because it bindeth us either to yeeld obedience, or to suffer punishment: but no man performeth that obedience: therefore is bindesh us so suffer punishmens . Furthermore, the law showeth that al evils happen visto ut because of our finnes Againe, it sheweth the justice of God, the greatnes and heavines of the wrath of God against sinne. Hence ariseth a que ftion, Whence finne commeth, especially fince that the Lorde made man good, and to his owne image. To this question ap pertaineth the common place concerning finne the creation of man, and free will which three places we wil discourse of in order.

THE COMMON PLACE

OF SINNE

- HE questions here to bee observed, are thefe.
 - Whether sinne be, or whence is appeareth to be in ve.
 - What sinne is.
 - How many kindes of finne there are.
 - What be the causes of sinne. What beshe effectes of sinne.

That finne is not only in the worlde, but in vs allo, wee We knowe knowe, 1. Out of the Lawe of God, that is , by comparing our that finne is felues and the Lawe together in confidering what the Law Que of the requireth, and what we have performed. The Law requireth Law of God. whole and perfect obedience, both inward and outward. But

OF CHRISTIAN RELIGION.PART 1. this we find not in our felues Object. That which teacheth vi to

Ob.We know it by the Gospel alio.

Anf. Not principally.

feeke for rigreoufnes elfe-where than in our felues, & doth fhew or to be guilty of fin, by that we have knowledge of our fin : But the gospel willesh vs to despaire of our setuces, or to seeke for righteoniner elsewhere: Therefore by the gospel we have knowledge of our sinne. Anfacr. I grant that we have after fome fort knowledge of our finne by the Gospel, but not principally. For this is the principal vie of the Law. But the Gospel presupposeth that which the Law hath proved; that is, that we are finners , before it fendeth vs to Christ, So also sciences, which are in order directlie one under another, take their principles or chiefe grounds fro the sciences next about them, & proceed according to the not proving them, but taking them as graff ted. Againe, the gospel doth onely in generall accuse vs of fin:but doth not in speciall declare what and which bee our fins. But this is the principal & proper function of the Lawe: therfore do we not put the law as excluding the gospel, as if

by the law alone we had knowledge of our fin:but chiefly &

ture, or by that judgement of conscience, which is in al men.

53. Elaie 59. 4 By the punishments & miseries which follow

aBy the Law properly. 2 We know that we have fin in vs. by the law of naof nature. 3. By the Testimonies of the holy scripture, as Plalm. 14. and a Ey teltimo mes of Scripture, 4 By punishments coluing. S By fermos which treat of repentance.

fin.5. By the fermons which treat of repentance. Now this question is set down, 1. against the Libertines. 2. for the exercise of repentance. And here the question is not, whether sinne bee in some thing, or in some men, but whether it be in al men. And because that without the knowledge of those things neither due han sur can be given to god, nor falvation befall to vs: god wil haue the nature & causes of fin & the punishments thereof to be knowe & sear-

ched out of vs.

But even as of the beginning of mankinde, so also of his corruption and restoring, none know the certainty besides the Church, which is instructed by the voice of God concer ning these so weightie matters. And therefore the Philo fophers do erre about the very definition and declaring the nature of finne, while they judge either outward actions onely, or purposes and defires which agree not with honest discipline, to bee sinnes; but not corrupt inclinations and affections, ignorance, errors, and doubtinges of god and his

will:

will and in a woorde, whereas they doe not understand wholly the law of God, it cannot be but they must make account of many most hainous fins as of no finnes. They erre also about the cause of sinne, for because wheras they are ignorant of the falling away of the divels from God,& of the seducement and corruption of mens natures in our first pa. rents, they imagin that finne was not borne together with vs, but that all as they growe in yeares, foby their owne wil they do fal into it. Last of all, they erre about the effect of finne, because both they are ignorant of the everlasting punishments, neither are they able sufficiently to conceine of the horrible wrath of God against finnes, no not though they were taught it out of the word of god. The Apostle, Rom.7. I had not knowen luft, except the lawe had faid, Thou Shale not luft. Iohn 16. The boly Ghoft shall reprove the world of some, because they believe not in mee. Plalme, 90. Who knoweth she power of thy wrath ? For according to thy feare is thine anger.

WHAT SINNE 75.

T is agreed on of all men, that finne is a thing displea. The nature I fing God, contrary to righteoulnes, and deferving punish. of finne. ment, as it is laide , Pfalm. 5. Thou are not a God that loveth wickednes. As therefore the rule of righteousnes is the wil of god: fo of the contrary, we are not other-where to knowe what fin is, the by the same rule of mans life & actions. Ther fore the definition of fin in the 1. Epist. of loh. cap. 3. is the trueft and plaineft: Sinne is a transgression of the Lawe: or whatfoever is repugnant to the Law, But because here mens mindes seeke further, what those evils are, which are forbidden and condemned by the law of god: we must adde an explication of this definition out of the Sermons and declarations of the Lawe, scattered throughout the whole Scripture : to wit, That sinne is a defect, or an inclination, or action repugnant to the law of God, offending God, or making him that finreth, together . The Lord with alhis posterity, quilty of temporal & eternal punishments , ex- cians cal it cept remission bee graunted for the Sonne of God our Mediatour.

The general nature of finne is a defect likewife, an inclination is the more er action. Nowethere are called defectes in the minde, igno- comon narance, and doubtfulnes of GOD and his will: in she heart, a priva thing, or the

genu which tion matter of it.

OF CHRISTIAN RELIGION.PPRT. 1.

tion of the love of god and our neighbour, of ioy in god, and of an earneft defire and endether to ober god modding all al bis commandements, and an omitting of mondand our war & actions , which are commanded by the law of god. Orysbir the Die an ablence , I. Of good inclinations in our minates Of obe town ledy e of gad at Of mors. ons to obey the Law of golfie Ofthe and affine , who obser required in the Lawe. 5. Of outward actions, which followe the inward.

Now corrupt inclinations are faid to begallublurnes of the bart and will against the Law of god, or against the indgement of the mind, as touching honest and dishough astions are promene fe co willingneffe of nature to do thofe thinger paich and forbiddeth, which evil they call concupifcence. Or, A corruge inclination is a qualitie of the minde, which bath an action following it, even fo, that albeit we are not willing as yet actualty to doe those things which she Law forbiddesh wet are we willing by inclination of mind. That firme is a defect , shall be proved in the question of criginal fin. That fin defervesh eternall punishmenty Inthe be proved in the que Bion of the effect exaffinne. man the effect quaffinne. A major to differ from

all other defectes, is, thesis to repregnant your pet ane of god. Thew music of it is but it maketh a creature quilling of the oter

The proper quality offin nall wrate of god. For as the fpeciall & peculiar difference of finne is, repugnancie with the law of god : So a propriety necessarily adjoined uneo it, is the guilt of the person siming that just binding of him to temporall and evernal punishments , whichis done eccording to the order of gods inflice and will And this is that which they commonlie fay, thes there is a double formatitie or difference of finne: repugnancie with the law & quilt: or that there are two respectes, of which one is a comparison or a dissimilizade with the Law: the other as is is ordained to punishment. For finne is confidered with this respect in the Church, that we may have the whole descripti dent is that on of it, not onely as an evil habit of the will, which is called vice of the Philosophers, But that gold in men doth no tonly enwrappe the finners themselves, but also their posteritie in as it is not of the judgement of God: as it is faid, Exod. 20. Vifiting the iniqui ty of the fathers upon the childre unto the third & fourth generation of the that hate me. And deu. 28. confed that be the fruit of thy body

Last of al, en . Accident of fin is contained in these woords, Except remission be made for the fatisfaction of the sonne of god: which is therefore added leaft this might feeme to be faid

* Anacciwhich fo be longeth vn. to a thing, chenature thereof: but fo belogeth voto it-as it may also not belong.

The diffe-

rence of fin.

in the definition of finne, white all , who foever have finned perulh, without all recall, together with their posteritie. For although there follow the nature of finne, which it a bertpingment to the les of God, the condemnation of the finner and: his pofterity yet both are exempted from it, afthey applie va to themselves the merit of Christ by faith, & be converted.

3.How many kinds of finne there are.

There are five principall divisions of finne. The first division is this: There is one finne Originall, & another Admel

OF ORIGINAL SINNE.

"Has there is Original finne in almonds prooved and main- in all men. tained againft the Pelagians, and the Anabaptiffs, I. By . 100 14. 2 the Testimonies of Scripture: As, who can bring a clean thing out b Plal 51.5. of filehines: In fin bath my mother conceived me. Which are born . Iohna . 13. of pitchines: In amount will of the fasting of the will of men, but a lohn. 3.36. of God 4 Her shar believesh nor the Some, the weath of God a " I chn. 3.56. bidesh on him. The fants came of one offence voto condemnation. We were by nature the children of wrath . 2. Because infants alfo 1 Ephos. The are subject to fin, because they die But they have not finne by imitation: therefore by propagation. Which is also confirmed by Tellimonies of Scripture. & All the imaginations g Gen.6.5.
of mans hare or cont; evill, and that continually. Lealled tree a Maic. 48.3. granfgreffor fion the wombe. I fee another Law in no member, Rom. 7.33.

rebelling against the Law of my minde. Against this doctrine of Original sin, in times past did the The Pelagi-Pelacians striue, as at this daie doe the Anabaptists, deny-nabaptist a ing that there le any Original fine For because that neither the po- gainst Oriferity are quitry by reafon of the firft l'arent ; falmeither it fin deri - ginall finne ved into them from their anneestors by propagation but every one simulation only of the first Parents O hers grant, shat all became famine by reason of the first fin, but not that withall fuch corruption war bred in vs , as mighs deferme condemnation and the wrath of god : for that the defects , at they think with which we are borne, are no fin, But that we may altogether fortifie our felues against Pela-

OF CHRISTIAN BELLENON,PART I.

What wee are to oppale against chem.

gia nomd tambupailte, and och ets of the fame litter, thefe foure things are proposed diligontly to be considered.

I Theredment indy held quiling for the disobediers of our first Pa rest proceptly the benefit of the Mediaser then be exempted from it. 2 That shere are in withofich this guilt, defects & inclinations repurmous to abe Lieur of God, even from the bispe of our birth. 3 That thefo defolitrand inclinations are funce, and deferne the a-

serval wouth of god, except was bee delivered by his Sonne. Christ freeth vi, not onely from the guilt, but also from the corruption. For as a double, evilbefel vs from Adam, even our guilt for the fin committed in him , and the corruption of our nature propagated from him vato va fo by Christ the other Adam , a double grace bath befalle vsteven Imputation of righteonines, & Regeneration . Thele two are proved together in the fetipoure: As, A mi have found, or a deprived of the glorie of god, and are inflifted freety by hu grace shrough the redempero shas win Chrift Jofus. The feripsore bashe welnded at on der finishas abe promise by the faith of Jafus Cheil Should be given so the shar beleve. God fhal circuit fe the back what hars of thy feed 4 Thei shife will my derived pos by buildered but by propagatio of a correspondence fro aur fuff Places unto al above pofferiese, Christion be except So the we know, that there is Original finder vs now

What Origi

aRom.3.13

Galg.se.

fee what it is anibrone anit you Original firms is the gulls of all manhind , by reason of the fal of and finne is our fifth Parentas, and a privation of the knowledge of God, and his will incomminde and of all inclination as aboy God with our wil and bears: and of the congrarie, in shefe chereremainesh a wiched inclination to disobey the Lane of God unfuing upon the fall of our fuft Parwer, oudderived from them unto all their posterity, and so corrupting their whole nature so that all by reason of this cor ruption, are become quiltie of the everlasting anger of God, neither can they doe any thing pleafing and acceptable so god, except remiffion bee graunted for the Sonne of god the Mediatour, and a renewing of their nature by the holy ghoft. A more briefe definition of the nature of Original fin is this, Original fin is a wanting of that Original righteousnes which ought to be in vs. Now original righteoufnes,is a conformity & perfect obedience , as wel inward, as outward, according to the whole Law of God: because man at first pleased God by shat conformitie.

The formal The formal canfe of fin, as it hath respect to punishment, is equie of fin. the

the guilt. Now the guilt le, to be aboutions to punishment, and to be ordernedes comfatting commencepides be wardly of shele , because of the offending of post That she could uf this guilt was the fal of A. densis primer, the soft monies of Scripture As by our man fin Rom. 5. 12. entradiscionine werider docib by fin, and fo death wem over al men. By one more disobedience many were made finners a, It appeareth also by this antithesissor contravierie. As delivery from fin is not to be guiltie because of the fausfaction of Christ : fo of the contrarie, Originali fin is the guilt, which for the fall of our first Parents was derived voto allaheir posteritie.

Then the protestioner want of the knowlege of god is finne, is pro The privarived by this argument What forer is courserie to the Law is fin. knowle to: The primation of the knowledge of god to contrary to the Law: Ther- of god is fin. fore it is finne. Now that privation of the knowledge of God is contrary to the Law, the reason for it is a. Because the Law of God requirech in men gifts and faculties opposite to thele defects and inclinations. For Josephilbe voryone that atidesb not in al. But there to commended in the Law, the cree brooking of god, and a comef panelmine of at the popers as many memor with the willes godpetons he laider an rie Lord the godiston finds baue morether god before not shrwite show that stone the Land the god with at the bar saily to vin therefore de vous and facto me in opinions concerning god, not acknowledging him accordingly at be irwamifefted he the sterio solen well they what dispersed one for inesse with the lowe of god har mother mist withdraw the astrombine, thefe, arman bertherbier the part fitte from brethe tife of arefule to a to the car friend within bolongeth at the favinges of the Scripsure, which raise our ignotance of god, it erre, me knowing the Scriptones The gofbeth faid to be bid to the few blet periffe tign oranco of the Golpel to fina ...

Thus wear tope melbresion to difobey the Lawe of god is finne, is A corrape proved, 1:47 the spenh dieft comandemes: shon fhals nos coves. For inclination the law requireshinward and outward obedience, & that we is finne. have an inclination to love God That corrupt inclination therefore is a dotech & fin: Sin is the tranfgreffion of the Lave. 2. By other settimonies of feripture. The frome or imaginatio of Gen. 8.21. mas bors is sullave fra his youth, We were by name the childre of washig. By death &other punishmer which followed. The wa ger of fin is death. Inclinations therefore to wil or do il, are fin. I Obiection. That which is mos voluntarie, neither can be avoi-

OF CHRISTIAN RELIGION.PART I.

ded is not fire Inclinations are not volument. Therefore they are not fin. Answere. It is true in civil matters, that that which is not voluntarie is not finne, bue novin fpiritual mitters . For the Scripture teacheth both ther the affilme of the flesh eannos be Subject to the Law of God and , ther all, who me nor fishiel unto the Law are fubiect to the wrath of God. Wherefore, the inflice of God requireth, that every creature who is indewed with reason, be condemned and punished of God, whensoever he is disobedient vnto his Lawe, whether willing, or vnwilling; whether he be corrupted by his owne fault, or by the faulte of his aunceftors. For fo great and fo inviolable is the maieflie of God, fo great evil is there in finne, that the defection of one man from god, is fufficient to provoke the anger of God toward al his posteritie. ... when blog i weno it

2 Objection Punishments are not finnes. Thefe Inellinations & defects are puniformens of the fieft fullisherfore shey are not finnes. Aunfwere . It is true that punifhmentes moust finne, if wee respect the course of civil inflice : but moe fo, if wee respect Gods justice. For God often times purished finnes with finnes. Which is speciallie shewed, Roma, and 2. Theffa. 1. For God hath power of depriving his creatures of his spirit: which power his creatures have not, i anithob si.i. th

3 Obiection Privation is fin god inflictesh is, creasing in ve a foule mes adorned with shofe gifes, which be would have had beflow ed upon wiff Adamhad nos was graffed sherfore god to the autor of That is, pri-Anne Aunisvere le 18 a fallacie of the Actident For as God an accident inflicteth it, it is Gods inflice ; but asie is drawen on vs by and having the fault of our parents, and our felues alfordo willinglie receine it it is fin Replie . But god fhould mar bein panifhed this fault with fuch a punishment feing he did know that so great evill the diverse would enfie. ... Aunfwere . Ler God exceute his inflice, and spect as it is let the worlde periffy Therefore hee shoulde doe it, because to sely for the en . med bee against costs the cast wit sew si

4 Obiotion, The defires of shinge sharare obioti omo shem are ceived : in naturabeherafore sher are not finnes Auntwere Truesordinate defires of shear proper objects which God harh ordained for them but not inordinate and fisch as are sgainst the Lawe. this diverfity is diffem. For so define, of it felfe, it nor fin ? But dir defire it of trifelfe good. But a deire against the Law, is finne, where

Obiection Nature is good. Therfore there is no Originall fin. Aunfwere

varionbeing a divers natu:e. according to of God'infli fted, and as it is by vare the objectio deceitfully

bled.

OF THE MISERY OF MAN.

Aunswere. True is in than Hermale good, if you consider it be fore the corrupcion sall things meritary good which god mede a. Even now also Maries irguel, instelped of the fubitance and being of it, and as it was made of god s but not in respect of the qualitie of it, and as it is corrupted in a hand you

That sheft exuls are not onelie drawen by instaction, but alfo are borne with as intulet our corrups matter is propagated from our firft Parents unpa al other poftminion shele tellimonies doe manifeftly shew.lob. 4 14 his can bring a clean thing one of fitching of loh I.Which are bornenes of bland, nor of the will of the fleft, nor of the will of men but of god Roems Byone man finemered theo the world, and drash by fin, and fo dearb were siver all men , fire franch as al men hane firmed & cap. 7 3h'a know that the law is friendly but I am carnal fold under finne. Ephia Wewere by nutme the children of wrath as wel as sebera Laft of all focung infances allo are lu biect to fince whereupon alfothey die, and are to bee baptized, as before sime they were circumcifed; & they cannot as yetfinneby aniestinhipmil needs be, that finne is bred in them, as is it laid, Genelal . The contrains of whowhere is evill even from bis years. And, Hay, 48.1 acidetabre manifered for even from aby wanter to the vices of listened thatile

Against this doftrine it is objected first, Iffin be proprested Objection. from the Parents was their polarity states the falle statued with vatio of the ariginal fin it derived by deduction one of the fallenties Parents foule from ar is creased by god of meebing infected with fin and it infufed ince the foule of the bodie:or all being creases pure by god, is drawerh correspond and the parents. naughsines of the body, was which is is unised. Ess fince share spiritual substance may me bacut into part fauler are not propagated by deduction any of the fault of the Derents', misther are they area. ted corrupt of god, becamfe god by this meanes should be made ansor of fin, constary to that which bath bin faid god for al which he bad made, and they were very good neither are the fouler depreved by the bodies:parsh for shat is would bee againft both she end , tree which man was creased even so life everlasting and also against she goodner of god for a pury and innocens fonle to be inined wish a body of which is should be depreved to partle for that sin can not be pro pagased by the body, which is fenfeles, neigher a sercifeth any action an the famile bas by the foule . W her fore the children are not barne cursips of corrups parenses.

To this the answere is double . Pirst they cannot proue 1 Answere

60

OF CHRISTIAN RESIDENT PART I.

Thefoules are orespeed a bythe bodies

that which in the tillrophice in their minor they affirme? Ther the fonter cannot be at ham fitting your month of the bodier. were deprayed, afting from god, Where the as the canon of our first parentes, & their con 1189 Rethin the Con Comp tation their falling away which bemt punther confunction was certainely to follow: I to allo the vinting of the foules with their bodies an which certambe they harbe corrected is not contarie to the goodnes of Cod partly became Codis fo good, as also he wil thew fourth his anger against fin, and his nutice together with this mercle in the woorkes paris be caule he hath appointed a remedie in his forme with the which who flie are delivered from this heredward & nect ffarie corruption, & ho the dager of danaffon heither is it disagreeing from this goodnes, rat her to fave me treed from fin & death by the death of his whely begotten son, then if they had never fallen into thefe milener Weither and ab-Surd, that the nation by the boragine of the alen hanges to page tes, yet food be properly to Grano for the martin the the conta-Gions of the National Chartele foule not the enablished in that puritie, in which it was in ade, from the first the little nations and corrupt remiserature of the bodit. and thould fal from that integer de mountail it was, at foode 95 2 19 Vnired vnto the bodie and feeing that the batte wroceding from finful and good of private of the part of a man, that God thought be offended with the man, that part of his which is gailer, this mould while with the crace of his fpirite, that the other part alfo, that is, the foule being deprived of fpit lenall gifts, may fall this Me hearies and marese derine anterheir porterlist brighten at lediction.

a Answere, The toules are together created and vniced to their bodies

But be it that they were able to proble that Minor propofition, yet there is another inflicient antivered the Maior, fo that we have no neede to enter into the doctor the Maior, fo that we have no neede to enter into the doctor the paretes by generation, neither of the maner have Chighial finis propagated. For also need we grain that the parety family from wither begin to line, are counted of gody certify had to be Integrined, that the foules have a being former time, before they are valided to the bodies.

For at one and the fame time they are both created and

OF THE MISSEY OF MAK

whited to their bodies mais is faid, He is subed in his face the of man is at breath of life Buc as the fuhlbance allo of bodies, though it be the fame raken out of the Jubitaunce of the parentes, yet is rightly time both faid to be created of God shat is, framed by him; and the created substances both of men and divels, who both are finful, are so the body preserved of God, neither is yet God the autor or maintainer of their finne or malice; to also the substaunce of the foules and their natural faculties , God together both createth, and bereaveth of his giftes which giftes hee gave of that condition to Adam , that hee would also give them to his posterity, it himselfe did keepe them ; but woulde not give them, if hee by his vichanktulneffe thould caff them away. Nowe the foule being deflitute of the fpirite and fpirimal light, akhough ichee inclined to defires and operations yet is it blinds not inclined to Rich defires and actions, as the Lawe of God requireth. And by this prespes the inclinations, being despoiled of their rightmet, are become of their come accorde evill, and are repugnant to the law of God. And those defectes, in the minde and will, and heart of our first parentes, are the just punishments of home committed by our first parentes , and by them feede in them , as they are inflicted by God; but the inclinations corrupted by these detectes, and the defectes themselves, because they are a cause that man neither is , dor can beeconformable to the lawe of GO D , they are finees anthey are drawen, by men daning, whom themselves and their feede, and as they have from them and their feedesbeir be-

2 Objection. That which the Porters should be possible and country derine water their pasteries. Original fin is taken and the godly. Therfore at the leaftwife thefe do per derine is formy . Auntirete , Original finne in salen and and faints of God, as concerning the guilt of it, there is, to so it remitted them for Christo lake . But as it is a fonce repu nant to the Lawe, in it shideth in them For although they bee withall regenerated by the holy Ghoft , vato whom ver their tinge is forgiven ; you that concerning is not perfected in this life. Wherefore the godly allo dee derive such a nature to their posterity, as themselves have, that is a corrupe one, Subject to defettes, and evil inclinations. If they re-

ing.

g

is

IT OF CHRISTECHYRSEASSON. PART I.

Varights of damhation from our parentes, but lighte-ouffies by the grace of Christ.

Why the Parents righteouf nes is not derived wnto their childre.

pile their this of the day guileth in the received positive in the Parents of the Parents by the product of the parents of the

And sho posses why ship, der hie shirts guide with them, and not their sightcouthes is well siber such this possessing to prace, then according to nature statistically be in additionation of sight or in additionation from the statistical form of the electron of God. As an in laid, to have a statistical statistical form of the statistical statistical form of the statistical st

3 Obiofion In to his displace Apunded, Houses to thinker sub holice fo fle other the holice for the market beautiful minutes a self-like behaves a coming a cial. For the space thread this place behaves a coming of finings, the trajector association to this worthing to the house position from the finings positionally industrial and a single properties of the position of the positi

Rom.9.

A Obleffom le islant miti hohe Baninga Per childen are holie Anter ei The Apoldein that plage diesoch, that netther althochildren of holiemen obtaine remillion of their findes forure regenerated by the hologhaff midder the holines of the children proceedesh from cat mal propagation. For of Jacob and Efauir was faid when they bad neither done good and a pollar limin to a de line hand bear bires line the meaning the relative at Palal it what sheek ill drop of godly Batences, althoughout prehi Parentes be as inhibit perither are holy, in caloud of the esternal fellowflip of the Churche that is, that shewarem becounted for members or estizens of the Christian Church, and so alle for the chofen, and inwardlie Cantified of Riod, exceptible michies declare shemilelues to be others by cheir validiefo and impiery. But neither is outward notice and fanction of the patents, feeing artistretis found in this both beful, as well to the chil-dren, as saidie Parence, of the free mercy, and covenant, or property God denilies Los

davin A dente both

· see publical

selini tin

windless.

industrial

Serie Sans

Triby with

aning side

·41200

al their andiffer ared but the forest form of their meeters . But if Porenanten ibedellen stheren come the for a faith a marthus wows alle for who lived before them Stehen artshe ders a more the reft, which which been been destand nor appropriate to the inflice of god. The first wind were suthin het phat in we nervoist abbout gal flood panific. trafabashe levenefilbe nottenitie sh m also for nic more finances communicational hosped up in mankind, fo much the more reheatened in his mean handlad, and the punishmens is more approvised. Whereupon are those fay mys. Genel us The vicing the first she America is not yet fall Matras The vom son may someout the rightenes bleed 1. God thereford fofferest che beme of our bell Barents to palle ynto al christposterities as concerning the corruption of nature and guilt that he might fairlie his owne juffice, and in his former Rome ; and in the soften actual figures of everie men he fairbathes bervifisesh che miquitie inf shis fastamon she childer topenated thind and fourth generative that is according to his inflice he punisher hathe france of the parents in sheir polto. amaz latade ritic and vocachis makes doth ies bounds and limits, for fin, thanthe pofferisic mannot almost pay for the line of their ancestors or imitate themast that it may not be of necessity. that the children of wil Paropre Grould be evil or work or more milerable them beir Parents even as allo be exercifeth his werein some she ibonfared green scion of show ther love him, and yet retainethabe beene to the election to that not alwaics. good Parenti hand these potterinie good alfo, The reason of this difference betweene Onginal and Actual finness, because thereighteournes and his everlatting was not loft first by the potericie burby our first Parents.

6 Obiettion Bur God witnet amifh the pofferitie for the Perents fine Antwere, to Truo, except they perfet in them.a. If the Parents had not received this comformity with God both for themselves and sheir posteritie so that if they did retaine it. their posteritie also retaine it, and if they did lose it they did lofe it alfo from their pofferitie, Hereof it may bee vn-

derftood

OF CHRISTIAN RELACION. PARTI.

s Caufes, for which God doth inflie punish in the posterity both their owne sins & their parets

derftood, that god for two causes don't sully punish in the posterity both cheirowne finace and their suncestors first, because the whole mature of the Parits finning is cultien & the childre are as it were a pare of the Parents, because they proceed our of their fubftance de malle Wherefore thas can not be but guiffit as wel after at before the propagation fro the Parents, whieffe by fome fingular benefit remillion of that fault befall voto it which now before in the Partnes the felpes ir dideommit: Againe, beeaufe the Parents bauere ceaved the either of God to be imparted also ware their po-Regiere of the conducton of the Parcett chemfelues didecraine them & if they did caff them away & lose them, that their bolleriese alfo should be deprived of them. Wherefore after the Parents did berease the elues of tiehteoulars and the grace of Gud, they cannot, being therefelues yncleane, bring forth cleane; but corrupt children; 2 like to the falses, & therefore quilty as wel of dieir owne as of their Parents finne,became they partake of it, being derived vnauth 6 confenting viso in the in sche as now who are come to fome yearestorby medination, as infantes, exceptly the Sugalar mercit of God this their in-bred cotrup tion bee convected. There was added in the definition of original finne, that this clarity that of names regions to possible fatiment full paramete. For of training yet fallen it is this, also be one made so the in-

Why after the tal, came this general corruption.

of the him is fulcione order with continued to a control of ma, that is, his mind will, and have that he whale nature of ma, that is, his mind will, and have that he faculties are for deprayed, this without senewing, sleet wan bring facts a none, but victions aftions and facts that displeate to a, according to the fertility, and when the set of the installation of an earned, fold under finne. Again, For I have the in the installation in in fifth with the good whing: And Rom. 8.50 show they then are in the fifth sim not pleafe ged, Mate. 7. A corrupt was connect tring fronth good from a dark trially the scalen, why is mult need white, is not obtained. Far what to we in not pleafe God, but defer with which is of the law, there is not pleafe God, but defer with which did him it also that he is not pleafe God, but the first hat he did him it abide the in on in alwhich are written.

mage of Gold and all thinges which God had made, wet sherie

ingia 8 Conce

a milesel

pour alls.

Aciliar.

S. Curt

man seini ?

Maigning.

in the book of the Batte Arid & Later co. sall bofarage find keet the whole Law gopes fatters in margains her in grattale of all But not p-Ction of men force the fat harts beene wholy appealable vinco the Lawer wherefore no laction of theirs can pleas God. The minor is here of manifelt become the Lawe is every action requirers the knowledge of the true God, agreeing with but wil revealed in the Sermane : and therend, as principal the the true god by that obetifee of the reafon a ble creature, maybe homered tout furthermore requireth fuch ardenire of obeying god; and fuch a loos of god; as for a murierther ed lose all, when to depart even in the least mattenffrom the wild fooding that there be mount no that the leaft attathon, pratefire or inclination, that into Rall him from the watered agrantitinoft andent lone of God of from obedience towards his beme Corro. De at shingers the elrie of old Dept. 6. Then Bade Marthe Lord shy god with al shy hard and water of the mind, with with at the fling of Burnhay who are tres rehouserarion as sheer actions ster doe notio nsuchan admunicage the ereo god, much leffe doe they refor the bisheren or lose than some althinger the are the ned awaysfrom him and are his enemies. Home & When my province longers mountled reged And capille The militime of storfleft in remotivation of white fore mountain of theirs whatloeverie appearerle costo fie welagrooth with the rule of chief where Gode Asia s find, Rom's 41 Whatered is not of his of man faller and us pollutice, di decity desift to

This doctrine concerning Original financia to be holdin The doctring the Charten That do was the property of Original and will have any controlled the doctrine the property of Original and will have any controlled to the doctrine the property of the prop not fo mateliar brette ar blad de advant forme de er bis hat Daring That we may being when finnes to in the godly, Church and when beine differences of the fames which are make to general and in the reprobate: F voll some I sunty when Man Man

A Street Bone to exerte legaled and our word Allen, which is What aday repagnater to the Law of gld, as goldie the mindre it airward a al finne is. Hierrand the constraint of white bhinges which she has commissed omisse to de good Likewife motions andpaffions committe to the Lan. Hither belongesh that divillen into firmer of fact and finner of amiffion.

Raigning finne.

There is Raigning true, and finne Mestaligning. This divi-fion is taken out of the Apollo Rome, Les media reigne in your mortal body . Shore Raigning is all finne which is now repensed of and which is not relifted bushe grace uf abe bolie fairies, and for which not only according to the order of Gods intition show allo for the thing is felfare is guilty of eternal pumiliments, who bath it And it is called Resigning a Recouple is a pamperada. Because it bath rule ever a warm and maketh him guilty of exercised di-Al fins in the marien Such are all Junes in the wicked, who belocke not the wicked are Sonneand are without tarth and apportunes. That is allowed the eloft before their convertion although is bee remissed In the eled according to the fecret purpole of God: Ketthey doe not as yet know it. But after they are converted, they flring against it, that it may not beare rule over them. . A stanib and s

raigning finnes. alfo before their convertion. 1.John.3.8.

It is called allo Morestin which who perfeyereth, and diesh in it per the the first become on his has a so that of purpose & yith school function of the service. Where has first but he for the service of the service they be described inclinations of the described was the second of the described in the second of the second of the second in the second of the s

Sinne not Raigning.

Rom:7.

minonia. Why not. fin is called venial.

acth lain nimelle projugace gele nelle sein delle Sime 2005 raigness is called alladerial, are for these is infor-nesh remission of their is in not poughte of penishment, has because remission follower furty frame Mexembeles I had rather wie the names of Reigning and Meanadquing fin. hBreaufe de nome of Moreal and Venial fin, are obfere, and doubsful. For all firmes are mortal And John also calleth Mortal fin, or finne to death, the fin against she hot Ghost a Because of the arrors of the Papills who fay that they are called Venial fine, which are light, and deferne me aternal pains, whereas yet it is faid, Accomfed be every one who abidesh not in all 3 Because she scripsure weeth nos shefe serme ofpecially she name of Venial finne.

Obiection. Ran she elect fal not from grace. Answere, Finallie they doe not. But they who sinne mortallie, and doe not

repent.

repent, periff. This falleth not to the elect that they shoulde fal finally bur before the end, they fall eafly and often.

2 Objection The will of God to the hand fathe But he will she falvarious fine steet, micromiffien of their mines Antwere, I grant that ie)s we concerning the purpose and countain of God, but no concerning our effects, which we be no of the remillion of finnes . For our comfort francish mot together with errors, which are corrected to the folldation, & with fine comined a gainft our conference. For the we be faile have remplace of our fait, which were upply thele benefites to our Ichues Ephra 13 Towart Chief Tends yer which once were fare off are made were by the bland of chill Rid Oles. 13. T vil fale in The first with the ten to mean section to be the west with medt 3 Objection. He that is better of Gat Bindelli net. Therefore the regentine file alle faith were the free the fire and the fact the the feet

clecte due nor thick forfake Oud, abort they find against may finde their soulcence but they retain full forthe beginning of true against their soulcence, by which is by first they are flittled by die to reprint the conference, yet reprint the conference of the first that the place is not to death her is necessarily described for the first that form as he applied in this life hand not raile ting in thin, and yes tone times raile ning coor is he is not regenerated by the faire of God but ning cooks he's not regenerates by the tending of vs to the Regenerations of the wind the regenerations of the difficult in the second of the fo doeth John himselfe pronounce of himselfe, and all the 1, Epill c.s. Saines in this life of he fay that we have to fill the destand of feiner, zeiterhalt werder in du. If we betweet the frame for frame feine lohn, that the regenerate indeed doe finne but yet not fo, that they make much of their hine, or doe fo at any time yeeldo and affent to evil defires, that they call a way alloue

of godlines, and repent nor. Por atwales in the regenerate there remaineth forme remaiting of a regenerate nature, which conferts wither a fir Me against flatte, of ene true repentance:that is,it fuffereth them notto finhe to death, or everlafting defruction or wholy to forfate God . And this

Street Prints

78 OF CHRISTIAN RELEGION. PARTI.
to be regeous agree, cheering, and in the perfect faith, and a good
conficience, one or manufating out more perfect work of the conficience.

Objection It is faide a John Came His feederemeiners in him netsberom be fin becarfe betobone of god And s Pears Being borne correspor of mineral fred, dist of immeriall pope be word of god, who Great land and arise for wear If sharefure she food of gods world mover digitly to these that any donorates, when you depating regenerate, and ever resulte grave, weither over full ince Beiguing for Aunfwere. The segenerate may leele, and doe often leete grace & the holy fpirit, as concerning fome gifts, famotimes moe. Tomerimes fewersalthough they before not sit we refped al the gifts. For there abidesh in them tome beginning or printed true faith and convertion which shhareh, when they yeelde to evilt inclinations or delires, it is to oppreffed, and deriened that it neither can bee knower of others, neither coblisme them of the grace of God and their owne falvation, for the prefentmer a fuffreth them not wholy to forfelte God and the knowen truth, and to call away their purofe of embracing by faith the merica of the fonne of God. So David projects Platige Createin me a clome heart, O god, and we wight forir within we Agains & Reflere some the inie of shy Caborium He had loft therefore cleannes of heart, rightnes, and newneffe of fpirite, and the ioy of falvation, which he beggeth of god to be reftored vato him: and yet did hee not which want them; for otherwise hee woulde not have afked, aeither would he have looked for from God this renewing and reftoring The feede of God, that is, the worde of God working true faith and conversion in the elect, abideth and diesh noe in the regenerate, as concerning their conversion and first perseverance, how-everthey tal ofeen grievoully before their end a toh a. 19. If they had beene of us, they would have continued with the it sa grins

The regemerate in this life may, and doe oftentimes leefe the grace of god, in part, but not in

whole,

Man in this life is not fimply good and therefore his works are not alwaies good.

All francs mortallin 5 Obiection. A good tree cannot bring famels evill fruits. Aunswere, It cannot, as it is good. For if it be simplye good, al the fruit thereof is good, which shall come so to passe in the life to come. But if it be partly good, and partly evil, such is the fruite also; which wee have trial and experience of in this life.

Heretofore it hath beene faide, That all finner are in sheir owne name mortall. Against this sentence, some op-

pole

OF THE MISERY OF MAN.

pole that which is laid Pfal Das Fmilltonfalle my wichedneffe their visto the Lord, or thou for gave ft she punishment of my fines. And pardonable Provon an solicitude mon felloch fever comes to original agains. by the grace Whence they gather that there are fome finance the com- of Cod mitters whereof continue the half and therefore deferve not eremal death But they realon mile from that which befal leth to finne but by an accident to thet which is by it felfe in finne, For isis some include that sheen are many funes for which the Spines doe not leefe belinelle and righer enfuty neither become charies a the week of and But this commeta to paffe, not by the finaleeffe, or marine of the finne, what foever it be, but by the grace of God, who dosh not imputo ocithe: wil punish with exernal death those finnes which yet in their owne nature deterved it. This doth the Propher male evidently thew in the Same Plwhe he lash, Bleffed it he whof withednesse in for given And Pfal 142 Enterpos inte indeenen sichaly forvent: for in sby fighe fall wort shes lives to be inflifted a add tot, north

- Diection Leis faid Marrh 5 an Hhofma is main with his brother unish if fallie, thathe empable of instrument ated who former faith amahis brother Rache that to moust be so before milbed by she Councill And who forver fall fair Facte Shell be weer this to be punified with tiel fire. Whence they conclude feeing Christ himselfe makes bilegrees of punishmenes and finnes So that of shefe former, he sbreasnesh bel fire due tous the shird enlie, therefort shere are force finnes frealler shen shofe who deferme overnell punifement. But the Aunswere voto this is manifest out of the woordes themselves which is, that Christ doth not speake of civil indgementes and punishments, when hee mentioneth indrewens, and a Councill. For he doth not here speake of the civil order, but disputeth against the corruptions of the Pharifies concerning the true meaning of Gods Lawe: and concerning the judgement of God against both inward & outward finnes.

For neither can, nor ought to be punished by the magiftrate with corporal punishment, either such gestures as fignify fome bitternelle or contempt, or bad affections, if they haue not accompanying them, as endeyour to do any man iniury. Now wheras in the third place he nameth bel-fire, he doth not exempt the other two kinds of fin from eter. nal punishments, but signifieth that the third shall receive

Som rea

- sylica

OF CHRISTIAN RELIGION, PARTI.

a fliarper punishment at Gods hand than the other.

3 Objection Iris faid, Mar. 12. Fuerte finne and blafphemie Sigrao 115 (hatbe forgiven vow men, but the blaffirmie against the hotie Ghoft foul nor be for given to men, wither in this world, nor in the world to come. Hence they wil gither, That fome fines are forgiven in this whorlde fome in the worlde to come, that is in put ghting, and fome are never for given, of which thefe be mortal, but the othere wented in their owne nature. But first, neither heere, neither elfe-where, doith Chrift seach that fome finnes are forgeven in the worlde to come. For that all other fins are for given not in the woorld to come, but in this woorlde, both Chrift fignifieth in this place, and the Scriprure elfe-where teacheth because it is certaine that finnes are not remmitted, but only to those, who repent.

Sins are re mitted in shis world only.

Scif Shirtur

No finne. which may not be :emitted.ex cept the fin against the

But he denieth that the finne against the holy Ghoft is remitted either in this world, or in the worlde to come, that hee might more figurificantly expresse the denial of pardon to it. Secondly, Whether they fay for gineneffe to be in this world, or in the world to come, yet this standerh immioucable, that it hely Ghoft, commeth not of the nature or corruption of the finne, but offree mercy for Christs lake. And if every finne be to grievous that it could not be purged, but by the blood of the Sonne of God; then doubtles they do great defpite & conramelie virochar bloode, who fo extenuate any frome, as to denie that it deferveth eternaff punishment, vnto which the death of the Sonne of God is equivalent. Farther, even by their owne confession, There are manie mortal fins, which metwithflanding are forgiven in this life. Wheretore either they must make al thefe to be even in their own nature venial or they wil never proue out of this place, that the imalnes of the fin, is the cause of forgruenes.

4 Objection. It is laid, Rom. 1. The wrath of God is reveiled from heaven against al ungodline fe. And, I. Cor. 6. Know ye not, that the unrighteous Shall not inherit the kingdome of God? Out of thefe and the like places they gather, that feeing they are morsall finnes which four men ous of the kingdome of God; and all finnes de nos fortherefore there are fome finnes which in their own hatter are not mortal. But they conclude more than followeth by force of reason. For that some sinnes are veriall, there is no doubt, but that commeth by grace remitting those

hinnes,

finnes, which without remittion, would thut men doubtleffe

from the kingdome we had a such bill et al. of have bee Al fins thut

of Direction It related for the more were been bee and fins thut

fine together he had be talk trimbelle are verticated a verte in the kingdo

for The clarated the hour forth frames affines into fire that is, of god, were

or for The clarated the hour forth frames affines into fire that is, of god, were into some papel buent, but no ceremon. This allowe grant, not they not re-in respect of the nature of inclusion in respect of pardo, which mitted by befalleth to thole who had a be foundation, which is Christ, the grace Ear to build on the foundation wood & Stubble, that is, to of God.

parch the word of god, with vinice flary questions, humane opinionals traditions, which offe are occasions of schilms in the Chiral & otten on looking and error with not to light a finne as they deeme it who doe it, but deferyelh erernall malediction, except remillion be made for the Sonne of god as it is declared in the Bevelation, Chapsas.

6 Objection les land fich so rhigh profit taken from among me is bound to offer far knowned for the copies. This place showeth that the linnes of the priciti are not venially them-sclues, or of their point nature but for the factifice of Christ, which was significally the special factifices: & therefore it quite & clean overthrought the opinion of our adverfaries. For it al finnes even of a righteenis Prieft, are in the fight of God fo great, that they ca not be purged, but by the death of the Son of God; it necessarily followethe that they of their owne nature deferved everlafting death.

Objection. It is faid; lam. 1. When luft hash conceived, is bringerh forth fin: of fin when it is finished, bringerh forth death. Here, lay chey, lames faish what there is one fin finished, when as the wil upon deliberation confensesh to evil lasti- unother not finifired , when a man finnesh without deliberatione er to fin finished be afcribeth, that is bringeth foorth death, We answere that the tonfequence of this is not of force, because that a property Adual fin is which belongeth to diverte kindes, when it is afcribed to an effect of one kind, it followeth not thereof that it is to be remooved Original fin, from the other. For S. James diftinguisheth the kindes or de and a cause grees offins, Original'& Actual: & farth that death followeth after Actual nor as if death did not follow after Origi- though puthal, but because that Actual is a middle between Originall chaled by hu & death, as a cause of this, & an effect of that, and doth Original vet ggravate death or punishment, which alreadie was purcha is aggrava-

of deaths fed Adual

OF CHRISTIAN RELIGION. PART 1.

fed by original linne. Neither doth he chiefly fpeake of the degrees of punishments, but of the cause and originall of them to be fought in the corruption of our owne nature.

8 Object. It is faid, Fam. 3. Famany things we finne at Hence our advertaries wil proue, that the finnes of the infl are venial, because they fall either into few sinnes, or into no mortall sins. To this as also to most of that which hath gone before, we anfwere, that the fins of the just, who by faith retein or receive righteonfnes, are venial, not of their ownnarure, but by grace Objection. God is not cruel but mercifull, neisher light

Godsiuffice is not at vahis mercy. though it indgethe leaft fin wor thy of evernal death

in his lone, but constant . Wherefore he doth not for everie light riance with fin indge a man worshie of eternal punishments. But they imagine that the judgment of God concerning fin is at variance with his mercy, which are not at variance, but do very wel agree. For God is in such wife merciful, as he is also just. Now the iuflice of god requireth, that he indge al, eve the leaft office & contempt of his maiefty, worthy of eternal danatio. This iudgement against every fin, the mercy & costancy of Gods loue doth not take away: but for the shewing & declaring thereof it is sufficient, that he rejoiceth not at the destruction on of them that perifh, & that for testimonie thereof he inviteth all to repentance, & forgiveth them who repet their finnes, which by themselves were worthy of everlasting death; that is he punisheth them & cauleth fatisfaction for them not in the finners, but in his owne fonne fent 10 take flesh,

by punishment answering & satisfying his justice. 10 Obication. It is faid, Mas. 5. Whofoever that breake one of thefe least commandements, and reach men fo, he shal be called the least in the hingdome of heaven. This they interpret after this fort, That he, who bosh by finning and seaching dosh against the Lawe, is fallen from the kingdome of god, and not be, who in teach ing subscribesh to the lawe, although sometimes he dosh distecontray to that he teacheth. But first the opposition or contrariety which Christ addeth, But who forver shal observe and reach shem, the same shalbe called great in the kingdome of God, doth thew that Christin the former part of the speach doth vnderstand those who breake, that is, violate the lawe which they teach; fo that the meaning is: although one teach wel, & yet violate one of these commandemets, which the Pharifies terme the leaft, that is, of the commandements of the Decaloge:

OF THE MISERY OF MAN.

Decaloge:he shal finde these comandemets so not to be the least, but the greatest, as himselie shal thereby become the leaft, that is, in no place, in the kingdome of God. Secondly albeit it be granted vnto them, that in the woords of Christ, to teach fo, is the fame, that to teach contrary to the law: yet can it not at albe gathered thence, that they alone shall be the least in the kingdome of God, who by teaching and finning breake the law, and not they also, who by finning onely, & not by teaching, transgres it. The first reason is in the ve- Christ ealry words of Christ: because he calleth those commaunde- leihthem ments the leaft, by a figure of speach called Imitation, which the leaft, are the greateft, & the breach whereof, whether it bee com- own judgemitted indeed, or in doctrine, or in both, god judgeth wor- ment, but thy the shutting out of his kingdome, even by our adversa- as in the ries confession; that is the whole Dacalog, which the Pha- in gement rifies did fet behind their traditions. The other reason is in fies Andro thole wordes which Christ addeth, For Ifaie unto youen heimitatest cept your righteoufneffe exceed the righteoufnes of the Scribes and themin thus Pharifics, se fall not enter into the kingdome of heaven. In these speaking. words Christ sheweth that a farre other righteousnesse is required by the Lawe of God, than the Phanifies thought of: & that those sinnes also are so great, that they shut men out of the kingdome of heaven, which the Pharifies accounted either for light, or no fins, as To be angrie with thy Brother unadvifedite, To faie vero him Racha, or foole: Tobe troubled with an evil affection, or defire of revenge For even these things also he faith are to be avoided, if we wil avoid Hellfire, and be the children of our heavenlie father. Therefore he faith: Whofeever looketh on a momen to luft after her, bash commissed adulterie with her abreadie in his hars . And 1. John 3. W hofever baseth his Brother, is a men-flaier; and yee knowe that no man flater bath eternal Vife abilling in him. And therefore not they only, which commit the greater fins, but they also, who commit the leffer, cannot cleape everlasting death, bur by the fatisfaction of Christ imputed to them.

But as our adverfaries accuse this fentence of too the repenmuch rigor; That at finns are by chemfelues of their ownena- tans, by twe mortal, that is, deferme aternal death fo alfo the other fen- grace for tence, That finnes are made venistes shofe who repens, which of the interceltheir owne nature are morsal, they reprehend as too gentle andre- tistaction of

Sins made venial vitto pugnant Chill.

84 OF CHRISTIAN RELIGION. PARTI.

pugnant to Gods inflice: because to call that for venial, which is mortall, is contrarie to trush and instice. But the answere is readie, That God, if we respect the nature of sinne, adjudgeth al sinne woorthy of everlasting death: & giveth pardon to none but of free grace, for the intercession and satisfaction of his sonne our Mediatour.

The third Division of sinne.

What finne is against the conscience.

Here is finne against the conscience, and finne not against the conscience. Sinne against the conscience is committed of shofe who wittingly and willinglie sinne . So David wittingly and willinglie committed adulterie and murder. Sinne not against the conscience is that, which wee either not witting, or not willing commit, or which is committed of those , who knowe the wil of God, acknowledge and bewaile their finne, but are not able to avoid it; as are Original finnes, finnes of omiffion, ignorance, infirmitie, even in the regenerate and Saintes, They omit manie good thinges, which they would not omit; or commit evil thinges, which they would not comit, being suddainly overtaken and overcome by infirmities : & therefore are most grievously angrie with themselves for their finnes committed, so that they are not more grieved at any thing, than for that they offend God daily by their finne; and therefore defige and grone after nothing more, than the grace of the holy spirite, whereby to resist sinne. Such finnes are not imputed to the regenerat, neither doe they cast off grace, the holy spirite, and faith. Such a sinne of ignorance Saint Paul faith his blasphemie was, which hee committed, before he was conversed, against God, as also his persecusing and violence against the Church, & therefore god had mercie on him, 1. Tim. 1.13. Another kinde of those finnes not'against the conscience, to witte infirmitie, the same Apostle describeth, Rom. 7.19.1' doe not that good which I would, the evil which I would not that do I. Yes not I doe it, but finne that awellesh in me. Hither also is to be referred the sinne of Peter, who wittingly denied Christ, but not willinglie, for he had not the power to doe otherwise. It was not raigning sinne: because he acknowledgeth and bewaileth it, and holdeth faft his faith, Luke . 22.32. I have praied for thee that thy faith faile not. Much leffe was it the finne against the holy Ghost: because

OF THE MISERIE OF MAN.

because he loved Christ no leffe, when he denied him, than when he bewailed his offence, though that affection did not at that time, for feare of imminent danger, flew it felfe. Moreover, this third division of finne, and the definition of both finnes, Christ bath expreshe delivered, Luk, 12 47. The fervant shat knew his mafters will, and prepared not himselfe, neither did according to his will shall be beaten with many firiges: But he that knew it not, and yet did commit things worthie of fripes, (hat be bearen with few Stripes.

The fourth Division of finne.

Here is finne pardonable, and finne unpardonable. Al finne is pardonable, whereof men repent and obtaine pardon Vapardonable is a purposed denial & oppugning of the know en truth of God and his wil & workes, of which the confeience is convicted, whereof no ma obtemeth pardo, because it is punished of God with a perpetual forfaking & blindnes, fo that they, who fo finne, never returne to God by true repe tace. Now they who are excluded fro repentace, are also no. They are ceffarily excluded fro remissio of fin. Christ Mar. 12, callerh this kind of finne, The fin or blafphemy against the boly Ghoft, who he faith: Wherefore I fair untoyou, Everie frame and blashhemie (hall bee forgiven unto men: but the blasphemie against the holie Ghoff (had not be forgiven unto men. But it is not therfore called the finne against the holy Ghoft, as if the holy Ghost might be offended by any man, and not the father alfo & the Son but because the revealing of the heavely truth is the worke of the divinity, which is immediatly wrought by the holy ghoft. And therefore they, who witting & willing refift this are blasphemous indeede against al the persons the holy of the Godhead, but in a more fingular and special maner, Ghost, against the holy ghost, that is, against his proper and immediate operation & working in their mindes. That this kind of fin is fignified by this name, it hereby appeareth, for that none can after a peculiar maner fin against the holy ghost, but they on whom he hath bestowed a peculiar & proper benefit , that is, a benefit immediatly given by himfelf & appercaining to his fanctifying, or office, which he exercifeth in the Church, which is the very light of truth kindled in their minds. The same appeareth by the speech of Christ:

Al finne repenred of is pardonable

thut from pardon, who are flut fro repentance. They are thut from repentance, who finne against the ho ly Ghoff. Why it is cal led in special a fin against

86 OF CHRISTIAN RELIGION PARTI.

& Marke 3 plainly declareth (when he faith, for they faid he had an vneleme foirite) that Christ did attribute this finne vnto them, who being convicted as concerning the doctrine of Christ, and his divine works, yet notwithstanding did against their conscience, ascribe these thinges to the divel, The fame is shewed by other places, where this sinne is defcribed: As Heb 6. For it is impossible that they which were once lightened, and have tafted of the heavenly gift; and were made pareakers of the holy Ghaft drasf they fall awaie, Should beeremuch againe by repentance. And 2 Pet. 2, If they, after they have escaped the fishineste of the worlde, thorough the knowledge of the Lord , and of the faviour fefus thrift , are yet sangled again therin, and overcome, the latter end is worfe Who finges with them than the beginning. Our of which favings first wee understand, that not at the reprobate, who perifo, not obtaining holie Ghoft. remission of their finnes, doe some against the bolie Ghost: but that this finne falleth only on them, who are lightned by the hoty Ghoff with certaine knowledge of the titube that which hapneth not to al the reprodute, although fo much nevertheleffe is reyealed to al of them concerning God, as may luffice for the iust condemning of them and their posteritie. For the , holy ghoft is not given but to them, who are endued with the knowledge of the heavenly doctrine, as it is faid, John 14. whom the world cannot receive, because it feeth him not, neither knoweth him. Likewife, Ing. 12. The fervant that knoweth the wil of his mafter. Wherefore tome periff, vnro whom the holy Ghoft hath not given this light of truth, and therefore they doe not commit this peculiar finne against the

The differeace between other finnes not pardoned. and this fin against the boly Ghoft.

gaintt the

holy Ghoft. If is be objected, That every emparionable finns is a finns against the holy ghost because Christ faith that the sinne against the holie ghoft is unparcionable: But final perfeverance in whatfor ever fine without repentance, is remitted to no man. And therefore it is a finne against the holy ghost and by a consequent, all that perift finne against the hots ghost The ambiguity of vnpardonable finne maketh foure termes in this Syllogifme. For in the Major it fignifieth that kind of finne, which is never remitted to any because who loever commit it, when ther at the end or before the end of their life, they perfevere in it even to the end without repentance. But in the

Minor

Minor it fignifieth not a certaine kind of finne, but al their finnes who repent not : which in deede are not remitted to them because they persevere in them to the end without repentance, and they are vnpardonable not before the end, but in the very end of their lite ! vet are they remitted to others who perfevere not in them, but repent. For perfeverance in finnes is nothing elfe, than the finnes themselves, which are continued vnto the end , & therfore this is the meaning of the Minor: Sinnes, in which men perfevere without repetance vnto the end, are not purdoned them who perfevere in them, But now all men do not perfevere in them, as they persevere in the finne against the holy Ghost, even who foever once fal into it. And Christ in this speech shewerh not, for what finnes men are punished with everlafting death. For it is certaine that it befalleth for all fins , of which men repent not; but he sheweth, what fins are such, as who soever do comit them, they doe never repent. This he affirmeth of no kinde of finne, but onely of blafphemy against the holy ghoft.

Secondly, out of the tellimony alleaged we gather, that The peculicommitted against our conscience or against the known truebebut a the fin fin against the whole first sable of the Lane, and not one only part against the of it , but a defection from all religion , or goddines : and fueb a de- holy Choft nying or oppongning, or consumetions handling of the true doctrine differ from of god and his will , as proceedesh not of weaknes of terrour , alother or feare, or torment, but of a purposed and stubburne malici. Raigning enfier. For the obedience of the first table is , after a' man finne. hash once safted of the woord of god , reverently to obeie and fubfirite varsis. Neither depart they from a part of doctrine, but from all religion, who fo fall, That they crucifie agains to shemfelues she fonne of god, and tread him under foose, and count the bloodde of the reftament as a profane thing, and despite the spirite of grace. Neither doe the lewes fin of weaknes, in afcribing the worker of Christ so the devilor heretical men, after they are once convicted of their errouts by certaine & manifest restimonies of the woorde of God: neither they, tho under the name and thew of Christ remaine still dogges of winers surning as length to their vomit or wallowing in the mire from which for a while in outwards profession and hypocrisie

they abstained, And hereby may bee esteemed and judged in some fort the grievousnes of this fin, whereas it commeth nearest to the fin of the divels, who knowing the truth eyet ftode not in it, but do despit it with batted & horrible fury, &

endevour vttetly to oppreffe it.

The elect can never fal into this fin against the holy Short

Thirdly, hereof also it followeth, shas the elect, and those who are stuly conversed, can never fal inso this finne against she holy ghoft: and that they who commit it, were never pofeefied of true faith and repensance. For al those who are chosen of God to everlafting life, are converted in this life; and all they who are truely converted, ought certainly to thinke, that they are in the number of the elect, and therefore thall never fo fin, as withat to perifh: according to those favings , John to. My (heepe (hal never perift neither (hal any placke shem out of my hand Luke 22. I have praied for thee that thy faith faile nos. 2. Ismoth. The foundation of God flandeth five and hash this feale, The Lord knowesh who are his.

How manie of the repro In fcripture tobe light. ned & landi fied.

That many of the reprobate are faide to bee lightened and bate arelaid to bee made partakers of the holy Ghoft, so have tafted of the heave. ly gift, the good word of God, or of abd powers of the world so comesor last of all so have bin fanctified wish the blood of the Testament like wife in Peter to have escaped from the filthines of the woorlder. the Apostles theselucs thew that this is to be understood of the knowledge of the truth, and the foregoing and deteflation of errors and vices for a featon, and lattly of the fuffi: ciency of Christsmerits eve for the wiping away of their fair also, and the offer thereof made voto them by his word and Sacraments, which they thew, when they interpret that light ning & saft to be she knowledge of the trush and riggeoufnes, de call them digs and frine not made fo againe, but returning to their to. mit dinallowing in the mire of farther copare the to the earth drin king in the raine, but bringing forth in freed of good berbes, thorns, briers. For thele things agree not to true faith & coversion.

2. Pet . 2. Heb.6,7.

We are not rafalie to prono ince anie man a finneragainft the hiy Choft. vacil we fee him giue vp the ghost in Apoltacie & blasphemy.

Fourthly, by these thinges which have bin said, it appeareth that we are not rashly to promince who they be that fin against the boly ghoft and that we may not indge of this fin, until the ende, that is vntil weeknowe them, who once had the truth, and confessed themselves to be convicted and perswaded of in with hatred thereof to perfecute & reproch it, or toend their life in hatred and despite against it. The reason bereof is ma nifeft,

nifult, became we are not she beholders of ment hearts.

ltit be obiected, that, I. lohn, fit is faid, There is a fin unto death I face not sinat thou foundeft prair for it: If he will not that we fhall praie for shoje who finne to death , is muft needer bee shas wee maie diferre them fro others. We answere, that lohn doth not vniver fally to bidde, that we prais for anie fo finning but at fuch time, as that is manifelt vinto vs, either by some divine testimony, or by manifest arguments, and the finners owne profession, But before this is certain and manifest vnto vs, we ought to defire of god the conversion of al men, and as much as in vs lieth, to endevour it, as it is laide, 1. Tim, 2. Fexhore shas firft of all supplications, prairs, intercessions, and giving of thanks be made for all men. And, 2. Tim. 2. the fervant of the Lord must not strine, but must be gensle soward all men , aps to seach , suffering the evill men patiently, infruiting them with meeknet, that are contrarie minded, proving if and at any time will give them repentance that they may know the truth, and that being delivered out of the fore of the divel, of who shey are taken, they may come to amedmet & per forme his wil And, Mat. S. Praie for the which hare you & perfecte you. And, Actury Lard, laie nos this fin so their charge If it be repli Our praier ed, that fo it will come to paffe that our praier fhall be contrary to for the adthe will of gat, if not knowing of it, we praise for them who fin against vertaries of the holie ghoftehe auniwere is ready. That praier is made for the trueth them, with a condition, by which we submit our wil & defires to the countail of God, that he wil convert and faue the ad with fubmitverlaries of the truth, if they may bee recovered, butchat he fionto Gods will represse them and punish them, if hee have not appoin- wil. ted to recover them.

By the same answere is this argument diffolved, Their Our praier finne is not onperdonable for whome wee muft praie : But wee muft praie for al men: Therefore no mans finne is enpardemeble. First we disjonal, it denie the Minor because if it appeareth by any divine testi. argueth not mony, or by manifest argume tes & their own professio that but thattheir they are castawaies, whether they sinne against the holy Choft, or otherwise do not repent; wee must not pray for standing vathem. Secondly, neither is the Major true. For if weeknowe pardonable not, whether they finne against the holy Ghost, or are rele-Red of God or no, wee must pray for them, but with that codition, if they may be recovered.

Out of these thinges also which have beene spoken, an-

for them be ing but conbe not with.

OF CHRISTIAN RELIGION, PART I.

The fear of vnpardonable fin belógeth to the wicked, not to the faithful.

90

fwere is made to this Obiection: He that must feare less he hath anie unpardonable sinne, can never be assured of remission of his sinnes and of lise evertasting. But if there he any sinne unpardona ble, which is committed before the end of a mans lise, no man can be assured, that hee hath not, or shall not have such sinne: Therefore either there is no such sinne, or no man can be assured of the grace of God, or his own salvasion Forthe minor of this reast is false, coverning those who beleve. For they must certain ly thinke, that they neither had, nor have the sinne against the holy Ghost, because there is no condemnation to them, who are in Christineither that they shall have this sinne, because no man can placke the sheepe of Christous of his hand.

Adam and Peter finned not against the h-lie Gooft.

I Obiection. Adam and Peter obtained remission of sinnes:
Adam and Peter sinned against the holy ghost, because they deniad the manifest and knowen truth of god: Therefore some men
sinning against the holy ghost obtaine remission of sinner. Aunsiere. The proofe of the minor is a talke definition: For
notevery deniall or rejection of the truth is sinne against
the holy Ghost, but that onely, which hath accompanying it an inwarde hatred of the truth, and which of
a purposed intent and with horrible surie endevoureth
to oppresse it: which hatred of trueth was not in Adam
or Peter. Augustine therefore saith: Faith failed not
Peter in his hearte, when confession failed him in his
mouth.

God sparing Cains life doth not therby shew his pardoning of his fin, but a fur ther revenging of it.

2. Obiection. The fin of Cain was not unpardonable. Beeanse god would not have him killed: therefore he pardoned him his
fin. But Cains sinne was commissed against the holy ghost: Therefore
of some sinne against the holy ghost is not unpardonable. Aunswere. In the proofe of the Maior is a fallacie, putting
that which is no cause, as if it were a cause. For the
cause why god wooulde not have him killed, was not, for
that hee had pardoned Cain his sinne, not repenting
himselfe of it, but that the murderer might bee the longer
tormented with the suries of his conscience, that in so
long time not repenting, hee might bee made inexcuseable;
& further also, that murders might not waxe rife among
men.

Every fin of 3 Obicction. They who are altogether ignorant of Christ, the varege- sinne not against the bolt ghost. But all that know not Christ have

unpa-

donable.be caufe not re roughrese rance are

empardonable finibecause it is never pardoned them. Therefore forme nexat vapar unpardonable fin, is not against the holy ghost. Auniwere. Wce graunt the whole reason, if in the Minor and conclusion pented of thereof be vnderstood, by vnpardonable fin, those fins of the which to o. varegenerate, which are not indeed remitted vato them, fer their thothat they perfift in those fins to the end without repentace: yet to others they are remitted, who eifift not in them, but pardoned repent of them in this life. For not al who commit the pers fift in them. But if that kind of fin be vnderftoode, it is never remitted to any ma, because al they, who commit it, persist in it to the end of their life without repentance then is the Minor falle, And fo is there no confequence in this reason.

The fin against the holy ghost, and fin against the conscience diffor, as a general from a particular. Sin against the conscience, is the general. For a man may also through infirmity and ignorance denie the truth not through a harred of it: as Peter and Paul did. So that then the finne against the holy Ghost is a finne against the conscience:but every finne against the conscience is not a sinne against the holie Ghost. And therfore this is more general the other more particular.

The fin against the haty Ghost is faid to be unpardonable, not : ence bethat it exceedeth, or furmounteth the greatnes of the merit tweetethe of Christ; but because he is punished with a final blindnesse; who committeeth it neither is it at any time granted him, to Ghoft, and repent. Because it is a special and fingular kind of finne there for against fore hath it a fingular punishment, that such finners should the conteinot at al repent. And without repentance there is graunted no remission of finnes.

The diffe the bolie

The fifth Division of finne. Here is some sinne, which is of it felfe fin, and some which What is fie

I commeth to be fin by an accident.

Sins of themfelses, are althofe things which are forbid- only by an' den of God in the Law, or whatfor verthings the Law con- accident demneth: as are inclinations dilagreeing from the Lawe of God, and some actions also, which are fins in respect of vs. but in respect of God are punishments.

Sinnes by an accident, are thinges either commaunded of God, or neither commaunded, nor prohibited, that is indifferent thinges, which are not done after the fame manner,

neither

of it felfe. 32

92 OF CHRISTIAN RELIGION. PART 1.

neither to the same end, vnto which God would have them to bee done, that is, without repentaunce, or with great defect. Things commanded in the vnregenerate are finnes. because although the actions and doings of those things are commanded, yet the person, from whom those actions proceede, pleaseth not God, neither is reconciled vnto God. Further, that which the ynregenerate doe, they doe it not to that ende, whereunto they ought, that is, to the glory of God, neither is their action grounded on faith. For they know not whether or no they have God favorable to them. or whether that be pleasing vnto him, which they doe. But these conditions and circumstances are necessarily required to a good work ; for it sufficeth not to do good works after a civile manner. Those civil works indeed are good, as they proceede from God: but as they are in vnregenerate men, they are evil:even as it is finne, when a wicked man giveth almes: because it proceedeth not from the love of God, and therefore not from faith, neither is referred vnto gods glory,

But yet shofe things which men doe being forbidden in the Law of God, are of themselves and properly fins , because the nature or definition of fin doth properly agree vnto them; which is, that they are done against the expresse comandement of God. And therfore in the scripture things which are so done of nen, are ever called evil, but never good. But those things which are comanded of God, whe they are done by the vnre generate, or in hypocrific, they are so discommended, as yet nevertheles they are counted & praised for good : and that not onely in respect of God, who is the efficient of those things in men in respect of whom al the actions of the wicked are just; but also in refeet of the menne themselves, by whom they are done, so that they also are faid to have done wel, as I. King . 21 . Seeft thou how Ahab is hibled before meibicaufe he submistesh himselfe before me, I wil not bring that evil in his daies. And, 2 Kings, to. The Lord faid vnso Iehu: Behold, because show half deligently executed that which was right in my eies, &c

How inclinations and actions are in themfelues both good and bad.

Neither is there cause why any man should here say, that inclinations and actions are of themselaes good, because they are things in nature made and raised of God. For they are of themselaus good, as they proceede from God: but as they are in men corrupted, or as they are done by men, they are of the

iclues

Clues evil and vicious, because they are committed against the Law of god.

But neither of the contrary followeth it , that the works of Why the the unregenerate, whether they be civilly or morally good, are not the vore. therefore fins, and displeasing God, because they are commaunded generate of him. For that the work be good & pleafing to God, not onlie cannot that which is commanded muft bee done, but it must bee done after please God. that manner alfo which is commanded: or, which is alone, it must agree not only in part, but in whole with the Law of God. And fince the works of the vnregenerate are not fo done, though not wholy, yet for a great parte they swarue from the Lawe of God, and are destitute of that perfection and rightnes, without which they cannot please God.

If any man vrge , That the works even of the regenerate alfo works of are not perfect, neither yet for althat they are counted fine and that the regene. therefore we must not so severely gine seitence against others: the rate doe answere is at hand: that faith Shineth on the worke of the godlie, please God but not on the worker of the wicked. And therefore they please God, and their imperfection is covered through the fatilfaction and interceffio of Christ, which falleth not so out with the works of the wicked. And laftly in those is begunne the true and inward obedience of the will and hart: but in thefe not fo: and therefore these are hypocrify, which is severely

condemned by God himfelfe.

So also if they be faid to be recompensed with reward, & therefore not to be fins: First we answere, that to be approved and rewarded in them, which is good: but that evil which concurreth is not only condemned & punished, but the good also, which the wicked doe, is deprived of the honour and name, and so of that eternal reward of those works which are indeede good & please God. Secondly, we aunswere, that these are sometimes recompensed with temporall rewarder, but never with eternall. Thirdly, that they are recompensed of God with these rewardes, not as that hee fimply liketh of them, or fo acknowledgeth them for good, that he doth not withal repute them for evill:but that he might invite by these rewards others aswell vnbeleevers as beleevers to keepe and obserue external discipline and honesty: Because he will that in mankind there be kept some order necessary for the preservation of the sotiety of man, yea even amongst the wicked and hypocrites. Fourthly,

94 OF CHRISTIAN RELIGION, PARTI.

Fourthlie, those remards are rather a diminishing and mistigation of their punishments, then any remards: because they make nought for their salvation to whom they befal. And God will according to the order of his instince, punish greater fins with greater punishmentes, and lesser with lesser, both in this life, and in the life to come.

The morall actions of the viregenot there are not there fore to be omitted of vi, because in them they are fini but we must avoide the fin, and performe the action.

Moreover, this is a fallacy of the accidente, If any collect and gasher that we must not a the moral works of the varegeneras, because they are sins. For those works which are of themselves sins, that is, are forbidde of God, we ought of necessite to avoid, but those which are fins but by an accident, ought not to be omitted of vs, but corrected by vs, & so done, that they may be perfourmed without any since curring or intermingled with the. For they are not condemned for themselves, but for the sins which are adjoying to them. Now it followeth not, that that good which remaineth, should be reiefted or abolished, because of the impersections and defects but rather it should be nourished, and encreased, and cleansed from those evils wherewith it was stained.

Wherefore externall and civill discipline is necessary in the varegenerate.

Discipline therefore is necessary, even in the varegenerate, in respect of the commandement of God, for avoiding the grievousness of punishments, which ensueth vppon the breach of Discipline: for the preservation of the peace and solventy of mankinde: for a way and entrance to conversion which is stopped by persevering and persisting in manifest offences.

The good action of hypocrites is not to be entited, but their hypocrity therein onley to be eichewed.

If inflance be given: Hypocrifie is fin of is selfe and is to be avoided, as M.t. 6.it is said, Be not as Hypocrifies. Eur the Discipline
or outward behaviour of the wicked is hypocrifie. Therefore it is sin
of is selfe, and they should omit it. We aunswere to the Maior by
distinguishing the diversity of Hypocrifie. There is a double
hypocrifies one is in works not commaunded of God, done
for oftentation sake, or to deceive, as those which Christ
mentioneth, Math. 6. To make a trumper be blowen before him,
when he gives almes, to pray flanting in the Synagogues, and in
the corners of the streets, to looke sturely, and dissignee his face in
fassing, and all other superstituous and humane traditions,
which appertaine not to the edifying of the Church. That
these things are to be omitted and left vindone, there is no
doubt; as it is said, In vain do they worship me, teaching dostrins

the commandements of men . And therefore they are here expreffely condemned and forbidden of Christ. There is another hypocrifie in works commanded of God, but not done after that manner which God requireth. These are not to be left vadone, but to be corrected, & to be done without hypocrifie, that is, with true faith and godlinefferas in the fame place Christ teacheth of almes, praier, fasting, not to be omitted of the godly, but to be otherwise performed, than they were of hypocrits.

By this which hath bin looken it is manifest, for what casafe this difference of fins, which are of themselves fins , and by an accident fins, is necessary least that a false persuasion of their owne righs. ou nes or meries should rest in mens minds, and least with sinnes which are of themselves fins should bee cast away atfo good thinges which come to be fins but by an accident, and fo foodld be encreased those which and heaped up the fins and punishments of mankind.

The works of the regenerate and um egenerate

differ feaven maner of waies. IN this place is to bee observed the difference betweene the waies. For one and the fame work commanded of God, is good in the regenerate, and fin in the unregenerate: T. Becamfe the regenerat are the fame reconciled to God: The varegenerate are not. 2. The regenerate do it worke is to the glory of God: The unregenerate no way do fo. 3. In both of the good in the that good work is imperfect, but that of the godlie is covered by regenerate the latilfaction & incerceffion of Christ:that of the vngodly the vnregenot fo.4. The work of the godly is joined with a beginning obediece: nevate. that of the ungodly with fin raigning-5. The good work which is in the wicked, is made evil. Ent the good which is in the godly, though it be contaminated with finget because it is hidden by the fasisfathion of Christ, it is not punished; neither is it obiefted unto him, that he doth defile the gifts of God with his finnes, neither doth the Lord for that worke bereaue the regenerate man of everlasting life:al which he doth in those who are not regenerat. 6. The good woorke in the wicked is onely adorned with temporalrewarder; and that not as if it pleased God, but for to invite by this meanes others to honefly. But the good work in the godly is freely adm ned not onlie with temporal out also with uernal benefits; and that also because it pleaseth him in our mediator, and not only thereby to invite others to honefties according to that of Christs : So let your light shine before men, Mat 5.16.

Thevfeof the difference betweene fins which are of theni-felues fins, and are made fo by an accident.

and tinne in

96 OF CHRISTIAN RELIGION. PARTI.

what they may see your good works, and glorisse your father which is inheaven. Wherefore the good works of the godly, be oftentimes in the old Testament shadowed by an acceptable incerife,
wherewith God is honored and pleased. And see life to come. 7.
Good works in the vonegenerate make onely to the mistigation of
their punishmentes, that they may not suffer more grievous
pains, as other wicked persons do thus the good works of the godtie do not onlie serve for this, that they maie suffer lighter & easier
punishments, but also that they may be quite freed from al evil.

How things in themfelues in different, by an accident become fin-

Things indifferent in themselues may be also sinnes by an accident, that is, if they bee done with offence, or without faith. For what soever is done without faith, is sinne. I'm to the pure all things indeed are pure, but is evil for the man which eateth with offence. Out of these and the like places is this division taken. For when the Apostle saith that all things are uncleane to the unclean & without all othat those things which of themselues are good, are notwithstanding unclean, or sins unto the wicked.

In al thefe divisions it is affirmed, that also in the Saints of god is finne. Wherefore we must hold the difference betweene the fins of the regenerate, and the unregenerat. There are diverle fins truly in the Saints:as 1. Original finne, 2. Many actual fins, as of ignorance omission, infirmity. 3. Some also fall into errors which fight with the foundation it feife, or into finnes against their conscience, for which they lose a good conscience, comfort, many giftes of the holy ghoft, & should be condened, except they did reper. But nevertheles, Very much do the regenerate in finning differ tro the wicked I. Because the purpose of God is to keep the godlie for ever 2. In the godly there is affined and certainerepensance in the end. 3. In the verie fins themfolnes is the srue beginning of faith , fometimes more, fometimes leffe , and the godly lo refift and ftriue against sinne, that they fal not without repentance into errors against their conscience, and repugnant to the foundation.

Men feeke the cause of finne any where, rather than where it is, 4 What are the causes of sinne.

I Some derine the of originall fin from the destinie of the Starres, sing, I finne, because I was borne under an unitable Planet.

2. Others when they finne, and are rebuled for their finne, they make answers,

ensure Not 7, but the Devill was in fault, that I commisted shis doede.

2 Others descring excuses, directly cast the fault upon God, saying, God would have it fo: for if he would not, I foodid not have finned. 4 Others, when god (fa) they might have hindered me , and yet

did not himfelfe is the author of my finne.

It is no new thing, for men to tharpen their blafphemous tongue against God. For our first Parentes, when they had finned and were accused of their sinne by God, they traslate and paffe over the fault committed from themselves toothers, neither ingenuously confesse the truth. Adam returneth the fault not so much vpon his wife, as vpon God himself: The vooman, saith he, which thou gavest to be with me, she gave me of the tree, and I did ease: as it hee should fay: except thou hadft joined her to me, I had not finned. But the Lord gave him not his wife, that the thould be an occasion of evil voto him, but that it might be the better and more comfortable for him. The woman simplie imputeth the fault to the divel, saying, The ferpent beguiled me, and I did ease. These are the most false and corrupt judgements concerning the original of finne, impious and deteftable, whereby the majestic, truth and justice of God is grievoussie offended.

1 They, who make destinie a cloke for finne, 1 dafine definie Destinie no to be a linked order through al eternitie, and a certaine perpetual cause of necessitie of intents and worker according to the counsels of god, finnes or according to the evil planets. Now if you alke the who made the planets, they have not ought to answer, but God. There fore these men lay their evil to Gods charge. But such a deftinie did not al the founder Philosophers maintaine, much leffe Christians, z. S. Austine against two epistles of the Pelagians, vnto Boniface, lib. a.cap. 6. They, faith hee, who bold deftinie, maintain that not only actions & events, but also our voils themselves depend on the position of the planets, at the time of every one conception or nativitie, which they cal coffellations. But the grace of god furpaffeth not only all the flarres, and all the beavens, but alfo at the Angels. Let vs conclude these things with the word of the Lord by his Prophet Ieremie, pronouncing to this fenfe, Thus faith the Lord, Learne not the way of the beathen, or be not afraid for the signer of heaven, shough the beath? be afraid of fuch: for the cuftomes of the people are vaine. Wherfore

that

98 OF CHRISTIAN RELIGION, PARTI.

that the Aftrologers call the planet of Saturne vnmercifull, sharpe and cruell: and the planet of Venus favourable and gentle, it is the vanity of vanities. For the starres have no force of doing good or ill. And therefore the fault of sinners ought not to be imputed vnto them.

The Devil not the one ly autor of finne.

2 That the Divellis not the onely author of finne, who when as we commit finne should beare alone the blame of the fin. and our felves be free from fault; it is most of all declared in this, that hee is able to enduce and enrice a man to evill, but not to compell him. For God keepeth under the Devill, by his power, that hee cannot doe what hee will: but onely what, and and so much as God permitteth him. No he hash not fo much as power over filshie fwine, much leffe over the most noble soules of men. He hath indeede a subtilty , & great force in perswading:but god is stroger, who also never ceaseth himselfe to put good motions into mans minde Nei ther permitteth he more to Sata, tha he maketh profitable for ma. Which we may fee in that most holy ma lob, in the example of Paul, & in his words: god is faithful, which wil not fuffery on to be sepred about that you be able, wherfore they are vain me, who vn loade the blame of their wickednes on the Divels shoulders.

God no cause of fin.

It remaineth that wee thew that also God is not the author of fin, Gen. 1. 2. God faw shofe shinges which hee had made, and they were very good Pial s. Because thou are not a God that lowesh wickednes . lames. I. Les no man fay when he is tempted, 7 on sempred of God. Eccle, 15. Saie nor thou, it is through the Lorde that I surne backe: for thou oughtest not to doe the thinges that hee hateth. To thefe and very many the like speaches may be added she great and most perfect goodnes of god so shat no effelt of bis is evill. And because god is true, and farre from al difsembling and guile, neither can destroie or denie himselfe, it is certain that plaine contradictorie willes cannot bee in him . But he sestifiesh inhis law (which is as it were a glas of that provitie which is in god) that hee hath a horrible hatred of some . Wherefore he doth not will anie, and much leffe canfeth or furdereth is. Moreover that which one himselfe workerh in an other, hee cannot of right punish. But god dosh most instlie punish at somes. Wherefore he neither wil, nor camfesh any fin, Rom. 3. Is god varighter our which punishesh ? God forbid: elfe how Shall god inage the world ? Laftlie god dosh neisher wit nor cause shas which destroieth

ci

afc

3. Tim. 3.

his image: finne is the destruction of the image of God . Wherefore God doth neither will nor canfe is . Of this we conclude, thes God is not the author of sinne, but that the originall of svill fringesh from man himselfe, by the infligation of the Devill: yet fo neverthe leffe, that wee fay, that the Devill being at the first corrupted, did corrupt man, but could have done no. The cause of thing, except man of his owne accord had confented to fin is to bee evill. Here are we to remember againe the fall of our father our first fa-Adam. God made Adam to his owne image, and fimilisude, that ther (thorow is, he made him most good, vncorrupt, holy, righteous, and the Divels in is he made him most good, vincotrupt, may, rightcom, fits it immortall, hee furnished him with most excellent giftes, foby direct that nothing might be wanting voto him to all bleffednesse to be found in god. Wherefore his understanding was wholie divines in va. his will most free and most holy, he had power of dooing good and evill: a lawe was given him of god, which thewed him what he should doe, or what he should not doe. For the Lorde faied, Thou hals not ease of the fruite of the tree of knowledge both of good and evill. God fimply required of him obedience and faith, and that whole Adam should depende of him and that not constrained by necessitie, but should doe it freely . God made man from the beginning , and left bim in the had of his counfaile, laying : If thou wit, thou Chale observe the commandements, and restifie thy good will. Therefore when the Serpent tempted man, and confailed him to rafte of the forbidden tree, man was not ignorant that the confaile of the Screent did not scree with the commaundement of God. The Lorde compelled him not: neither did Saran compell him in the Serpent . For God had faid Te (hall not ease of that tree, neither (hall ye touch it, leaft redie. Wherefore it was in the hand of his counfaile, to eate or not to eate. God declared vnto him his will . plainely charging him, that he should not eate, and adding the perill, he did withdraw him from eating, least perhappes than die. Satan alfo, as neither could he, did not vie any force : but did probably moue him vnto it, & at length did overcome him. For when the will of the woman declined to the worde of the Devill, her minde departed from the word of God, and rejecting a good lawe, the committeeth an evill worker afterwardes the drewe on her husband, willingly following her, to bee partaker of her finne . That doth the Scripture GA inculcate

OF CHRISTIAN RELIGION. PARTI.

Gen.3.6. inculcate in thefe words: Sothe woman (feeing that the tree was good for mease, and shas is was pleasans to the eies, and a tree so bee defired so ges knowledge) sooks of the fruit thereof, and did eat and gave also to her bushand with her and hee did ease. Here have you

The beginfrom the Devil.& the fice electio of man corrupted by his feducement.

the beginning of the evil, the Devil; and that which mooved the wil of man, that is, the falle commendation of the Devil, and even a mere lie. & the delectable thew and fightlines of the tree. Wherefore Adam and Eue doe of their own accorde that which they do, being led with a hope of more exceller wifedo, which the Seducer had lyingly promifed the We co ning of finne clude therefore, that finne hath his beginning, not from God, who forbiddeth evill but from the Devil, and the free election of man, which was corrupted by the Devils falshood And therefore the Devil and mans corrupted will obeying him, are the moft true caule of finne. This evil flowed fro our first Parenes vnto all their posteritie so that sinne hath not elfe-whence his beginning, than from our felues & our corrupt judgement, and wicked wil, and the fuggestion of Satan. For an evil roote, and that first corruption bringeth foorth of it a rotten braunch, agreeable to the nature thereof, which Satan now also setteth forward and laboreth it as it were plantes, by his guiles and lies: but in vaine doth he labour, except we yeeld our selues to bee fashioned and dreffed by him. What is O. . That is called original finne, which proceedeth from

riginallinne the first original, that is, was derived from the first parent into alby propagation or generation. For this finne wee bring with vs in our nature out of our mothers wombe into this life. I was borne in iniquity, and in some bath my mather conceived me. And of the Devill Christ speaketh thus: Hee hath beene a murtherer from the beginning, and abode not in the trush: because there is no trush in him. When he speaketh a lie, then speakesh he of his own: for he is a lier, and she fasher shereof.

Sinne the Proper effed or a reafonable nature tranfgreffing the Lawc.

To this may be added this reason: that fin cannot be a proper and natural effect of any easile, but of that which hash power to do against the Lave. But this no nature hath power to do, beli des the nature of Angels and of men: For God is a lawe ynto himfelfe, and cannot doe or intend any thing against his law. And other creatures, whereas they are not indued with reason, and therefore the law not made for them

they

they cannot commit finner because, take away the lawe, and there is no place left for finne . Wherefore it necessarily foloweth, that finne is fuch an effect, as agreeth to thole Angels alone, who fel, and to men.

But there is an order to bee observed in these causes For The first the cause of the first some in Paradile is the Debill, infligating, cause of the and the will of ma affenting or obaying; & these former sinnes first fin, the are the causes of all that follow. The reasons, t. Because by one The second, man franc enered into the world. L. Because man and the Devill are mans will. able by their owne nature to finne against the lave. And that first The first fin finne or first fall in Paradise is the cause of original sinne, cause of all both in Adam, who fel, and in others who have their difect fins thence from him. Original finne is the cause preparative as it were of all actuall sinner, according to that of Paul, sinne shat dwellesh in me doth it, and evill and corrupt inclinations doe cary me to evilactions. Caufes impulsive of finnes, are those obiectes which follicite men to finne: Yea actual finnes are the causes

alfo of those finnes that follow them.

Furthermore, whereas the scripture teacheth that the Former actu finnes which followe, are the punishmentes of those that allins cauwer before, and the fault or deferte is an impulfiue cause of les of others punishment; it is manifelt that allwal finner which goe before, afeer,not on are the causes also of shose that follow them, quen as of other pu- hin them nishments or calamities, which are prochased by our sinnes. And which first that is to be understood aswel of the faller of those that finned, but commit the fin, as of others fals, with which aswel they are there. punished, whose falles they are, as they, who first sinned: as the finnes of the Parents are punished by the finnes of the children, the finnes of the subjects, by the finnes of the Magiftrates, or contrariwife: as cap. 1. to the Romanes, of puepole is declared : Wherefore God game them up to their harter lufts, unto uncleannes, And a. Thef, a. Whofe comming is by the working of Sasan, wish al power and figns and lying wonders, of in all deceinablenes of varigeeousnes, among them that perish. And Exod. 1. I she Lord shy God am a sealous God, vifiting she finnes of the fathers upon the children viato the third and fourth generasion of them that have me. And 2. Sam. 12. Thus faith the Lord, Behold, f wilraife up ewill against thee out of thine owne house, and will take thy wines before thine eies, and give them unto this neighbour.

OF CHRISTIAN RELIGION. PART 1.

God thecast ter of finnes as they are unithmets, but not as they are fins

If humane reason doe here object : That God is the anshor & causer of punishments: If therefore fins be the punishments of finnes, is followesh that God is the cause of sinnes: We answere that there is a fallacie of the accident in the Minor For it commeth to paffe by an accident, that is, by the fault of those who sinne, that when by the just judgement of God either themselues or others are punished by evil men, they in the meane feafon (God permitting, that is, not shewing them that he would have those things to be done by them for to punish them, which things yet be hateth, and which he wil punish both in this life, and the life to come) do fulfill their defires, swarving from the law of God, & estraingeing themselves more and more from God by finning, doe purchase more grievous punishmentes vnto themselues, Or if we wil diffinguish the Major, it is in effect the same. For punishments come from god as author and causer of them, as they are punishmentes; but in asmuch as they are sinnes, fo they come, God neither willing them, nor approving them, nor causing, but onelie permitting . For to permit this kinde of punishmentes, which sinners by sinning inflict either your themselves or others; is nothing elfe, than not to cause, that evill men should doe this, which God would have done for punishment, to the same ende, that they may obey this will of God.

So also we answere to that argument: The privation or want of righteoufnes and divine wifedome god inflicteth as a punishment upon menthut that privation is finne . Therefore god is the casifer of fine . For this privation is not finne, as by the just sudgement of God it is inflicted, but as it is of men themfelues voluntarily brought vp en them by their own mifdeeds and demerites, and is admitted or received into the minde, will and heart: even as evill actions are not finnes, as they are governed by god, but as they are done by

men.

Punish ment nifeftatió of Gods glory & inflice are caule men

They fay further: He that mindeth the end, mindeth alfo and the ma- she meaner. God mindesh she ender of finne, shas is, punifomens and she flewing of inflice and wrash in punishment. Wherefore he mindesh finnes also, by which shofe ends are come voto. But the not the ends Minor is to be denied, that punishment and the manifestatiof finne, be- on of the glory of God are the endes of finne, For the end is that

that which moveth the efficient cause to bring forth an ef- are not by fed: but punishment, or the manifestation of the glorie of them moved god, do not moue the finner to finne. These cannot theretore bee faide to bee the ends of finne. But those are the proper ends of finne, which the Devils and men respect in finning: that is , the destruction of men, the fulfilling of evill defires the oppression and reproche of God, and his tiuch.

If they reply, that men indeede have not shofe ender, but Cod refpethat god reflectesh them: For that which god permisseth, to thewe ach those his inflice by punishing it, the end which god proposeth thereof is as ends not the punishment of the finners, and his owne glory . But he permit - but of his tesh finne to punish it and to declare himselfe inft by punishing it : permittion therefore thefe are the ender of finne, in respect of the purpose or in- of their fin, tent of godiWe deny the Maior. For God suffering fin to be committed, refpecteth as the end (not of an others worke, that is of the finne of Devils or me, but of his own work, that is of his permission of finne) the punishment of sinnes, and the manifestation of his owne instice. For sinne is one thing, and the permission of sinne another, whereof is spoken, Exod, 9. For this cause have I appointed thee to shew my power in thee, and so declare my name thoughout all the world. Proverb. 16. The Lord hash made at things for his owne fake: yen even the wicked man for the day of evill. Roman. 9.god being willing to thew his truth, and to make his power knowen, hash suffered with long passence the veffels of wrath prepared to destruction. Wherefore punishment is not the end, but the consequent or proper effect of finne; and an accidentary effect thereof is the manifestation of the glorie of God; as Paul sheweth, Rom. z. For if the veritie of God hath more abounded thorough my lie to his glorie erc.

If here agains they reply: He that wil the confequent, will How God is alfo the antecedent : But God will thefe things which are the con- faid to will sequents of sinnes , that is , punishment , and execution of his in punishment flice: therefore be wil alfo the antecedent, that is, finne it felfe, confequent withous which thefe [hould not follow or be confequents: we deny of fine and the whole consequence of this reason. For nothing follow not sinne is ethor can bee concluded in reason, when both the former selfe, which propositions are mere particular. For the Major of this cedent. reason is not vniversallie true, but onely then holdethit, when as the antecedent, together with the confequent a-

recth

104 OF CHRISTIAN RELIGION. PART 1.

greeth with the nature of him which will the confequent? & not when onely the confequent agreeth, and not the antece dent. For when it falleth thus out, then is the confequent by his wil, but the antecedent is not by his will, but onely by per mission. For god is faide to wil those things which he liketh, as agreeing with his nature & rightnes, but to permit those things which yet he disliketh, abhorreth and condemneth, but nevertheles for just causes hindereth them not from being done. And therefore it is said in the scripture, that he wil, and causeth life everlasting, which is the consequent, and goeth before; and that he wil not, but only permitteth punishment as it is sin which soloweth, and is the consequent of sinness as its delivered in holy scripture. Romo, and Ephel. 1.

The reasons why God not torbidding sinne, is yet no cause of sin-

If again they vrge: He that forbiddeth not fin, when he may forbid it to be committed, in him is some cause and fauls of the sinner but god permitteth it, when he might forbid it therfore there it fome cause and fants of sin in him: We deny the consequece because the Maior is not vniverfallie true. For it is only true of him, who doth not perfectly hate fin, and therefore forbiddeth it not, when he may and who is bound to hinder fin that it be not committed. But it is not true of God, who with vnfpeakable anger accurreth and condemneth fin, neither yet hindereth it from being committed; because hee is neither bound to do fo, neither doth he permit it, without most good and just causes. Farther, god might by his absolute power hin der evill; bur he will not corrupt his creature, and man beeing just and righteous. Wherefore he dealeth with man after the order of man. He propoleth lawes vnto him; he proposeth rewardes & punishments he willeth him to embrace good, and flie evill. To the doing of which thing neither deni eth he his grace, without which we can doe nothing, neither refuseth he our diligence and labour. Heere if man cease and give over, the finne and negligence is afferibed to man, not to God, though he could have hindered it, and did not, because he ought not to hinder it, least hee shoulde trouble his appointed and fetled order, and deftroy his owne worke. Wherefore God is not author of evil or fin.

God doth not evil whe he permitteth evil.

If they object farther: He shar doth evill that good may come of it, doth nor wel, Rom: 3.god when he permissesh e vill for good

ndt,

ends does evill that good may come of it. Wherefore he dash against his instice and lavo: and by a consequent is bound to hinder evil We deny the Minor For God when he permitterh evill, doth not evil but good. For the permisfio of fin is one thing, which is the good & rull work of God & fin is another thing, which is the evill and vniuft worke of the Divel, or man finning & transgreffing the Law.

Laftly they say what god permitteth willingh, that he will cod permit to be done but he willingh permitteth fin wherfore he will fin to be not will fin commissed, and by a consequent is the cause of fin . But the Maior to be done is to be denied God will the permiffion, that is, the privation of his fpirit & grace: but the finne of his creature, which concurreth with it, he wil not because he neither mindeth it, not approve thit. They confirme their Maior by this argument: To permit is either to voilor not to vvill: But it is not not to will for then either that flould not be done, which god in faid to permissor fomeshing should be done that god would not ; both of which are abfurd. Wherefore so permit, it she fame shat to will, and by a confequent, god when he permissesh fin, dosh will fin We denie the confequence, because there is not a sufficient enu meration of the diversities of will in the Minor: for godin faid to will, and not to will a thing after two waies. Either to will, as when together he both liketh and worketh a thing, or as he liketh a thing onely, (vnder which also is comprehended his commanding) but doth not worke it . And he is faid not to will any thing, either as he both difliketh and hindereth a thing, either as he only diffiketh it, but doth not forbid or hinder it. Both which kinds of will are contained in the Major but onely one of the in the Minor which is both to diflike and hinder a thing from being done,

For if God in that fense woulde not finne to bee commit ted, then those absurdities should follow, which they speake of. But when we fay that God will not finne, wee vnderstand that they do greatly displease him, and yet that god hindereth them not from being committed: which also is not, to will, but to not will finne. For god can will nothing, but that which is agreeable to his own nature and goodnes : neither doth the holy Scripture shewe any where that god wil those thinges which are contrary to his nature, in such fort as they

are contrary.

100 OF CHRISTIAN RELIGION.PART 1.

God the cause of mas wil, but not of the corruption of of his will, is not acast cof fin, whereof mans will corrupted is a cause.

This is also objected : Hee that is the cause or the efficient of a cause, is also she aushor of the effectes of that cause, if not the next, yet a fore off. But god is the cause of that will, which is the cause of some: therefore is her the cause of the effect of the. will , that is, of finne. Wee aunswere to the Maiot , by distinguishing of the cause. For a cause which is a farre off a canfe, it sometimes by it selfe, and sometimes onelie by an accident a cause . That is a cause by it selfe , of an essett, which doth not onely bring forth the next cause of the effect, but also doth move and governe it in bringing forth the effect, which it selfe intended, or vnto the which it was appointed: as when god frameth and bendeth the will of men, which himselfe made, to good workes, or to fuch actions as himselfe will have done; when the Father or Master bringeth vp his Sonne or his Scholer to good thinges, and the learning which hee instilleth into his minde mooveth him to doe well: when the Sunne and raine make the earth fertill, and the earth bringeth forth corne. But when the cause which is a far off a cause, either doth not mone the next cause of the effect, or dosh not intend and minde the effect, neither is appointed thereunto : it cannot bee faide to bee a cause of that effett, but by an accident : as when of a good father is borne an evill and evil-living sonne : or of a good father, a good and wel-living sonne : when a godly Magistrate by his commandement mooveth the will of a wicked executioner to execute a guiltie person, and hee being impelled either by defire of revenge, or by hatred, or by cruelty, reioiceth at his evill, whom hee executeth, and fo committeth murther before GOD; and lastly, when one maketh a sworde, and another vieth it either well, or ill. Now as often as the next cause is either before the bringing foorth of the effect depraved, or in the very bringing of it foorth , either by it felfe , or by another cause: then bringeth it foorth a badde effect, which she canfe removed or a far off; shat either bringesh fourth, or moveth this next cause, neither intendeth, neither as by any ordination or appointment unto it produceth: As when the will and hand of the cleaver purpose to cut a thing, and the iron being too dul, caufeth that to breake which is taken in hand to bee cut. So also god makethand moveth the wil: but because the will of men is de-

praved

praved by the Devil and it felfe, it bringeth forth fin, which God neither when hee maketh, nor when he mooveth the will, intendeth or mindeth to bring forth, Wherefore it followeth not at all, that God is the cause of thole fins which are committed by his creatures depraved and corrupted of themselves.

Likewife it is objected: Second causes are able to doe nothing without the first cause , which is god . Wherefore neither is sinne brought forth neither doe they deprane themfelmes, but that alfo the full cause workerh it with them. We aunswere to the antecedent: The second causes do nothing without the first cause, that is, God the first without the first cause preserve and mooue them to doe, fo farre foorth as it is good which they doe: but they doe without the first cause concurring with them to the bringing foorth of evill, as it is a fault, or of finne, 1/a.30. We to the rebellious children, faith the Lorde, that take counfell, but not of me, and cover with a covering, but not by my fpirite, that sher maie laie fin upon fin.

Likewise they object: That which is good, carnot by simning Howethe corrupt is felfe, except it be some other waie corrupted : as it is good wil of faid, A good tree cannot bring forth evilfruite. The will of the Dil man corupvel and Adam, before the fall of both, was good Therefore is could not corrupt it felfe by finning, except it were by fome other means correspond. We deny the Masor. For although the creature be good, yet God not preferving his goodnes, that is, mooving or willing that his will should be mooved by outwarde obices, neither in the meane feafon lightning and governing the wil with the knowlege of his own divine wil, it is not only possible, but it must necessarily follow that he must sinne, become an evil tree, and thorough his owne will and fault avert himselfe from God, run to worse and woorse, and purchase blindnesse, the just punishment of fin, both vnto him and his: as it is faide, Without me ye can doe nothing. Againe, it is objected : He that withdraweth grace from the finner, without which finne cannot bee avoided, hee is the canfe of finne: Goddid withdraw his grace from man, without which he could not perfiff in righteenfnesse. Wherefore God was the cause of mans sinne. Wee deny the Maior. First, because God was not bounde to man, to preferme that grace in him which he game him. Secondly, because he withdrewe his grace from man beeing willing therunto , and reiesting

caule doth with fecondary causes to the bringing forth of

108 OF CHRISTIAN RELIGION.PART I.

iesting is of his own accord. Thirdly, because he wishdrew his grace, nor that he did entry man, righteous nest and eternal life, or about he is delighted with fin hour to try him, that is, to shew how the creature is able to do or keepe no goodnesse, without the singular goodness and mercy of his creator; and so God is not at all the cause of sinne, although fin doth necessarily followe this withdrawing in him, from who the grace is withdrawn. So then when God did withdrawe his grace from man, not God withdrawing it, but man rejecting it, is the cause of his owne sinne and destruction.

God wil the temptation of man yet not the lin

Againe they fay: He that will have him to be tempted whom be knowesh cersainly wil fal, if he be sempsed, he wil the fin of him who falleth . But God would that man (bould be tempted of the Dewill) whom he knew certainly would fal for otherwife man could not have bin sempsed. Wherefore God is she canfe of his fail. Here also wee denye the Major. For he is not the cause of sinne, who will have him that wil fal, tepted, for to try or to make manifest the weaknes of his creature; but the devill tempting man to this end, that he may finne, and be feparated from God, & man obeying the tempter against the commaundement of God, are the causes of sinne. For the antecedent, which beeing pur, must necessarily have another thing consequent thereof, is not the cause of the consequent, except it worketh fomewhat in producing the confequent. But God neither in withdrawing his grace, neither in that he doth wil the temptation of man, workerh in producing of fin, as it is finne, because he never intended it.

That is not of God, but of man and the Devil, which maketh tinne.

Againe they objects: He shas is the cause of shose shings which make fin, is the cause of sin. God is the cause of shose shings which make fin, that is, of the action, which is the matter, and of the privation of rightness is man, which is the matter, and of the privation of rightness is man, which is the forms of sinn. Wherefore hee is the autor of sin. To these the autower hath beene made before. For the Minor is to be denied. Because the action, and privation of the divine light and direction do make sin, as they are contrary to the Law. And they are contrary to the Law of God, and make sin, as they are committed by man, & are in him: but as they are guided by God, and inflicted, they are not sinne, but a triall of him that would sin, or a punishment of him that had sinned. Wherefore that is not of god, but of man and the Devil which maketh sin.

Laft

100

Whether God would the fall of Adam-and

Laft of al they vrge: Seing that god would the fal of Adam either as it was fin,or as a punishment, and could not will it as a punishment, because no fin had gone before which should be sherewish punified; it feemeth to follow that god would that work as it was fin. But this consequence also is deceitful, because there is not a fufficient enumeration in the Major. For although the first fin was no punishment, yet God would that action, not as a finne and contrary to his wil and nature, but as in punishing, and receiving againe mankind into favour by his Son, it was a wate and occasion of exercising and manifesting his suffice and mercy, and an example of the weaknes of all creatures, yea of the most excellent, if they be not by the fingular goodnes of the Creator preserved ; as it is declared, Rom. It. God bath four up all in unbeliefe, that be might have mercy on al. And in the same place it is shewed concerning the blindnesse of the lewes, That partly this obfinacy was come to Hrael, until the fulnesse of the gentiles were come in: and that the fewes are enimies of the gofpel for our faker; and that we have obtained mercy through their unbeliefe: That is, that God would this their obstinacy, not as it was a fin of the lews, neither only as a punishmet of other fins, but also as an occasion of translating the Gospel vnto the gentils. And it is faid, Rom 3. That God in the preaching of the law respecteth this, That all the world be culpable before him. Wherefore this also he respected & would in permitting of fin:which if it had not come between, the Law had normade the world culpable before god.

I Obiection. Satan was made of god . And therefore the malice Satan good. alfo of Sanon. Answere. God made indeede al the Angels; yea and he himthose which became Apostataes and Devils: but yet he crea- selfe evil. ted all the Angels at the beginning good. But Satan is faide not to have stood stedfast in the truth. Then before his fal he flood in the truth. But afterwards he treacheroully fel from his allegeace, and finned against God & therfore the crime of evill flicketh in that run-away the devill. For fince that time, after he fel, there is no truth in him, no faith, no integrity, no fear of God, no light, no goodnesse. He shat commitresh fin is of the devil, e. For he is the first finner & the fountaine of finne.

2 Obiection God made Adam, Therefore he made fin, Answere. Sin is the corruption of a nature created good of God, but

God made

et talell

110 OF CHRISTIAN RELIGION PARTI.

Sinne not made of God.becaufe it is no tion of a cre . ature. Sin a naturall propertie of man corrupted. but not of man fimply, ashe was firft created

not any creature, made of God in man. God made magood, who, by Satans perswasion, corrupted willingly that goodnes which he received of God: fo that now fin is mans, and not a eresture, but creature of God created in man. Neither is the nature of man the corrup the canfe of fin. For God who created al things, and the verie nature of man, created them al good: whereof the verie nature of man alfo was created good. But fin is an Accidentall quality, which befel vnto man in his fal, and after his fal, being even from the beginning fuch as now it is; but no fubitatial property, nor of the nature of man. Now indeed whereas we are borne in fin, fin is a natural property of men, according to the judgement of Augustine against the Maniches, ca.9. But & if we faie any man to be naturally evil, we fay to because of the originall of the olde finne, in which all our mortality nowe is borne.

God gane not man a will and power to worke evill, but to doe good.

3 Obiection. But the wil and power which was in Adam was from God Therefore finne alfo is from God Aunswere. God gave not man a wil and power to work evill. For he made a law to forbid evil Wherefore Adam himfelfe did il bestow that wil and power which he received of God, in ill vfing them. The prodigal fon received mony of his father, not that he should lath it out waftfully, but that he might have as much as fufficeth need. Wherefore when himselfe did il bestow his mony, and perisheth, he perisheth through his owne defaulte, and not by his fathers, though hee received the money of his father . Therefore the fault is in the abuse. Hee that giveth thee them, leaveth the vie of them vnto thee . If he be just, he giveth them thee for to vie, and not to abuse . When thou abusest them, the fault is laide on thee who abuseft them, and not on him who gaue them. So God gaue a will and power to Adam to doe good, not to woorke evil.

It was neceffary that man should have free power cither to flad or fall. Rom, 9,20. Ifai-45.2.

4 Obiection. God made man fo as he might fal, neither did cofirme & eftablish in him the goodneffe of his nature . Wherefore he would have him to fal or fin. Aunswere. The Scripture beateth back this frowardnes of men wickedly curious Who are show which pleadeft against god! Wo be were him that striveth with his maker. Except God hath made man fo as hee might fall. there had beene no praise of his worke or vertue. And what, if it were necessarie that man shoulde bee so made as hee

might

might fal? For fo did the verie nature of God require. God doth not graunt his glory to anie creature. Adam was a man, no god. And as God is good, so is he also just. Hee doeth good vnto men, but he wil haue them to bee obedient and thankfull vnto him, He bestoweth infinite goodnesse vpon man, therefore he shoulde have beene thankfull and obedient, and Subject vnto him. For he declared by his Lawe what he woulde, and what hee woulde not. Of she tree of knowledge of good and evill, faicth hee, thou Shall not eate; When thou easest, show shale die. As if he should saye, Thou shalt regarde mee, thou shalt cleaue vnto mee, obay me, serue mee: neither thalt thou elie-where feeke for rules of good and evill but of mee, and so shalt thou shew thy selfe obedient vnto mee . Reply. God foreknewe she fal of man, which of be would, he might have hindred. But he did not hinder is : Therefore God was in fauls that Adam firmed. Aunswere. Vnto this objection aunswere hath been made before neither doth that necessitie follow vppon the foreknowledge of God, that Adam must needs have finned, because God did foreknowe that he would fin. Some wife father did foreknow by fome fignes and tokens that his sonne shoulde hereafter at some time bee flaine with a sworde. Neither doeth this his forcknowledge deceme him: for hee was thrust through for fornica-But hee is not therefore thought to bee flaine, because his father did foreknowe that hee shoulde bee flaine: but because he was a fornicator. So saieth Ambrose, Lib 2.De. speaking of the murther which Cain committed: Verily vocat. Gene. God did foreknowe, to what the fury of him beeing in a rage woulde capa. come : neither yet was the assempt of his wilforced of necessitie so finne, because the knowledge of God conide not bee deserved. And Augustine : God is a inst revenger of shofe shinges, of which yes Lis delibe.

he is not an evil autor. Wherefore, those sinnes which ensue and followe, are in respect of God, considered as most just punishments, which as they are punishmentes, have their beeing from him as their author and causer: but as they are sinnes, in respect of men they come, God neither willing, nor caufing them, but permitting only, feing he doth nor cause men to doe that, which he would have done for a punishment, to this end, as for to obay therein his will. For one and the same worke

ro arbitrio.

OF CHRISTIAN RELIGION. PART I.

workeis good and holy in respect of god: and fin, in respect of me, by reason of the diversitie both of the efficients, & of the ends. For first, man, by reason of his great both ignorance and corruptio, wil and worketh evil only. But god, becamfe he is exceeding good, and the very rule of goodnes & righteonfnes, doing in al things what he will, will and worketh atwaies onely that which is good. Secodly, me have fuch an end of their actions, as is difagreeing fro the Law of god that is, what they do they do not to that end, to obay god, but to fulfil their had and corrupt defires. But god hash the end of al his works, agreeing with his name and Law, even shas he may declare and execuse his inflice, goodnes, and mercy. By these two things it commeth to paffe, that the reasonable creature working together with God, God woorking vprightly and holdy, doth nevertheleffe it felfe woorke vnholylie and corruptly.

5 What are the effects of finne.

TOw that it is defined what fin is, and from whence it came, we are to confider also what be the evils wohich followe fin. For except this also be knowen, we know not yet, howe greatevil there is in finne, and with how great hatred God pursueth it. It hath beene faid before, that evill was of two fortscome of crime or offence, which is fin, the other of paine or punishmens: The evil of punishment, is the effect of the evill of offence . That this maie be the better vnderstoode, wee must here againe remember, that of punishments , Some are only punishments, as we the destruction of nature, or tormentes; others both punishments and fin, as at fins which have followed fince she first fall.

Sinsenfuing, effects of finnes whichgo before.

Rom. 1.24. 2. Thef. 2.1 1. Mat. 2 5. 29. fins oftentimes effe. des of actu. al finne.

I The fins which followve, are effectes of shafe which goe before, So original fin is the effect of the fin or fal of our first parents. By one mans disobedience many were made simers . And sccondly, All actuall fins are effects of originall fin Sin took occasion by the commandement , and deceived me. And thirdly, The effect of actual fine is the encrease of them, that is, greater guiltines by reason of the most just judgement of God; because God punitheth fins with fins Wherefore God alfo game them up to their Other mens berts lufts. And therefore god fhal fend them frong delision, that they should believe lies. From him that hath not fall be taken away alfo that which he hash. And fourthly, The effects of actuall fins are also of sentimes other mens sinnes, by reason of scandal or ex-

ample,

ample, wherby fome are made worfe of others, and are out ifed or ved to fin. So the perfushio of the devill caused man to decline from God: & now it worketh in flubburne minded men. The divellow is into the heart of Indas to berraie Chrift, loh. 12. Evill (peeches corrups good manners. So evill teachers doe withdrawe men from god to errours, idolarry, and other fins, So a vie of libertie out of featon offendeth, and draweth men to fin.

3 There followeth fin, in the immoneable and perpenual order of feience an gods sudgement, an evill conscience, which is the knowledge and dif - effect of like which we have in our mind of our own fin, and she knowledge of finne. the indgement of god against fin, and that proceeding out of the know ledge of gods Law, upon which enfuesh she feare of the west of god and punishment, according to the order of gods suffice, and a flying and harred of god, who deftroieth finne, which is the beginning of de-Sperasion, and esernall torments, except is be cared by the comfort of the gofpel . Rom. s . The geneites fhew the effect of the Law written in their hares, their confeience alfo bearing wisne soo their shoughts accusing one another, or excusing, And Ifaiah: There is no peace to the wicked.

3 Temporal and spirimall evils : as semporall death, and in a Temporal word at the calaminies of this life. Thefe evils are onely punifhemets, evils efficie shas is torments and diffolution of nature.

If any man object, That they also are subject to temporal death and other calamities, who have all their finnes remissed them, and sherefore all semporall evils are not the punishments or affectes of Temperall cfinne:but fome have other canfer:we aunswere, that the confe- vil in the re quence holdeth not from the denial of one particular to generate the denial of the general. For albeit the calamities of the are effects of regenerate ale not effectes offin as a punishment, which is punishn e... inflicted on men finning, that fo the inft ce of god might bee but as al afti fatisfied : yet are they effectes of finne as chaftifementes femena. and exercises, whereby finne is repressed, and more, & more purged out, vntil at length by corporali death the whole bee abolished. Now that of the blind man; loh 9. Neither this man hath finned, nor his parents : Chrift meaneth not fimply that they had not finned, or that their finnes were not a cause of this calamitie: but that their finnes were not the principall cause, why he was borne blinde; but that the worker f god (boulde bee (hered on him , Christ by a miracle opening

his cies.

OF CHRISTIAN RELIGION, PART 1.

Eremall death the effect of fin.

The rege-

finne, are

not puni-

ncrate

4 Eternal death, which is the effect of al finnes, as they are finnes. For al of what quality foever, they bee, are punished eyther with eternal paine, as in the reprobate; or with equivalent paine to eternall, as in the fonne. This death doth begin in the reprobate, even in this worlde, that is, anxiety, and torment of conference : which we also should feele, except wee were delivered by the grace of God . Now by the name of eternal death, is not understoode the destruction of the foule or body, or the separation of them: but the abandoning and banishing of the soule and body living from the face of god, a continual horror and torment, and a feeling and flying of Gods wrath and judgement, and a horrible murmuring against God taking vengeance of their finnes.

If they object, shas the sinnes of those who between in Christ, are not punished with esernal deathswee aunswere that those were though they punished in Chrift, with a punishment, which both for the grievousnesse of the punishment, and for the dignity of the person who suffered it is equivalent to those eternal punishments which were to be inflicted upon vs for our sinnes.

thed with this death. because As it is faid, Ffa. 53. He hash laide voon him the iniquity of vs al. Christ hath Against that which we affirme, that eternal death is the effuffered an feet of al fins, yea even of the leaft: The 1. Objectio is: Like is not equivalent to be given onto things unlike But fins are not alike . Therefore al punishment. for them. ought not to be ounished with eternal death, Auns. There is more Why the du in the conclusion of this reason, than was in the premisles. ring of pu-For only this followeth to be concluded. Therefore all fins nithment ought not to be punished with like punishment. For al fins, ought to be alike to all even the least, deserve eternall punishment; because all finnes, but fins offend against the eternal & infinit good. Wherefore as not the deconcerning the lafting of the punishment, all fins are punigree of puailhment. thed with like punishmer; but not as concerning the degrees of punishments. All fins are punished with eternal torments, yet fo, as not with equal tormenes . The fervant who knowesh she wil of his master, and doeh is not , Shal be bease wish many stripes.

ment, than for thee. Here the Stoickes object; That all finnes, or vices are joined All fins are with wie one vice, and therefore al are alike and equal. But noither is this confequence of force, whereas also things vnlike and vnequall maie bee joined together : neither is the

Is shal bee easier for them of the lande of Sodom in the day of indge-

not equalle

ante-

antecedent graunted. That feemeth to bee prooved by the faying of lames, cap. 2. He that faileth in one is quiltie of al. But lames faith not, that al fins or vices concur and are joined with one; but first, that in the breach of one point the whole Lawe is violated, as the whole body is faid to be hurt, when one part is harmed. Then, that there concurreth with every finne the fountaine or cause of all other finnes, that is, the corempt of God. And this evil being feated in the hart, doth violate the love of God, and fo all other parts of our obedience towards God For no worke, which proceedeth not fro the perfect love, dread and reverence of god, can agree with the Lawe of God, or please God . And yet have wee experience that this hindreth not, but that hee which is infected with one vice may be propente & prone to fome fins more, and to some leffe, especially since vices themselves also are one opposite to another, by the one of which contraries, and not by both at one time, every man violateth vertue.

Neither are those principles also of the Stoicall philosophers to be granted: That how far fo ever thou go in finning, afser then half once past the line or muddle, which is versue, it is not me terial for the encreasing or augmenting the fault of passing beyonde the line: And that al vertues are alike and equal one to another , fo that no man is fronger than a ftrong man. For whereas finne is a fwarving from the middle, it is manifest, that howe much greater the fwarving is, so much is the sinne more grievouse And that vertues are both in the fame, and in diverfe men other while greater, otherwhiles leffer, even as much as the qualities of the body are different in degrees, experience doth witnes. Wherefore in the judgement of God also there

are degrees put aswel of punishments, as of fins.

1 Object. Hee that is exceeding mercifull doesh not punish all Gods prest fine with exceeding and extreme punishment, neither is to all mercy and eternitie anyric with fiame, or looketh upon the tormentes of his his fullice owne woorke. For extreme inflice, which doth fire His followe right neyther imand leve in punishing, admissesh no favourable equitye, which yet mercy, especially exceeding mercie, doeth use and shere. But withing fin, God is exceeding mercifull . Therefore hee doesh not pu- wuh eremal mishe all since with exceeding, that is, everlasting punishmene. Punishmen. Or, God punisheth all sinne with extreme punishment. Therefive bee is not mercifull. Aunswere. First wee are to diftin-

peached by other in pu-

OF CHRISTIAN RELIGION. PART 1.

guish the ambiguitie of the Major. Hee that is exceeding mercifull, doth not inflict exceeding and extreme punishment, that is, except his iustice require it. But that God should punish all sinne with everlasting punishment, his exceeding iuflice requireth, which is, earneftly and exceeding ly to hate and punish all, what soever is not agreeable to his lawe: So that except he did punish it with sufficient punishment, hee shoulde not bee mercifull, but light and cruell. Secondly, wee denie the consequence of the reason : because it is a fophisme reasoning from that which is not the cause, as beeing the cause. For the judge is not therefore vnmercifull for that hee executeth a robber on the wheel; because he doth it according to iuftice, neither is delighted with the torment and death of a wretched man, but had rather hee were faved, if so the Lawes permitted. Right so, God, according to his infinite wisedome, eve in inflicting extreme punishment on al sinne, doth notwithstanding shew immeafurable and manifould mercy, and contrariwise in shewing exceeding mercy, doth most straitly and exactly execute his iuftice. For. I. He punishesh our finnes sufficiens lie and fullie, not in vs, but in his only begotten sonne, our guilt being translated on him, 1. He offereth remission of sinnes and grace so al men, who receive his Son the Mediator with true faith and convertion. 3. Hee workesh also shas faith and convertion by his foirit in the Elect.4. Heepreferveth his elect in affiction. 5. At length be fully delivereth them: And all these things he doth of his free mercy, not bound or obliged thereto by any merite of ours.6. He is not delighted wish the deftruction of the reprobate, who refuse that grace offered: but by differring their punishment, & by other great and divers benefits he invitesh them sorepensance. Wherefore the execution of Gods justice is not repugnant to his mercy, neither doth his mercy take away or make breach of his iustice, but they are both coupled with a marvailous temperature in preferving and faving vs. 3 Obiection is against this; That god doth so exercise

nothing of hisiustice. and yet full.

Pfal. s. s.

How O dis his mercy, as he doth not thereby make breach of his iufaid to remit stice. He that remitteth nothing of extreme inflice, is not at all mercifull, but only inft : god remitteth nothing of extreme in stice, because be punishesh all with a sufficient punishment. to be merci- Therefore god is onely infly and not mercifull . Aunswere. We

deny

deny the Minor. For god givesh us his fon, and panifberb him for vs. of his meere mercie, not of any right, not bound shereunso by anie merites of ours. Befides, the Maior of the fecond Obiection is to be diftinguished . It is the propertie of him that is mercifull wexercife mercie; true; on beleevers, and fuch as are penitent.

Reply. It is the propertie of him that is mercifull to pardon men, whether they be penitent or not penitent. Antwere. This

is a falle definition of mercy.

2 Reply. Faith and repentance are not the cause of mercy: There fore by this aunswere neither should the penitent obtaine mercie, shas is deliverance from deash. Aunswere . I grant that faith and repetace are not the cause of wereie. & that it is not done fortheir repentance, but for the fatisfaction and punishmet of Christ only: yet with this condition, that we apply this by a true faith vnto our selves and repent. Reply. Naie, neither on the penitent doth god exercise mercie: For if god punish all finnes with Sufficient punishment in Christ, be is not mercifull. Aunswere. I deny the consequence of this proposition; because he gaue vs his Sonne freely, who should fatishe for vs. This fatisfaction

did the Gospel adde.

4 Obiection. He shar remitteth not without al recompence, teth freely doth not remitte freelie, and fo not of free mercie. God remitteth not our fine in wishous al recompence. Therefore he remissesh not freelie. Answere that hee gi-God remitteth not vnto vs our finnes freely in respect of verhas free-Christ, but freely in respect of vs, because he exacteth nothing of vs, and freely givethynto vs Christes fatisfaction. Al- he raketh though then he will have fatisfaction to be made by ano- for them. ther, even by Christ: yet doth he remit vnto vs our fins freely, because he (as it hath been said) giveth vs Christ of his free mercy, who might fatisfe for vs; & fro him proceedeth this fatisfaction and application of it vnto vs . For he cauleth vs, both by his election, & the fatisfaction of Christ freely give of him vnto vs, & by the giving of his holy spirite, to receiue Christ by faith & this he doth for no other caule, but only of his free mercy. Ye are faved by grace. First, because farisfaction is not made by vs. Secondly because the price for finms is imputed unto us. Reply, against that which was aunswered to the lecod Obiection, that is, that the mercy of god is extended alfo What merto the wicked. The Prophet Ieremy faith: Forgine not their iniqui cy god exte tie, neither put one their some from thy fight. The mercy therefore of wicked.

God remis-

118 OF CHRISTIAN RELIGION. PART I.

God is not extended to the reprobate. Auniwere, t. It is true, when god denies b his mercy was o them repensing, and except her have infl casse why her doth not faue all. But God hath most instead cause, why her sufferest some to perish, even the manifestation of his institute and power in punishing the wicked. 2. It is to be a understood of that degree of his mercie, which he shows to mardes his chosen, even of this mercy, whereby her giveth them remission of sinnes, his holy spirit, and life everlasting. But it is not to be graunted, concerning that general mercy whereby he guideth and governeth all creatures.

Replie, against that which is saide in the same Aunswere to the second Objection. I has god is not delighted with the defination of the wick d.The Lord sith in Ifaith: Ah, I will ease no of mine adversaries. Therefore god is detighted with the destruction of his enemies. Aunswere, These & the like speeches are spoken after the order of men by an Antropopathie, or humane affection, and by them is signified, That God will the execution of his instice; but is not delighted with the death or destructi

on of men, as being his creatures.

The vie of this doctrine of finne in the church.

It is requifite that this doctrine bee knowen in the Church, That knowing howe great an evill finne is, wee maie yeeld she praise of instice unto god, who doth most severely punish is: and that wee may abbor all finnes wish our whole heart, and defire the more earneftly to bee fenfed and defended of god against all sinne: and that not extensiting or leffening any, wee flatter our felnes in a concest of our owne righter sifne fle, or in hope of efcaping that meaforing our finne by the Law of god, neither offerning will good, or good evill, wee losfe car confeiences when god bindeth them or bind shem when god toofesh shem: and acknowledging the emmant of fin in us, and our manifolde fallings, we frould not defraire of pardon, flying to god the mediatow with bouldnes; that also wee may be able so diferene our felues from the wicked and prophane men in whome finne raignesh, and from all those that sinne against the hot; ghost, and that weemay conceine in our minde hope and confidence of gods merciesthat wee lay not the cause and fault of our sinnes and destru-Elion on god, but remember that it is to bee fought in our felues; that knowing shere are degrees of punishments and finnes, we ad you fins 20 finnes, bus confider that leffer finnes shall bee punished with leffer punishmenter, and greater with greater : that remembring the finner of the percents are punished also in their posteritie, wee spare

not onelie our felues, but our pofferitie alfo in avoiding finne, that wee may gine and render thankes onto god for this benefit shat hee for his owne glorie and the gathering and fatuation of his Church, doth maintain and consinue also amongst the wicked some order of versue and discipline. And last of all, that true and perpenuall thankefulnes may be kindled in us towarder god and bis Sonne our Lord Jefus Chrift, in that hee hash delivered ve from thefe great evils finne, and the paine s and punishment of finne.

OF THE CREATION OF MAN.



EEING that God would especially o- The neces pen and manifest himselfe in the creatio ry of this of angels and men, necessarie for man is the Doctrine. knowledge of himselfe; both for that God will be knowen by his owne image, which he engraved in mans nature, and also because without it we neither aspire, nor at-

tain to that end to the which we were created. Now she knowledge of our felues is two-fould: That is, of man uncorrespeed, such as hee was made of God, & shall be after his restoring accomplished: of men fallen into finne & corrupted, such as he now is. The first is of the excellency and happines, the other of the miserie of mankinde.

Nowe this common place is annexed voto the former Why it is of finne: 1. Because when is is proved that there is finne, and that the dif she nature of man is finfiell, the question straight arisest, whether course of God creased man Subject to finne. And if not Co how then ! For our finne. of the doctrine concerning Originall sinne this objection feemeth to follow . Man is a finner. Man was created of God. Therefore God creased man a finner. Whereunto our aunswere is, that it is a fallacie of the Accident, or that more is brought in the Conclusion, than was in the Antecedent, Secondly, This place is annexed, that it may bee underfloode out of what dignisie and felicisie man hath throwne himfelfe by bu owne unthankefulneffe. Thirdly, that wee may know whence fin came, and so not shinke God so be uninft. Fourthly, shat we may know the greatnesse of sinne in us. Fiftly, that there may be kindled & increased in vs an earnest defire of recovering our first felicitie, yea and farre greater than that was . Sixtly , that wee may bee thenkefull for the refloring of it . But there occurre manie H 4 thinges,

120 OF CHRISTIAN RELIGION, PART 1.

God not the author of fin, which was also proved before, pag 28.

I The nature of God. He is of his own nature good, and the chiefe good : how then (bould any evill thing come from bim ? 2 It is written Gen. 1.3 1. All that god bad made, was very good 2. It is proved by the lawe of God, by which hee condemneth all evill thinges and finnes, and commaundeth good thinges, Wherefore he is not the author of finnes. For the law of god is as it were the glas of that puritie which is in God. 4. It is proved by the punishmentes which god inflicteth vpon finners:but he were vniuft, if hee shoulde punish that in man, whereof himselfe were author. 5. By the description of sinne, which is a destruction of the image of god in man, according to which man was made. This image was righteousnes. And therefore not finne. More vnto this purpole hath beene fpoken in the former place of finne, To this place of the creation may bee referred the place of the Image of god . Likewise the place of the first sinne of Adam and Ene. Those two places wee will handle next after this that so afterwardes we may come to the place of freewil, which is also joined with this of mane creation.

THE QUESTIONS OF MANS CREATI-ON ARE ESPECIALLY TWO.

1 What, man was created of God.

2 To what end, or for what man was created.

1 What man was created of God.

This question is proposed even for the same causes, for which the whole place it selfers. I. That it may appeare, that god is not the author of sinne. I. That we may know the greeness of the same of mans unshankefulnes. I That we may pray to god and crane earnesties for his grace, and our deliverie from sinne. I that we may be shakefull for our deliverie from sinne.

A N was created, first consisting of bodie and soule.

His body was tashioned of a masse or lumpe of earth, immortal, if he stood still inrighteous nesses in the felifor mortalitie ensued on some. His soule is a substaunce incorporeal, vnderstanding, and immortall this was by god insued and writed to an instrumental body, to informe or quicken it and together with it to make and constitute one person or Substitute, namely man, to work certain motions.

motions, and actios external & internal by the ministerie of the body and without the ministerie of the bodie, just and pleafing God, al which the foule accomplisheth in the body, & some also by the bodie as an instrumer some by it felf, with our the bodie, that is, not vfing the bodie or any part thereof as an instrument of his operations. Secondly, man was created perfectly wife. Thirdly, Perfectly hely, and inft. Fourthly, Lord over other creasures. Fiftly, stuly & perfectibe bleffed & hap. py. And this is to be created to the image of God.

Object. Perfect wifedome, righteoufnes, and bleffednes are in god alone Man is not God: therefore shefe could not be perfect in Man perfect mon Aunswere. This reason is a fallacie deceiving by reason butin a cerof the equivocation or ambiguitie of the word Perfect. For tain degree in the Maior proposition is vnderstoode, The perfection of the a measure, Creator, which is the very immensizing and vnmeasurablenes as God. of his effence and properties, by reason whereof nothing can be added more vnto God, whereby he may be greater, or better, or happiersof which perfection if the Conclusion also speake, wee grant the whole reason; for this perfection is communicated reallie to no creature at al no not to the fleshe of Christ. But it is an other perfection, which is in creatures, namelie a perfection in parces and degrees. For al creatures, even the most excellent, have onely partes and degrees of good thinges distributed of the Creator vnto them, everie one fuch as are agreeable to their nature and place.

All things therefore, are in their own kinde or fort most good and perfect, when they are and remaine such, as god woulde then have every of them to bee, when he created them. So in man at his creation was perfect wisedome or knowledge perfect righteousnesse, perfect blessednesse, not that nothing could bee added more vnto them, or that they did match and equall the perfections of god, but because they had that degree of perfection, in which degree god would have them to be in man. Wherefore for mans perfedion, it was fufficient, if hee knew al those things cocerning god & his workes, which god would have him to knowe; and further, if hee did shewe and performe that conformitie, which god exacted of him. It was not required to mans happineffe, that hee thould knowe all things, or be perfectly juft, holie,bleffed, and happie: for that had not perfected man,

122 OF CHRISTIAN RELIGION, PARTI.

but transformed him into God. The same is to be conceived and thought concerning the perfect wifedome, Righteoulneffe, and Bleffednes of Angels.

2 For what, man was created.

pall ende of mans creari on,to praile God.

The princi- HE Laft and principallend of mans creation is the glorie and traife of god For therefore god created reasonable creatures, that being knowen of them, he might bee magnified. & woorthip It is an action proper voto man to know and magnific god. Therefore hee was created to know and worthip God: that is, to professe him to cal vpon him, to give thanks vnto him, & to obey him; Laftly to love God and his neighbour.

Other ends ation are. The knowledge of God. Mans fellcity. The manifestation of Gud.

The worthippe of God comprehendeth Profession and Invocation on the name of God, Thankefgiving, Praiers, and Obedience, which confifteth in our love and duties towardes God and men. Many other endes are subordinated of mans are to this principall end. For woo the worshippe is substituted the true knowledge of God. For God not being knowen, can not be worshipped . This is everlasting life, that they may know thee alone to bee the true God. Further, To the knowledge of God is fubordinated or next in order the felicity and bleffedner of man, which is the fruition and everlalling participation of God, in which confifteth glorie and eternall life. To this is fubordinated the manifestation of God, or the declaration of Gods mercie in his chosen to everlasting life, and of his instice and wrath againft finne to bee punished in the reprobate. For that thou maift knowe God, and be happy, it is needfull also that hee make himselfe manifest vnto thee . Vnto the manifestation of God is subordinased the preservation of societie in mankinde . For except there were men, God shoulde not have whom to manifest himselfe vato. I will declare thy name vato my brethren. To this prefervation there follow next in order the duties of nature, and the mutuall good stornes, and benefits of one man towardes an other. For no societie or conjunction or conversing of men together can bee or confift without mutuall dueties passing enterchangeably betweene them. Wherefore the focietie of men, and mutuall communicating and imparting of dueties betweene them, are the fubordinate endes of man created, serving for the obtaining of the principall

end.

The prefervation of the fociety of men.

end, which is the manifestation, participation, or fruition, knowledge, praife and worthip of God. When therefore god is faide to be the ende of man, it is meant of him manifefted, participated, known and worthipped, And in this end, as being the chiefe and laft, the whole felicitie and bleffed-

nes, and glorie of man confifteth.

Object. Heaven, earth, and other creatures which are Other creavoide of reason, are saide to worshippe and magnific God: Therefore tures sec the worship and praise of God is not the proper ende why man was faid to greated. Answere. This reason hath a fallacie of equivo- as being the cation or ambiguitie. Creatures voide of reason are saide to matter of worship and praise God, not that they understand ought of his praise: god, or know and worthip him: But because they bearing cer which vee taine prints and fleps of Divinitie in them, are the matter not be, if of gods praife and worthip. But the creatures endewed with man and reason are said to praise and magnifie god, not onely, be- Angels were cause in them are extant most conspicuous and notable tefimonies of god, but chieflie, because they beeing endewed with a power & facultie of vnderftanding, and of conforming the melues to the wil of god, know by the beholding & contemplation of gods workes in themselves and other cre atures, the infinite goodnes, wifedome, power, justice, bounty, and maieflie of god, and are raifed and flirred up to worthip god a right both in minde, & in worde, and in the whole obedience, eco: ding to his divine lawe. And if god had not created creatures of reason and understanding, who might beholde, confider, and with thankefull minde acknowledge his workes, and the order and disposing of thinges in whole nature: other things which are voide of reason, might no more be faid to praise and worthippe god, that is, to be the matter and occasion of praising him, than if they had neverbeene at all.

Obiection . The felicisie and bleffednes of man is a qualitie, or condition and estate, in which, er with which man was created in at wit is a part of the image of God, and a farme or propertie of man. Therefore is belongeth to the first question, what man was creased, and not to this of the ende of mans creation. Answere. This bath no contrarietie in it; for the fame may be in divers the final cause and the formal. For the soule and the properties or faculties thereof, are both the formall and

praite God

124 OF CHRISTIAN RELIGION. PART 1.

final cause of a living body the forme, as they actuate & give life vnto the body the end, as the body is framed of nature for this that the foule may informe it, and exercise by it his operations & actions. In like fort the bleffednes of man, or participation or fruition of God, as also the knowledge of God, is a property and part of the image of God in man, in respect of the beginning, when man by his creation began both to be, and to be just and blessed: it is the end of mi in respect of continuance and perseverance, that is, as God created man wife, iuft, and bleffed for this, that hee shoulde continue fo for ever: that is, man was created just & happy, & he was created for this, that he might be just and happy. Wherefore albeit the existence of blessednesse & the continuance & abiding of the same are the same in the thing it felfervet in confideration & respect they are divers. By realo of which divers respects, felicity, wisedom, holines, are both a quality and an ende of man, that is, are referred to the queflions, WHAT and FOR WHAT man was created.

This first creation of man is diligently to bee compared with the mifery of mankind, as also the ende for which wee were created, with the aberration & swarving from the ende that so by this means also we may know the greatness of our misery. For howe much the greater wee see the good was, which we have lost; so much the greater we know the evils

to be, into which we are fallen.

OF THE IMAGE OF GOD IN MAN.

The chiefe questions hereof are, I W has the image of god in man is. 1. How is is toft, and how sarre is remaines h. 3. How is is repaired in man 4. How is is in Christ, and how in vs.

I What she image of god in man is

Seing God is not corporeal, neither hath a body: we must consider this image, not in the body, but in the soule of man and because it is very much darckned, and almost blotted out by sin, we must indge of it not by that state, in which men began to be after sin was committed, but by the repairing, which commeth by Christ, that is, by the nature of maregenerated. And to conclude, whereas there is but a small beginning of regeneration in this life, we shall at length in the everlasting life and glory beholde & understand perfectly the image of God wholy restored shining in vs.

Further,

of God to be confidered not in the body, but in the fools.

The image

OF THE MISERY OF MAN.

Further, that we are not to feeke the image of God in the It is not to fubftance alone of the foule, but chiefly in the vertues and be fought substance alone of the foule, but chiefly in the vertices and only in the gifts, with which it was adorned of God in the creation; it is substance. even thereby manifest, for that the nature and substance of bur chiefly the foule remaineth even in the vnregenerat, but the image in the qualiof God for the most part is lost yet notwithstading, because ties & giftes the foule is an understanding spirite, the more excellent spi- foule. sit, the more excellent part of mans substance, separable fro the body, immortal, the beginning and cause of life, and moving in a living body, we must confesse that the nature therof though vnregenerate, is some shadowe of that Divinitie. But the image of God (feeing the fubftance as of spirituall natures in general fo of the mind of man is vnknowen to vs in the mift and darkenes of this life) is to bee confidered in those faculties and operations, in which we see man to excel other creatures, and know him by the word & works of god, to bee agreeable and conformed vnto God. These faculties are especially two: The understanding, and will: The inwarde fenses are adioyoed to the vnderstanding, and the affecti-

ons to the will. The image of god in man, is a versue knowing aright the nature, tion of the wil, and works of god; and a wil freely obeying god, and a correspon- image of dence of al the inclinations, defires, actions, with the wil of god : and God in a word, a spiritual and unchangeable puritie of the soule, and the whole man, perfect bleffednes and ioie refting in god, and she dignitie of man, and maiefty, whereby he excellesh and ruleth other creasures. Or, The image of god in man is, 1. The foule is felfe sogether with the faculties thereof, endewed with reason and will 1. In the foule, wifedome, and knowledge of god, his wil, and workesteven fuch as god requiresh of vs.3. A conformity with the Law of god, or holi-nesse and righteous nesse, under which we comprehend the bears, and all affections. 4. Felicitie withous miferie & corruption perfect blef. fednes, ioie, abolidance of al good things, or glorie, whereith the nasure of ma was adorned 5. The rule & dominion of ma over the cre asmes, as fifther, fouls, & other tiving creatures. In al thefe things the creature after some fort resembleth his creator, yet can he by no means be equalled vnto his Creator. For in God al things are immense and without measure, and even his effence infinite. The Apostle Paul putteth Righteon fines and bo- Ephela. lines, as the chiefe parts of this image: which yet doe not ex-

clude

126 OF CHRISTIAN RELIGION. PART 1.

clude but presuppose wisedome, and knowledge. For no man can worship God vnknowen. But neither doth Paul exclude perfect blessednes & glorie: for this according to the order of Gods inflice, is necessarily coupled with perfect holines, or cosormitic with God. Whereupo it followeth, that where true righteousnesse and holines is, there is the absence of all evilles, whether of crime and offence, or of paine & punishment. Righteousnesse and holinesse in this text of the Apostle may be taken for the same, or distinguished. So that Righteousnesse may be meant of the actions, and Holinesse of the qualities. Righteousnesse, that is, a conformitie and congruitie of the will and heart with the mindiudging aright, that is, according to the word of God.

g.Cot.15-47

The fast man was of the earth earthlie, the second man the Lad froheaven. As the earthly was, such are they that are earthlie: of as we he earthly, such are they also that are heavenly. And as we have borne the image of the earthly, so shall wee beare the Image of the heavenly. The Apostle doth not here take away the image of the heavenly man from Adam when he as yet shoods; but compareth his nature & estate aswellbefore as after his fall, with that heavelly glory, into which we are restored by christ, that is, not onely the nature of man corrupted through sin by death, but the degree of the image of God in mans nature before the fall, & before glorification, with that which followeth his glorification.

How far foorth the image of god was lift, and how farre is remaineth.

The remmants of the image of god.

The image of God in man was not wholy loft, but for the greatest part. For there remainesh in all as well the surgenerate, as regenerate, 1. The incorporeal substitute soft she power thereof: likewise libertie in his will, which what soever it will, it will treely 1. Manie motions, 3 of those thinges which wee know by sense, as are naturall principles; some motions also of God, his will, and workes. 3. Some prints of versue sign an ablenes concerning onto and Discipline and behaviour. The fruition of manie good thinges. 5. The Dominion also over the reatines is not wholy loss. He is able to rule many and to viewhere.

Why God

These remnants are therefore preserved of God, 1. That shey might be a seffimonic of the bountie of god towardes those who

70

were unworthy of is. 2. That god might wie them to the refloring of their remhis image in man. 3. That he may leave the reprobate without ex- names in vs. cufe. Now the image of god remaineth not. 1. In respect of What is lost the true, faving or Infficient knowledge of god & his will. 3. The of theimage integritie & perfection of the knowledge of gods worker, & a dexte- of God in vs visy of descerning the truth. 3. Rightnes, & coformitie of al inclinations, defires, and actions in our will hart and outward parter by the toffe whereof enfine actuali finnes, and merita eternall dammasion.4. Whole and perfect dominion over the creasures. For those beaftes which feared man before, now affault him; his enemies are hurtfull vnto him, and doe not obey him. The fieldes bring forth thornes and thiftles. 5. The right and interest of using these greatures was loft, because he graunted it to vs his children, not to his enemies. 6. Life everlafting was loft, and in place thereof is come death both semporall and esernall, with calamities of all fortes, that is, we loft the felicitie and happines both of this life, and of the life to come.

Objection. The Heathen have many great verenes, and atchieue great workes. Therefore it is not true, that the image of god is lost in them . Aunswere. All these workes are not pleasing to god, because they proceed not from the true knowledge of God, neither are wrought to that ende, that all the glory may redound to god. Those their vertues, are onely of ourward behaviour and discipline, but not from the hart, thereby to obey god, whome they flie, and to whose glory they can

doe nothing.

3. How she image of God is repaired in vs.

Herepairing of it is wrought by god alone, who game it wate The repai-I men: For in whose power it is to give life, in his also it is to restore it being lost. The manner of restaring it is this. 1 . The god in vs is Fasher restoresh is by his Son. 2. The Son by she holy ghost immediathe work of athregenerating vs. We are changed into the fame image, fro glo- all three ty to glorie, as by the foirit of the Lord 3. The bolie ghoft refloresh is perform. by the word the goffel is the power of god ware fatuation. 4. This Rom. 1.16. is fo done by god, as that in this life it is on. ly begunne in the chofe, and then is confirmed and augmented voto the end of their life, and is made perfect in the ende of this life, as concerning the Soule, but as concerning the whole ma as the resurrection of the bodies. Wherfore it is to be observed, who is the author, & what the order and maner of this repairing.

ring of the image of 1.Cor. 3-1 8.

118 OF CHRISTIAN RELIGION PARTI. How she Image of god is in Chrift, and how in va.

effentially the image of the father according to his Divinity, & according to his humanity a crea red image of God though in far more excellency than Saints and Angels.

Christ both TOw if it be objected, that this honour is proper unto Christ I to be she image of god, Coloff. I and Hebr. I it is wel knowen that Christ is after another fors the image of god , than other men. For he is inrespect of his Divinity the image not of himselfe, neither of the holy Ghoft, but of his eternal father, coeternal, and confubftantiall, and coequall with his father, in effence, effential properties, and works, and is that person, by which the Father doth immediatly reveale himselfe in creating & preferving al things, but chiefly in faving the elect. Se condly, In reflect of his humane nature he is the image of god, & that of the whole Trinity, because the three persos together bestowed on christs humanity these gifts, properties, & maie fly, which are the image of god, Now albeit this image of god is created & finit, not immenseryet doth he by many degrees, & in nuber of gifts, as in wifedo, righteouincife, power, glory, far excel al Angels, & men: & after a peculiar maner refembleth the fathers nature & wil vnro vs, in doctrine, vertues,& actions, because as the humane nature which he tooke vnto him, so al the properties and actions thereof, are proper vnto the fubftantial and coeternal word of the erernal father, Joh. 14. Philip, he that hash feen me, hash feen my father. Beleevell thou not that I am in the father, and the father in me? The worder that I feake unto you, I feake not of my felfe; but the father that dwellesh in me, hee dosh she woorker. Angels and holy men are rearmed the image of God as wellin respect of the sonne & the holy Ghoft, as of the eternal father: as it is faid , Leue ve make manne in our image according to our likenes : and that not for the likenes or identite of effence, or some equality : but for the agreeing of some properties, not in degree or effece, but in kind and imitation, which are effential and infinite in God, but in the creatures finite and accidental, that is, qualities and motions framed in them by God to represent in some fort his nature.

Adam nor theimage of God according to his body,but occording to his soule,

They also, who, as in time past the Anthropomorphica, wil have the image of god to be the forme of mans body; fay that whole Adam was made to the image of god; and therefore according to his body But they perceive not the viual manner of fpeaking of a person composed of diverse natures, which is called The communicating of properties, when that is communicated

to the whole person in the concrete, which is onely proper to one of the natures; as in the fame place; Adam was made a truing fonle. Now as the scripture mentioneth the nature of the foule, fo also doth it mention such an Image of God, as

agreeth not vnto the bodie.

Againe they obiect. Chrift is the image of god. But the faith- The faithful full begre in their bodie the Jmage of bieft Heb. 3.84 Philip. 4. not in all Therefore the bodie also is the many of Chrish. There are a terms thinges like in this Syllogism-because christis not in his bodie, but in his vinitie in Divinity the image of his father: & in foule, or in the gifts or which they properties thereof, & actions, he is the image of the whole are like Divinity or godhead. Wherefore the image of god is in the Christ be-faithful the same which the image of god is in Christ net-himselfe in ther are they in all thinges like vinto the godhead, in which his body they are like Christ: because there is some-what in Christ was not like befides his Divinity, & the image of the Divinity which is but vnto in the foule, that is, his body, which hath an affinity not with man. the divine nature, but with the nature of our bodies. Againe they lay: The frame of mans bodie is made with admirable fail and coming: wherefore there (hineth in it & is beheld as in an image the mifedom of the creator. But it followeth not hereof that the bodie is the image of god. For fo should all thinges be made to the image of god, feeing that in all gods works, his power, wifedome & goodnes doe appeare, which yet the feripture doth nor permit; which fetreth out onely the reasonable creatures with this title & commendation; & placeth the image of god in those thinges, which belong not to the body, but to the foule. Here also question is made concerning the How man is place of the Apoltle, I.Cor. IT. Man is the image & glory of god, faid of Saint but the woman is the glory of the mantwhere Paul feemeth to as- Paul to bee without the image of god onelie to man, and to take it away from God, & not the roman. But the Apostle meaneth, that man onely is the i- the woman. mage of god nor in respect of his nature, being partaker of divine wiledome, righteoufnes, & ioy; neither in respect of his dominion over other creatures for these are common to man & woman:but in respect of civill, domefticall, & ecclefiafticall order, in which, he will have the publike government & administration to belong vnto the man, not to the woma. Ge. 1.1. Cos. Queft. Seing that man was made to the image of God, it is 14.1. Tim, 2. demanded, whence came shis flase in which now we fee all things

contray?

130 OF CHRISTI AN RELIGION. PART 1.

OF THE FIRST SINNE.

Next vnto the place of the image of god, is adioyned the place of the first sinne. For seeing man was created to the image of God, that is, perfectly wise, perfectly rightcous, and perfectly blessed, the question hath been not without cause in all times, whence this present of man commeth, where in hee, except his be borne agains by the body ghost, cannot do either than sin, and be obmoxious to calcumistes of all forcer, and as length to death is selfe. To this question answere cannot be made but out of the doctrine of the Church onely: which is, that all this consusion and miserie sloweth from the first sinne of our first Parentes. We must see therefore what that sinne is: concerning which, fower thinges especially come to bee considered.

- I What it was.
- 2 What the canfes thereof.
- 3 What the effectes.
- 4 Why god permitted it.
 - What that first sinne of Adam and Ene was.

The manifoldnesse of the first sin. In pride against god.

s In incredulity and contempt of Gods justice.

3 In ftabborneffe & ditobedience. 4 In vnthankefulneffe. 3 In vnna taralneffe.

T was divers and manifolde: and manie and most grie-Lyous finnes are feene in that first finne, I. Pride against god, ambition, and an admiration of himfelfe. For man not content with that flate wherein god had placed him, defired to be equal wish god. This doth God charge him with, when hee faith; Behold the man is become as one of us to know good and evil. 2. Incredulitie, and unbeliefe, and contemps of gods inflice, and mercie: because he thought not that God could and would inflict on man transgressing his commandement, that punishment, which he had threatned. Wherefore he tempted God, and charged him with a lie: For God had faid , Thou fhats die the death: The Devill denied it, faying, Ye Shall not die; and Adam beleeved the Divell. Now not to beleeue God, and of the contrary to beleeue the Divell, is to account god for no true god. z. Saubburneffe and disobedience. For he is become disobe. dient vnto God.4. Vnshank fulnes for benefits received at his crea sion; as for these, that he was created to the image of God, and to eternall life. S. V may wralnes, insuffice, and crueltie. For there was a neglect of love in him towards his posteritiesbecaule cause those good thinges were not given voto him onely, but also to his whole posterity. Therefore he had them, that he shoulde keep them for himselfe and his, or should make loffe of them from both. But al this be neglected 6. Apoflafie, 6 In Ape or manifest defection from God to the Devil whom he obey staffe. ed, whom he becleeved, whom hee fet in the place of God, withdrawing and fundring himfelfe from God Hee did not alke of God, those good things which he was to receive, but rejecting the wiledome & direction of god, by the advise of the Devil, will aspire to be equall with god. Whereof it is apparent that Adams first finne was no light fault, but horrible fin, and woorthy of fo great punishment as it was punished withall.

2 15 has were the canfes of the first finne.

"Hearft cause of the first finne was the Infligation of the The cause I drvill. The fecond, Mans will freely confensing to she Divell of fiane. against gods commandement. Now although god woulde that infligation, man shoulde be tempted by the pevil, and did withdraw that and mans his grace from him, whereby hee thoulde reful the tempta- will freely tions of the Divell; yet he was not the cause of that finne, yeelding which Adam, destitute of divine grace, did committe. For he God no wilwas not at all obliged or bound vnto man, to keep and main- ler, or cautains that grace in him, which he had give him, And further fer of it, but he withdrewe it from man willing, and also himselfe reie- Permitter ding it:neither yet therefore withdrewe hee it, as that hee would or did purpose or intend fin, or were delighted therewith, but to proue and to trie man, and to flew, how vnable the creature is to doe or reteine ought that is good, god not preferving and directing him by his spirite. Wherefore hee fuffered rogether with his triall of Adam, the finne of Adam to concurre, but he was no cause or efficient of it.

3 What are the effects of the first sinne. He first & next effect is, Original finne, or the corruption of man whole name, & the destruction of gods image as wel in our first parentes, as also in all their posterity. a, A further and latter effect are al actuall finnfor that which is the cause of the cause, is also the cause of the effect. If original fin be an effect of the first fin, then are also actual fins, which are the effects of original, effects of the first fin. 3. Whatfoever evils

133 OF CHRISTIAN RELIGION, PART 1.

of paine or punishment because it is the cause of sins, there-

fore is it also the cause of punishments.

Nowe although that first sin was committed many ages past; yet not withstanding the effect thereof, which is a privation or want of the true wisedome and direction of God, & of rightnesses in our inclinations and defires, remainethever since that sinne was committed, in the whole posterite, by gods sust independent. Wherefore those thinges also which necessarilie ensue this privation, continue, except by the singular benefit and mercy of God the pravity of our nature be corrected, our sinne being pardoned and remitted.

4 Why God permitted the first sinne.

The causes of gods permissio of the first sinne. I To shewe his own inslice and power.

a To shewe mans weaknesse and infirmicie. The necessity and vice of this doctrine of mans creation.

OD permitted it, that is, gaue not his grace of refi-I Rance to our first parents, as to the bleffed Angels; 1.becanfe (as the Apostle faith, Rom.9.) he would fhew his inflier, anger and power in punishing evernally the sinnes of the wicked but his mercy or love sowardes mankinde in faving his Chofen , not imparing sinne unto them for his Sonnes fake . And Rom. 11 32. Gal 3. 22. God hash concluded all under finne, that he might have mercy on all, shat every mouth may be flopped. 2. This is might fland for an example of the weaknes of infirmitie of al crea sures, even the most excellent, if they enioy not the special bleffing of their creator, & be preserved in that rightnes wherein they were created. This doctrine cocerning the creation man is necessarie for the Church, for many causes and vies which it hath. Wee must know that man was created of God without finne least God be imagined the author or cause of finne. Wheras mans bodie was fashioned of clay: let us thinke of our frailtie, that we be not lifted up with pride. Seeing that the workemanship of god is fo admirable in the framing of mans bodie, and feeing it was create for the ministerie of gods worship, and for god to dwell in, and for everlasting life : let us neither abuse is to dishonesty , neither willingly destroy is neither make it a five of divels, but keeping it chaft or cleane endevour that is be a stople or infrument of the half ghoft to worship god. Seeing that god would have mankinde to confift of two fexes, each is to have his due place & honor, neither is the weaker to be contemned, or oppreffed by syrannie , or lust, or to be entertained with inimies and contumelies, but infthy to be given-

ned and protected. But especially seeing man was created to the image and likeneffe of god, shis great gipry is to bee acknowledged and celebrated with a thankeful minde, neither shrough on lendnes and malice is the image and likeneffe of god to bee transfer med into the image and likeneffe of Satan, neither to be affraige is ther in our felues, or others And feeing is is deflered by first beingh our own fault: we must acknowledge and banalit the greatmeffe of this unthankefulneffe, and the evils which followed, by comparing therewish those good things which we base loft. We must earnelly defire the restoring of this felicity of glory. And because the glory of bleffedneffe, which is reftored unso us by the fon of god, is greater that that which we loft in Ada, fo much the more must the define of thakfulnes & of profising & encreasing in godlines be kindled in ve. And feeing we beare that all things were creased for the vie of man, and that the dominion over the creatures loft in Adam is reflored vago vi in Christ; we must magnifie the bountifulnes of Gad towardes un we must aske all thinges of him, as being our creatour and soversigne Lord, who hash she right and power of giving all good shings, so whom, and how far he will him/elfe: and use shope shings which are granted to our vie, with a good conficience, and to the glory of god, who gave them. And that this may be done, we must not by our infidelity cast our selves out of that right which we receive in Christ:and if god of his own power and autority either giveth vales than we would, or take away from vs, that which he hath given, wee must submit our felves patiently to his inst purpose and most profitable for our falvation. And seeing the soule is the better part of man, and the happine fe of the bodie dependeth on the happine fe of the foule, and feing also we are created to immortall life, we ought whave greater care of those things which belong to the soule and eternall life, shan of shafe which belong unso the body and this temprall life. And as length feing the end and bleffednes of man, is the perticipation and communicating of god, his knowledge, and worhip; les us ever send unso is, and referre shisher all our life and adiens. And feeing wee fee one part of mankind to be welfely of wrath # shew the instice & severity of God against Singles ve be shank ful " God for that of his meer & infinis goodnes he would have ve to be reflets of mercie, so declare shrough all exerning she riches of his glo-17. Laft of all, that we may learne, confider & begin shafe shipps in this life, let us to one pour of exhers, for which we are borne. this life, let us to our power tender and belp forward the commun fo-

.

.

ı,

.

t#

8

4

f

.

.

d

h

i

b

.

.

-

The causes of divers controverfies ariten about freewill.

OF FREE-WILL

HEREA'S God is a most free agent, & man was created to the image of God, yea & was furnished with libertie of wil, it seems to many not to agree that al the actions of mans will are governed by the vichangeable providence of God, and that the nature of men is so corrupted by

the fal of our first parents, & Originall fin, that it is able to bring forth nothing but that which is evil and displeafing God, without the renewing and especiall benefite of the ho. lie Ghost. For neither doe they acknowledge that for libertie, which is tied to any necessity neither seemeth it that we should grant the whole libertie of the will to have beene loft by fin; because also after the fal there are left in me some prints and steps of gods image, and the blame and crime of sinne cannot bee laide on men, except the will be free. To this is added the pride of mans wit, which admirreth nothing more hardly, than that the glorie and originall of all good should be transferred from men to god alone. Further also the notable vertues of men not regenerated: and laftlie the judgement of our fense and reason, which doth not marke without the light of Gods woorde the Secrete governemet of gods providence in humane actions.

Wherefore here-vpon haue rifen controversies and debates concerning free-will, while the olde divines yeelding too much vnto the Philosophers swelling with a vaine perfwafion of wifedome and righteoufnetfe, and the latter affenting vnto the formet, have either fooken more magnificently than they ought to have done of the ffrength and power of mans will, or have endevoured to arrogate that vnto men, which is not found in them fince the first fall But let vs remember that this doctrine of free-will is a view and contemplation not of mens abilitie and excellence. but of their weakenes and miferie, which is therefore to be soined with the doctrine of the creation and fall of man, that we knowing the more from what top of dignitie and felicitie, into how deepe a gulfe of ignominie and miferie me are cast by finne, may not more deepely plunge our **felnes**

schues by a value confidence of our owne strength into evilles, but maie seline to a true humility and thankfulnes towards God, and beof him revived, quickned and healed.

For, that the scope of this disputation may be knowen, and the vic thereof perceived: wee must understand that the principall question in it is this , Whether as man eversed The state himfelfe from god, and corrupted himfelfe fo of the other fide he bee of the main able by his owne strength to resume to god, and to receive grace bout freeoffered by god, and so amend himfelfe: And further, whether the will will. of man be the first and principal cause why others are conversed, others perfift in their fins , and as well of the converted as not comversed others are more, others leffe good or evil, and in a woorde doe sither good or evill, some after one maner, some after another. To this queftion, the adversaries, Pelagians, and the like, make answere, That fo much grace is both given of god, and left by nature to al men, that they are able to resurne unto god and obey him; ne ither oughs we to feeke any other cause before or above mans wil for which others receive or retaine others refuse or cast away divine succour and aide in avoiding fin, and doe after this or that ma-

per order and infliture their counfailes and actions. Contrariwife, wee haue learned out of the facred Scripture, That albeit by nature fo much of God and his wil is knowen pol, as maie suffice for saking awais al excuse from them of sinne: and alshough is be manifest that many works morallie good maie be done even of the unregenerat, and the wil doth in them freely make chaife either of good or evilines no worke pleasing so god can be undertaken, or performed by any man, without regeneration and the especial grace of the holie spiritemeither can more or lesse good be in anie mans counfails or actions, than god of his free & proposed goodnes to every one doesh caufe in them; neither any other way can the wil of any creature bee inclined , than whisher is fall feeme good to the esernal and good counfel of god: And yet al the actions of the era-

wed wil, both good and bad, are wrought freelis.

The chiefe questions here to be observed are fine.

I Of the word liberty or freedome.

2 What is she libertie of the will. 3 What is common, and what diverfe in the libertle of will,

which is in God, in Angels, and man.

4 Whether there be any liberry in vi, and what,

. S The degrees of free will.

1

e

e

١,

e

Acres 14

. 0

226 OF CHRISTIAN RELIGION PART I. of the word, Liberty,

bond & miiery.

Libertie fro Here is one kind of liberty from bond and sifery. And this fig-I nifieth a relation or respect, that is, the power or right, or ordering either of person or thing, made either by ones wil or by nature, to deale at his own arbitrement or motion according to honeft lawes, or order agreeable to his nature, and to enjoy commodities covenient for him without inhibition or impediment, and not to fustaine the defectes and burdens, or encomberances which are not proper to his nature. So is God most free, because he is bound to no man. So the Romanes and the lewes were free, that is , stoode not charged with fuch governements and burdens, which a ma might want without any lwarving from iuftice . So are wee made free by Christ from the anger of God, and everlafling death, and Levitical ceremonies. So a Citie field house is free from fervitude, danger, or any burden. So a birde is free in the aire, Wherefore under libertie in this fenfe is coprehended, as a speciall under his generall, civill libertie; which is a right or ability for a man to doe and dispose of himselfe and his affaires at his owne pleasure, according to honest and good lawes Wherefore this libertie is opposed to bondage and servitude. Of this there is no question in this place: because it is agreed vpon, that we are all the servantes of god; for we are all obliged by his Law, either to obey him, or to fuffer punishment, if we do not obey neither is it put in our wil or pleafure, to obey ,or not to obey; to fuffer, or not to fuffer punishment. For our will, will many thinges freely, the liberty of perfourming whereof not-withflanding wee haue not, either some prohibition, or other impediment himdering vs from ir.

2 What is the liberty of will.

Here is another libertie of wil , which is a power , right; or ability proper unto a reasonable nature, to will any thing to choose or refuse any obiect, represented unto it by the underflanding, and to moone it felfe (by an internall cause of motion, that is , which hath init felfe a cause of mooving it felfe by her avone proper motion , (beeing apre to will or not to will, & beeing without an externall cause) without any confirmint or violens impulfion from any externall cause, the nature of the will remaining fluit entire and free to doe this or shat or alfo to fu-Grand,

Bend, forbeare and differre any action . Thele fixe things therefore concurre to conflitute and make the libertie of wil.

1 An obiell, whether that be any end propofed, which fill is confi. Sixe things dered as good, or the means, whereby the end is come voto. 2 The mind liberty of knowing and understanding the object 3. The will alike and equal will by aps to choose or refuse the obiest represented wato it. 4 The will doing one of the two upon former deliberatio. 9 . Doing it of her felte, or having the canfe and beginning of her motion internal and without ber; and this is to doe by her owne and proper motion, 6.

Not being confrained by any external agent.

Furthermore, that which is endewed with this facultie or Whatisfaid abilitie, is called free, that is, doing as it felfe will without con- to be a free ftraint. For that is faide to bee a free agent, which, whether it bee agent. mooved of it felfe onely, or also of some externall cause, yet notwithstanding bath such an internall cause of the action which proceedeth from it, as thereby both it is apt to this may be nemotion,& it felle moveth while it is moved, that is, is moved ceffary, but by an inward cause to doe after this or that maner, suffering not constrain no force or constraint thereto of any external agent. Wherfore an agent doth not cease to be free and voluntarie, albeit it be moved of an eternall cause, so as it bee not con- constrained, frained, and have in it felfe not onely a Paffine, but also an and there-Active Originall and cause of the action which it worketh. Nowe that which is voluntary is opposed to that which is doth Contiolens or confirained, but not to that which is necessary . For strained. God and the bleffed Angelles are necessarily and alwaies good, yet not constrainedly, but with most free will . For gencie is that is faid to be confirmined, which bath onely an externall Necessition beginning and cause of motion, and not also an internal, and those whereby it may also move it selfe to doe on this or that things are manner. Wherefore the difference beetweene confirmined and necessary is to be observed, as also beetweene contingent, gently, and free. confrained is in respect of meeffarie, as a speciall in which are respect of his generall. For whatsoever is constrained, is not necessaneceffary, but not whatfoever is neceffarie, is constrayned. but might in So " Consingens in respect of free, is as a general in respect of respect of his speciall. For whatsoever is free, is contingent, but not all their owne that is contingent, is free. And as that which is Confirmined nature as may be also contingent, but cannot bee either free or volter have beene toy: So that which is necessary, may bee voluntary, or free: doone.

is voluntary ned Neceffa general tha fore agreeth to more tha * Continoppofed to faide to bee done contin rily done,

but cannot be constrained.

Moreover free Arbitremens differeth from the libertie or The confreedome of will. Arbitrement is as the concrete, and figcrete is that nifieth the will it felfe, bur, as it chuseth or refuseth a thing. which fignithe judgement of the vnderstanding going before . Wherefieth the Subject tofore it comprehendeth both faculties or powers, to writte, gether with both the judgement of the minde or understanding of the tome acciobject, and the will either receiving or refuling it. dent,or que lity, or effreenesse or libertie is as it were the abstract, that is, the fence in qualitie or maner of doing, proper vnto the will. Free abithe Subject arement sherefore is a facultie or power of receiving or refufing, (without constraint, by proper motion and apritude to either part) that which the understanding adviseth to be chosen or refused, Oc is is the indgement it felfe and will in a creature endewed with reason, choosing or refusing any object represented unto it by the understanding. And this facultie or power of the foule is cal led Arbitrement, in respect of the minde, shewing vnto the will an object to bee chosen or refused. And it is called free in respect of the will. I. Because the will doth of her owne accorde follows she indgement of the minde and understanding. 2. Becaufe it is by nature equallie fit to receine or refufe. 3. Becaufe it moovesh is felfe by her owne proper motion, either having within it felfe, or rather being it felfe the beginning and cause of her owne motion, to choose or refuse any thing that is effence in it obiect vnto it. 4. Because in this election or reiellion it suffefelfe, which resh no impediment, and no force or constrains of any externall agens, whether that be God, or the divelor men, or anie thing elfe whatfoever. Subred.

And this is it, which they fay, so doe any thing upon deliberation or advisement going before: which manner of dooing is proper vnto the will. For this is the difference betweene a naturall agent, and a voluntarie; that the naturall cause it order med or appointed, or fit and apt to one certaine manner of woorking, neither can it forbeare working if the obiect bee present whereon it houlde woorkeras fire cannot but burne a bodie put vnto it, if it bee of fuch matter as will take fire. But she will is able and apt to choose or refuse contrary of divers objectes, or to forbeare and differ the choise thereof as a man may have a will to walke, or not to walke, or may differte

As arbitrement fignifieth not will onely. which is the fubica. but will choofing, or relating, which is an accident of the will. The abftrad is the accident, or quality, or doth not withall in fignificatio implie the

The diffe. rence betweene a narurall 2gent, and a voluntarie.

differre his will of walking. To doe sherefore anie shing with free arbitremens and will, is, to doe upon a fore-deliberation, according to the wil of God fometimes simplie, and sometimes in some refpect onlie: and against it alfo fometimes in fome refoelt , but never fimply against is. For the liberty of woorking is not taken awaie in anie creature, if God be faid to to rule & bend their wils, that they be not inclined anie other way than whither God will have them inclined, either fimply or in some fort . But free arbitrement is a faculty or power of woorking uppen deliberation, and without conftrainte, or rather the very wil it felfe fo woorking.

Wherefore if the name of free arbitrement be foraken and The name expounded, as hath beene faide; albeitit be not vied in the office arbi-Scriptures, yet maie it be tolerated and borne-with: because trement both the description thereof, such as was even nowe deli- lerated in vered, agreeth with the scripture, and the auncient writers the Church have also vied the same name. But if it bee taken for such a though it will of free working, which exclude hal action and working be not vied in the feripof the first cause guiding, inviting, and bending the creatures. tures willes, whither it felfe lifteth; fuch a free arbitrement cannot be admitted. For example fake: Abimelecke abstaining from Rebecca, and the lewes crucifying Christ, both did it with free arbitrement : because those fore-alleadged conditions, which make free arbitrement, did agree vinto both: neither yet coulde they at that present doe otherwise than they did, God so guiding and directing their wils.

3 What is like or common, and what diverfe or different in the libertie of wil, which is in god, in Angels, and man.

These two things are common to God, and reasonable Common to Creatures, that is, Angels, and men, that they doe things men and vppon deliberation and advise, and will without coaction Angel with those thinges which they have considered and thought of: God, to will that is . Their will being by nature fit to will the contrarie without et or diverse from that which it doeth will, or also to differre fraint and forbeare the action, doth incline to the other part of howne accorde, and by a proper force which is within it. For it is faid of God, Pfal. 119. He hash done al shings, which hee woulde. And of men, Mar. 13. Hierofalom, bow of sen would I bane jubared thy children, and yes would wort

OF CHRISTIAN RELIGION. PARTI. But the differences also of this libertie in God and in the

The diffe rences of our liberty of will, and Cods 1 God knoweth all thinges of himfelfe. perfectly, & perpetually.

140

creatures are to be condered. The first is, in she understäding. God ynderstandeth and knoweth al things of himselfe perfeelly and perpetually; neither can any ignoraunce of any thing, or any error of judgement, fall into God at any time, But the creatures know neither of themselves, neither all things; neither the same at al times, but at such time, and so much, as is revealed vnto the, Who hathe knowen the minde of the Lord? Of that daie and houre knoweth no man God giveth understanding. Neither is there any thing which is not manifest in his fight. He illighteneth every creature. To behold al things which are infinite, requireth infinite power and wisedome, which is proper to god alone. Mention is here made of the underflanding, because a thing not understood, is not either defired or refuled. The second difference is in the wil. The wil of god is governed or moved, or depending of no other cause, but of it felfe. The wils of Angels & men are so the causes of their actions, that nevertheles they are carried by the fecret coufel of God, and his power and efficacy, which is every-where present to the chusing or refusing of any objecte: & that either immediatly by God, or mediately by instruments, some good some bad, which it seemeth good vnto God to vse, so that it is impossible for them to do any thing beside the eter nal decree and counsell of God. And therefore the woorde divretions, that is, to be absolutely his owne, at his owne will, and in his owne power, agreeth most properly vnto God,

a His wil dependeth on none but himfelfe ours of him.

God the first saufe both of his owne actions and DUTS. Pfal 115.3. Dan.4 52. Gen. 29. 7-Exod. 3. 16

4-17.&c.

That God is the first cause of his actions, the Scripture doth declare. He hash done what foever he would. Who according to his will worketh in the armie of heaven, and in the inhabitants of she earsh. But that the wils & counsailes of the creatures depend on God who is about them, thefe & the like speeches de proue. The Lord fhal fend his Angel before thee. Goe and gasher the Elders of Hrael sogether. Him being delivered by the de-Act. 2. 23. & serminas counfel and fore-knowledge of god yee have flaine. I know 3.17.8c.and that shrough ignorance yes doe is. And, But god hash fulfilled shefe things: and , Herode and Pontius Pilate gashered themfelues to-

who perfectly and simply is his owne, and at his owne will. But of the creatures, more rightly is yied in very, that is, voluntary and free, which woord the Apostle vseth to Phile-

mon verf. 14. Heb. 10.26.1. Pet.5.2.

gesher,

gesher, to doe whas foever shine hand, and shy counfel had determined before to be done. By thefe & the like places it is manifeft, that al fecod causes, as they were created of god, so are they ruled of him as their first, supreme and soveraigne cause. But the will of God dependeth on no one of the creatures, because then a secod cause should be put before the first cause. And as God hath not any efficient, so neither hath hee any moving or inclining cause without him. Moreover Godso ruleth and guideth the wil of his creature, that he doth not draw or enforce it, but bend & incline it, that is , by obiects represented to the mind, he effectually moveth, affecteth,& allureth the will to will that which then the minde indgeth good, and refuse that which seemeth evills so that the will it selfe also voon deliberation going before, and a voluntary affent following, chooseth that, which God wil and theweth to be chosen.

It appertaineth as welto the underflanding as unto the wil, 3God deterthat God as hee vnchangeably knoweth all thinges, fo also mined all hath determined from everlafting, & will vnchangeably all thinges things which are done, as they are good, & permitteth the, will from eas they are fins. Nowe as the creatures notions and judge- verlatting & ments of thinges, so also their wils are chaungeable, so that wil them vne they wil that, which before they would not, and wil northat, changeably: which before they would. For feeing that all the counfels of mine what god are most good, most iuft, & most wife, he never difliketh, we will in correcteth, or changeth them, as often-times men do, when time, and as they doe perceive themselves to have determined any many times thing vnadvifedly before. Neither doth God deped on their that which fecond causes, either motions, actions, or mutations, or doth wee first deadvise according to them, as doth the creature: but himselfe termine. being the first cause, all the actions of all creatures depende on him. For he doth not, as men, take advise concerning the end, by view of meanes or things antecedent leading thereunto, but according vnto his decree concerning the end & consequent he doth decree and ordaine the means and antecedents: that is, God woorketh not thereafter as hee feeth the second causes to worke, but hee causeth or permitteth the second causes so to woorke, as he himselfe hath decreed and purposed to woorke. Hither appertaine those sayings, Number. 23. God is not as man, that hee Shoulde be. Malac. 3.

è

c

.

:

þ.

.

142 OF CHRISTIAN RELIGION. PART 1.

I am the Lord and change not.

The vnchangeable nes of Gods purpose rakernnot away the libertie of his will.

Objection. Hee that can not change his counfaile and purpole, hath not free-will. But God cannot channge his counfaile and purpofe, which he hash once appionted. Therefore his will is not free, First we deny the Major. For not he, which doth not change his purpose which he hath once appointed, bath not libertie of will, but he which could not purpole any other thing being let by some externall cause. But the libertie of god consisteth not in the change of his will or purpose, but in this, that god wil all things whatfoever he wil altogether with his wil & of himself,& could have had otherwise decreed, or not decreed al things, which he decreed from everlafting of the creation, prescrivation & government of things, according to these fayings, Mas. 19. Luk, 18. With me this is impossible , but with God al shinger are possible. These and the like fayings shew, that God hath so appointed fro everlafting with himselfe the creation of thinges, and the gathering and faving of his church, not, as if he could not have not don this, or not have appointed it otherwise, but because so it seemed good to him : neither must men seeke any superior cause than his will of all his divine workes which he exercifeth in his creatures; neither is there any other necessirie to be found in the, than which dependeth of the most free appointment of god himselfe. For as to refolse of such a purpose as is to be changed, so allo to chage is either to bester or to worfe, is rather fervitude or bondage, than freedoome and libertie: For it proceedeth of ignorance or imposeneie. For they change their counfels and purpofes, who either er intaking them, or are not able to performe the counfaile which the have saken. Bus so refolue of such a purpose, as might alike either have beene decreed or not decreed, and which after it is decreed, it neisher changed nor to be changed at any time, this is perfect and divine libercie. Now God whas foever he hash decreed could either not have decreed it at al, or have decreed it otherwife . And that be changeth met shat which he hath once decreed, she perfectness his nature, even his infinite wifedome and goodnes is cause thereof. For most wifely and rightly doth be decree all things, and constanalie perfiftesh in that which is good and right. Wherefore the immusability in god doth afwel not diminish his liberty, as his immasalitie, and other things which are proper unto his divinitie. Secondly, if any ma vrge, that is to a point of libersie, not only is

refaha

veloine of anie advise what he wil but after he hath resolved, to be able either to followe is, or to change it; wee vnderstand by those things which have bin alreadie spoken, that this doth agree to the creatures, which may er in their purpoles & therefore frand in need of changes & alterations:but not to God, who can never er,& therfore requireth'no change of his purpole. Lastly, if they reply, There nos to be able to alser a purpose once un dersaken, is a defect of abilisie or power, & sherefore ogainft she liberie of god: We answere that the antecedent of this reply is true, if the change of it be impossible by reason of some impe diment, comming from fome external cause, or by reason of defect of nature, or abilitie but the antecedent is most falle, if the impossibility of change proceed fro a perfectio of that nature, which is not changed, and from a wifedome & rightnelle of that purpole which is vnchangeable, and from a perseverance & constancy of the will in that which is good & right, after which fortitis apparant to be in God.

But against that, where it was faid, shat the wils of al creatures Gods direwe fo guided by god, shat neither they are able to wil, what he fram ding of our everlasting hash not decreed, meither not to will, what he bath de- not away creed for shem so will:more question is vied to be made. 1. That the libertie which is ruled by the unchangeable wil of god, doth nos worke free- thereoL lie; The wil of Angels and men is ruled by the unchangeable wil of God. Therefore either it hath no libertie ar the choife which it maketh is not sied to the will of god. Answere we make to the Maior by a diffinction. It is not a free agent which is fo ruled by God, as it hath no deliberation & election of his own . But that which god fo ruleth, as he sheweth the object voto the understanding, & by it effectuallie moveth & affecteth the will to choose it; that doth notwithstanding freely woorke, albeit it be inclined, at the beck & wil of god, whither he wil haue it. For to worke freely in the creatures, is not to worke without any ones government, but with deliberatio, & with a proper & felfe motion of the wil, although this motion be elle-whence railed & ruled. Wherefore, it is not the immutability & operation of the divine wil & providence, which is against this libertie, but a privation & constrainte of judgement, which is an impulsio, or a motion proceeding not fro an inward cause, or faculty, but only from an outward cause, befide, or against the nature of that which is moved. Nowe

144 OF CHRISTIAN RELIGION, PARTI.

fuch an impulsion falleth not into the will: but God moveth it, leading and bringing it on as it were by objects to choose that which he will . For the facultie or abilitie and power of the will cannot be brought into act, that is, to shewe and expresse it selfe, without an object; and, We are line and moone in Ged, Acts.17. But to bee mooved of no other cause but of himfelfe onlie, this is exceeding and infinit perfection and libertie, agreeing to God alone, which the creature cannot defire, much-leffe arrogate and challenge vnto a felfe, without notorious blasphemie.

Further it mate calilie bee fhewed , that the necessitie or immutabilisie, which arifeth not from conftraint, but from the nature of the will, or from the commotion of it stirred by other caules to choose or refuse an object thought of by the mind, doth not at al withftand or hinder the liberty of will.

First, because this necessity doth not take awaie, but effect nateth and preferveth the indgement of the mind, & free or voluntary affent of the willin afmuch as God doth cause and work in men

both the notions, and election of obiects.

Secondly, Because God, albeis he is by name; shas is, by exceeding and absolute necessitie good, and hash begotten his sonne, and had his bolie fpirise from al evernity : yes wil he not by a conftrained, but most free-wil, be lime, be bleffed and good, have his fonne and holie spirite, and will all his purposes and works to be good and just, although it be impolvible that hee thould will anie thing contrarie to these which he hath already determined If then this absolute necessity of willing things, in god, doth not take awale even the greateft liberty; there is no doubt but that necessity, which is but only conditional, that is, according to the decree and gocessity take vernement of god, dosh not take awaie that libertie, which agreeth away a lefte unso the creatures, that is, judgement & election free & voluntary.

Thirdly, The holie Angels and bleffed men in the celeftial life, even by our adverfaries owne confession, are endewed with greater Caines in hea liberty of wil, than we are in this life. But they necessarily will those shings onely which are right and inst, and hate and abhorre all greater liberty of wil, things whatfoever are evil & vniuft; because they are made and yet grea fuch of God, and so established by him, and are so illuminater necesfity ted and guided by the holy Ghoft, that they cannot otherwife will or worke: neither by this necessitie of willing those things which are good and pleafing to god, is the libertie of

taketh not away liberry of will in vs. This necesfity proceedeth from Gods working in vs, which rather prefer weth this liberty. Absolute necessity doth not take awayin god greater iberty: much leffe can a leffe abfolute neliberty in vs. Angels and

ven haue

Necellitie

will taken away or diminished in them, but rather is encreafed, and confirmed, as who with all willing neffe choose and doe those thinges onely which are just.

Fourthly, Is is (hewed by many restimonies of scripture, that the Many plawils & volumeary actions of good and wicked men, which our adver- ces of icripfaries mancaine to be and so have beene free, and we alfo, according firme the to the right meaning of this word libersie do willinglie confoffe, are necessity of fo guided by the fecret and wachangeable purpofe of god, that they those actimeither can nor could either doe or be otherwife. Wherfore either To many manifelt places of scripture must be denied, or o- which vet penly corrupted or it must be granted, that one & the same both we & action of the will is free & contingent in respect of the will, and necessarie in respect of gods governement.

Fiftly is is declared by manie places of scripture shat all consight Contingent effectes doe retaine their contingencie, which they have from the nature of their causes, although they be done by the wachangeable determination of the purpose or providence of god. But al voluntary effectes or motions are contingent in respect of the will, which by nature was like able to have doone the graine contrarie wars them. They therefore retains their contingencie, that is, their liberthe (for this is the contingencie of the actions of the wil) although they be fo determined of by gods wil, shat there can be no other.

The reason of the Major in this argument is, for that god fo moveth the fecond causes, and by them bringeth to passe what hee will, that in the mean feafon by his providence he doth not deftroy or abolish their nature, which he gave the thereof con at their creation, but rather preferveth, and nourisheth it; fo tinger, that that as concerning their nature, some worke contingently, some necessarily, although in respect of the libertie of Gods not be done purpole, all worke contingently, and in respect of the vn- as be done. changeablenesse of his decree, all worke necessarily, so as they doe. For when God by the rifing of the Sunne lighteneth the woorlde he maketh not the Sunne fo, as If beeing tilen it did not necessarily lighten, or were apt by nature not to lighten; and yet is it in the power of god, either to change the nature of the Sunne, or, hat remaining as it is, not to lighten the woorld: as he shewed in Ægy pt, and at the pasfion of Chrift. In like manner, when the Quailes light at the Tentes of the Ifraelites, and the Ravens carrie meate to Elias, and one Sparrowe fallerh on the ground, God dorh

ons, the liberty of our adverfaries acknowledge. effects feele not their co tingency by realon of any necessity imported by Godsde. The fame is to be faid of the effectes of the will which age intelpect is, free, and might afwel

OF CHRISTIAN RELIGION. PART 1.

not make the nature of these living creatures such as coulde not be carried elfe-where; and yet that they can have no other motion than that which they have, by reason of the wil of god interpoled & comming between, the Scripture plainly affirmeth. Whereof it is manifest, that as in other thinges which worke contingently, their contingency, fo in the wil, the liberty which is given it of God, is not taken away, but ra-

ther preserved by gods governement.

Now then, if our adversaries in their argument understad that Liberty which confideth in the deliberatio of the mind, and free affent of the will we do not onely graunt, but also better mainetaine than they the liberty of will in all actions thereof: and so the Major of their argument shall be falle, to witte, that those things which are done by the vnchangeable decree of God, are not done by the free wil of men & angels, For this liberty the providece of God doth fo not hinder, but rather establish & confirm, that without this, that liberty canot so much as be for God both keepeth his order which he appointed at the creation by his perpetual efficacy & operation & doth inspire into all by his vertue true notions and right election. But if they challenge a liberty vnto the crea tures depending of no other cause whereby it is guided, wee denytheir whole argument, as knowing fuch a liberty of creatures to fland against the whole Scripture, and that it only agreeth vnto God. For him alone doe all things ferme: In him wee line and mone, and have our beeing : he giveth vnto al not only life or power of moving themselves, but even breathing too, that is, very moving it felfe.

worketh tonot meere paffine.

To the same tendeth this Obiection also. If the will, when it is conversed of God, or surned and inclined to other Obicats, gether with cannot with-fland it is even meere passive, and so workerh not at all. God, and is But this consequence deceiveth them, because there is not a sufficient enumeration in the Antecedent, of those actions which the will may have, when it is moved of God . For it is able not only to withstand God moving it, but also of it own proper motion to affent and obey him. And when it doth this, it is not idle, neither doth it onely fuffer, or is moved, but it felfe exercifeth and moveth her own actions. And yet this is to be understoode of the actions of the will, not of the new qualisies or inclinations which is hash to obey god. For thefe the will recei vesh

weth not by her owne operation, but by the woorking of the holie

Thoff

Thirdly they fay : That which withflandesh the will of god, is The wil of not guided by it: But the will of men in manic actions withfranderb france the will of god: It is not therefore alwaies guided by the will of god, the revei-But the confequence heere faileth, because there are foure led will of termes. For the Major is true, if both the revealed and the fe- Codds yet cret wil of God be understood, so that simplie & in al respect, guided by it bee withflood, and that be done which simply and by no wil. and means it would have done; that which is impossible to come there a e to patte, because of the omnipotency and liberty of God. But reffing. in the Minor the wil of God must be vnderstood, as it is reyealed. For the fecret decrees of Gods will and providence are ever ratified and are perfourmed in all, even in those, whomost of all withstand Gods commandements. Neither yet are there contrary wils in god. For nothing is found in his fecret purpofes, which difagreeth with his nature revealed in his word: And God openeth vnto vs in his Law, what he approveth and liketh, and what agreeth with his nature & theorder of his mind: but he doth not promise or reveal, howe much grace he will or purpoteth to give to every one to obey his commaundements.

Fourthly, as touching this Objection: If all motions Cod even of wicked willes are raifed and ruled by the will of god, though and many of thefe differee from the Lame of god, and are finnes; mover of god feemeth to bee made the carfer of finnes: The aunswere wicked wils god fremein to beemade the carfer of finales. The they were not the difagree from the Lawe, not as they are ordained by, the wickedor proceed from the will of God (for thus farre they a- toffe of the gree very well with the inflice and Lawe of God) but wals. as they are done by men, or Divels and that by reason of this defect; because either they do not know the will of god when they do it, or are not moved by the fight & knowledge thereof to do it; that is, they do it not to that end, that they may obey God, who wil so have it. For whatsoever is done to this end, it difagreeth not from the Law feing the Law doth not, but with this condition, either commaund or forbidge any thing, if God hath not commanded a man to doe otherwise. So doth the Lawe of God forbidde to kill any man, except whome God hath commanued any to kill,

148 OF CHRISTIAN RELIGION. PART 1.

Who then killeth a man, God not commaunding it, hee out of doubt doth, & offendeth against the Lawe. Neither doth God dissent from himselse or his lawe, when hee will have some thing done either by his reveiled, or secret will, otherwise than according to the generall rule prescribed by himselse in his Law. For he hath such endes and causes of al his purposes, as, that they cannot but most exactlic agree with

his nature and justice.

Fiftly they object Libertie which is guided of another, can not be an image of that libertie which dependeth of no other, which is in god. But the libertie of mans will, is the image of the libertie, which is in god. Therefore the libertie of mans will dependeth not, or is not guided by the will of god. We denie the Major. For feeing that everie thing which is like, is not the fame with that vnto which it is like, to conceive in some fort the libertie of god, it is enough that reasonable creatures doe worke voon deliberation and free election of will, albeit this election in the creatures is both guided by themselues and other, in God by no other than by his owne divine wisedom. The image of a thing is not the thing it selfe: and the inequality of degrees taketh not away the image, as neither the likeneffe and fimilitude of some partes taketh away the diffimilitude of others. Wherefore the libertie of reasonable creatures both is governed of god, and is notwithstanding a certaine image of the libertie which is in god, because it chooseth things once knowen vnto it by her owne and free or voluntary motion. For as of other faculties or properties, lo also of libertie, it is impossible that the degrees should be equall in god and his creatures: whereas all thinges are infinite in god, and finite in his creatures. Seeing therefore wifedome, righteoulnelle, ftrength, in the creatures is the image of the vnmeasurable wisedome, righteousnes and power which is in god: a portion also of libertie agreeable and competent for the creatures maye bee the image of the liberty which is in god.

The will is not idle, or meere paffine when God worketh by it, no Sixtly, they lay, If the creature cannot but doe that which god will have done, and cannot doe, what god will not have done, the will hath no active force, but is wholy passive, especially in our conversion, which is the worke of god. Likewise there is no vie of laws, doctrine, discipline, exhortation, threatnings, punishments, exam-

OF THE MISERY OF MAN.

149

ples promifes, and laftlie of our fludie and endevenr. Wee denie more than the confequence: Because the first or principal cause beeing the sune, and put, the second or instrumentall cause is not thereby taken such like away. For as god lightneth the world, and doth quicken the inftruments earth, bringeth foorth corne, nourisheth living creatures, & of Gods oyet are not the instruments of gods working idle, as the fun, peration, the raine, the earth, husbandmen, & food: So god converteth men, ruleth their purpofes, wils, and actions, that is, teacheth & mooveth them to approve & chuse what he will, by laws, by magistrates, by doctrins, by rewards, by punishmets, and laftly by their owne will, which al he vieth as inftrumets, not as if he could not without thefe illighten the mind with notions, & incline the wil:but because it so seemeth good to him to exercise his power by these.

If they reply, That that would necessarily come to passe so, which Albeit God is don, to even wishous them, to therefore they are in vain vied: we was able to deny the antecedent. For although god were able to moue have mens wils without thefe, and if he had fo decreed to doe, what hee men doubtles should doe without these, what now they do would with being mooved by thefe: yet whereas god hath once fo de- out the wil, creed the effectes, as he hath also appointed their second in yet because frumentall and impulfiue causes: that verily shal be done by the will, which god will have done, but yet not without middle and the working fecond causes, by whose means and working comming bee- of the wilds tweene and interposed, god wil bring his purposes and de- not in vain. crees to paffe. Luk. 11. Hee will give his holy fpirite to thofe who afte him Rom 8.10. Whom he hash prediftinased, them hash he affocalled. If they reply again: Although it be granted that thefe me not in vaine in shofe, in whom god wil fbew his force and be effeshall by them yet in others, who are not moved by them, there is no vfe of them we answere, I. Although there were no vieryet because that is not knowen vnto vs, whom god wil mooue, or not moue, we are to labour in teaching and vrging all, and to commit the event and fruit of our labour to God. 1. Tim. 4. Preach she word, be inflant in feafon &c. Ezech. 3. If thou warne the wicked or he stone not fro his wickednes, he (hall die in his iniquity, but show hast delivered thy soule. Secondly we aunswere, the confequence followeth not from the denial of one particular, to the denial of the general, or from a not fufficient esumeration. For although many obey not teaching & ad-

150 OF CHRISTIAN RELIGION. PART I.

yet this vie is great, that by this meanes, their naughtines & flubbornes is opened, & so the institute of god made more manifest in their punishmest. * If I had not done worke among the which none other madid, ther had not had fin. I God bash showed is vano the, to the intensishes ther might be without except. *We are to god the speces favior of the sili in them that are savele, in the who gerish. Therefore is depended on many with the consequence of the steady is to be denied, which doth not hold from the position or putting of the second earlest or the removing of the first cause. For as it followeth not, the Sun causeth day, therefore god doth not so seither doth this shows the varegenerate

performe outward Discipline, therefore they doe it, god not causing it is them, nor ruling and directing them.

How the Samptores admitliberty of will.

alohis.

b Rom. t.

¢ 2. Co: 2

3 Object. They alkeadge tellimonies also, which confirm that men doe cuil or good with freewith 85, Ex. 35. The children of 15 and officed free gifts which have far before thee life extratible Lord of 1 hand of evil, hieffing in curfungable refere choose life, that both that good in evil, hieffing in curfungable refere choose life, that both that he free many line. But in the fe & al the like places only that liberty of mais will affirmed, which hath bin spoke of before, that is, that the will obeieth or with standeth the precedent sudgmest of the under stading with tree & voluntarie motion without any costraint bit the government of god is not at all removed from voluntary actions. For it was sheved before, that this libertie of will doth not stand against that necessities, which by the providence of God doth accompanic it.

What nece life the
Sengture
Jenoveth
fro a volun
tarie actions,
e Levinza,
f Acts 5,
81.Cot-7,
vecl.77,
h2,Cot-9.

9 Object. They bring forth testimonies also, in which necessities a removed to taken every fro voluntarie actions. Of these ye shall offer willingly. Whiles it remained, appertained it not to these And of a client is was sold, was it not in thing own power? The that standath from in his hart, that he hash no necessitie, but hath power over his own will forc. As everie man wishesh in his heart, so let him gine. I. Pett, Feede the slocke of god, caring for it not by constraint, but willingly. But these sayinges speake of obligation or binding, which sometimes is signified by the name of necessitie, as the freeing from any bond by the name of libertie; as Levit. 22. Ast. 5. partly of coastion or constraint, as 2. Cor. 9. and I. Pet 5. or also of neede, as 1. Cor. 7. which yet may be referred to obligation or bonde, by which the Parentes are bounde to have

have regard of the infirmity of their children. So also the power of wil in the same place fignifieth the right or power of determining any thing, no obligation or bond hindering it. But the removing of any obligation or coaction doth not at al take away the vnchangeablenes of voluntarie actions, which vnehangeablenes hangeth on the decree of God. For as wel his wil, who is not bound, neither by any need, or want constrained, is guided and moved by the purpole and counfel of gods providence; as his, whome either bond, or neede constraineth to resolue of any purpose. Wherefore the scripture denieth not that the wil is moved & ruled by god, whe it is not driven by bonde, or want, or feare, to do any thing: for there are belides thele many other reasons and causes by which god can moue it, either to will, or not to will.

10 Ob. They bring places of scripture, which restifie that me Howe in milor do somewhat, god bidding & willing otherwise. let 7. Becanse 1 Scripeures hene called you, and ye have not answered, I wil doe onto this house, not to will at I have done to Silo. Mat. 22. Hiernfalem, Hiernfalem, hor often that which would I have gashered thy children, even as the hen gashereth her yes he will. chickens under her winges, and ye would not? If then they did shat, which god would not sheir actions did depend onely of their own wil, emos of gods. Aunsvere. It is a fallacie cocluding that which is in some fort so, to be in al respects and simply so. For god wilnor the action of finners, as they are finnes: But he will them, as they are punishments of finnes, and the execution of his just judgement. Where fore this consequence holdeth not: God will not the actions of the wicked, as they are fins. Therefore simply he will not have them to be done, but they depend onely on the wil of the wicked. For if god fimply would them not, they could by no meanes be done. And except there yvere some. what in them, which did agree with his justice and nature: he would not by reason of his goodnes infinite and passing measure suffer them to be done.

If they reply, That god would things contrary to those which me do, as it is faid, How often would I have gashered thee, and therefore it is done onely by the will of men, what foever men doe, the fame answere serveth: that god would the obedience of all his reasonable creatures towards his lavy as concerning his co mading & approving it. For hee requireth it of all, and bindethal to it, and approveth it in all, as beeing agreeable

152 OF CHRISTIAN RELIGION. PARTI.

to his nature and puritie but neither will he alwaies it, nor in all, as concerning his working & grace, whereby they who are directed and guided doe that which God approveth and requireth. Dews. 29. The Lord hath was given you an hears so perceive, and eies so fee, and evers so beare, unto this day.

4 Whether there be any libertie in ve and what it is.

Gen 1.26, Eccles.15, 14. & 15. That there is libertie of will in men, it is proved, t. Because man was made to the image of God. And free-will is part of the image of God. By places of scripture. Let us make man in our image, according to our likenes. God made man from the beginning, and left man in the band of his counsel. 3. By the definition of that liberty, which agreeth to man. For man worketh you deliberatio, that is, freely, knowing, defining, & refusing this or that object. And because the definition agreeth vinto man: therefore also don't the thing which is defined agree to him

The doctrin of originall finne not overthrowen by that liberty which wee hold to bee in man.

1 Obiect. If there be in man liberate of will, the doctrine of original finne is overshrowen: for these are constrain, not to be able to bey God, and to have liberate of wil. Aunswere. They are not contrained to the same liberate to wil and doe good, onely in part, to wit, as we are regenerated by the holy sprite, but not in whole, and full neither in that degree, in which before the fall we had it, and shall have it in the life to come. Again, although the varegenerate are only able to wil those things which are evil; yet, they will them upon deliberation, without constraint, even by their own proper & inward motion: and therefore freely.

Ability to choose as well good as bad, is not necestarily iovned with

freewill.

2 Ob. Hee that hash not ability to choofe as well good as had hash not free will to arbitremes. But man hash not ability to choofe as well good as exil, Therefore he hash not free wil. Answere. The Masor consistent of a had definition of free wil. For the libertic of reasonable creatures confistent in the indgemes & deliberatio of the mind or understanding. & in the free affent of the wil, not in a power to will as well good as evil, or corrary. The good Angels by reason of the wildome and rightnesse of their indgement, & of the great & costant propension or readines of their will to that, which they know to be good & right, can not will & unjust things, but only chings good & honest, & yet not withstanding they most freely choose & doe those things which are inst. Right so, me by reason of their in-bred ignorance, & corrupt indgement of those things which are to

be done, & of the end, as also by reason of the stubbornnes & frowardnes of their wil, ca wil onely those things which are evil which also they follow & pursue with exceeding willingnes & pleasure, vntill they are regenerated by Gods spirite.

3 Obicet. That is free, which is ruled of nome other bus of it felfe enetrior which is bound so none. Mens wil is not ruled of it felfe one. The will of by but of another, and so bound to the Law therefore it is not free. Anfwere. The Major is true, if it be meant of that liberty which is in God, but falle being meant of mans libertie. For, man to be ruled of none, is not liberty, but a shameful barbarity, and fin freely. a wretched flaverie. But the true libertie of the creature is to be subject vnto honest & just lawes, & to obey them: It is a power of living as thou wilt according vnto the law of God. 4 Object. That which is a fervaunt of in bondage is not free. Rus our wil is a fervienne and in bondage. Therefore our will is met free. Anf. There is an ambiguity in this reason, or it affirmeth that to be simplie lo, which is but in some respect & fort for or the coclusion ferebeth in more than was in the premisses. That which is in bondage, is not free, that is, not in that refpect or confideration, as it is in bondage. Our arbitrement or will is in bondage, to wit, vnder fin. Therefore it is not free, that is, from fin, which it is not able to thake off by any force which it selfe hath, except it be freed & delivered by the grace of God. But hereof it followeth not: therefore simply no way it is free. For it is free, as touching the objects represented vnto it by the vnderstanding because it chooseth or refuseth the being once knowen, or fuspendeth and forbeareth her actio, by her own & proper motion, without coffraint. The fumme of all is: We graunt the conclusion, if free bee taken for that, which bath ability to do those thinges which are good and pleasing to God for so far is it in servicude under sin, & bath power onely to fin:but we deny the whole, if free be taken for voluntary, or deliberation, which chooseth the objectes reprefented vnto it by voluntary motion, not conftrained or for-

man is fervant to fin, and yet inclineth to

5 There are foure degrees of freewill.

ced thereto by any externall agent.

I'may eafily be understood by the degrees of the libertie of mans wil, what the liberty it felfe is. Now there are foure degrees of that libertie which is in man, which are diftinguihed accordig to the divers states or coditios of mas nature.

154 OF CHRISTIAN RELIGION. PARTI.

The first de gree of libertie in man before his fall.

The first degree of libertie was in man not yet fallen, before sinner even that power and abilitie given vnto man from aboue by which the minde was lightned with the perfect & certaine knowledge of god & his divine will, whereby the will also by the proper inclinatio therof & free motio did yeeld perfect obedience vnto the knowen wil of god. But yet the will was not so confirmed in this inclinatio & knowlege, but that it could decline & defect from that obedience by herown proper & free motio, if hope or shew of any good to come by defecting were offered vnto it. Or forter thus . Before the fall it was such a power in man, as that he was able to will and yeeld perfect obedience, to be efformable to god, & to make choice of that coformitie: And further was able if he lifted to for lake that comformity. Or to be yes (horter, Before the fall there was a fitnes & aptitude in man to choose good or eviland man was perfectly conformed to god, because he was made to the Image of God. Againe, All thinges which God made were very good. Now that there was in our first parents some weaknes joined with perfect knoweledge and obedience of God, which might be overcome by the greatnes & force of some temptation, the event it selfe doth evidently inough declare, And that by the especiall purpose of god there was not so

Man before his fall had perfect libertie either to con tinue good, orto fall.

Mã though most free, yet not so strong, but hee might fall, God not ass. thing him.

nes soined with perfect knoweledge and obedience of God, which might be overcome by the greatnes & force of some temptation, the event it selfe doth evidently inough declare. And that by the especiall purpose of god there was not so much grace bestowed vpon our first Parentes, as thereby they were not able to be seduced by the tentation of Satan, and bee moved to sinne: the Apostle witnesset, that he might have mercie on all. Likewise Rom.9. saying, That the wesself for any mark are prepared of God to destruction; be the weet, that god therfore suffered mankinde to fall, because it seemed good to him not online to declare his mercie towardes his chosen, but his anger also, and power or institute, in punishing the reprobate. Furdermore, wheras nothing is done, without the everlasting and most good purpose & cousel of god; the fal also of our first Parets may be so much the lesse exempted stoit, by how much the more god had precisely & exactly determined from everlasting, covering his chiese worke, even mankinde, what he would have done. Lastlie, the creature cas by no means retaine that righ-

teoufnes, and conformity with God, except god, who gaue it, keep it, neither can he leefe it, if god will haue it kept: according to these sayings las. Evenie good giving & evenie perfest

gift

gift is fro above, commesh downe from the father of lights. Joh. T. In it was life, and she life was the light of men, which lightesheverieman that commeth into the world . Plalm SI . Takenot awaie thy bolie foirise from me. Plalm. 104. If then hide thy face, they are proubled, 2 Tim 2. The foundation of god remaineth fure, and bath this feale, The Lord knoweth who are his And of our confirmation and establishment in the life to come, Math. 22. In the reflorection they are as the Angels of god in heaven. Asthen man could not have fallen, except god had withdrawen his hand, and not fo forceably and effectuallie affected his wil. & ruled it in temptation : fo neither coulde hee perfift in integritie, when hee was tempted, except God had fuftained & confirmed him, even as he confirmed the bleffed Angels, that they should not defect & fall away together with the other Apoltariaes. Seeing therefore such was the first mans efface, from which he wittinglie & willingly fell; the crime & tault of finne neither can, nor ought to bee laid on god, but on man only, albeit notwithstanding he fell by the eternal counsell and will of God.

Humane reason fasiyng her own wir, in deriving the blame The causes of fin from herfelfe, when thee heareth thefe thinges, is trou- of humane bled and keepeth a ftirre, and faineth many abfurdities to fured which follow, except fuch a libertie of doing well er evill be given to man, lay the that his perfeverance or falling depend of his owne wil alone. First, fault of the that god was the canfe of that faft finne, and by confequent of all o fielt finne ther fins, as which came all of the first fall: Likewife, that he was the on God. cause of the fin of the Divel seducing man: especial seeing the first fin is not to be accounted a punishment, as other fins: for no fin had gone before, which (bould be punished with that fire & therefore feeing god could not will that as a punishment, he may feem to have willed it as a fin, But although there be nothing to the contra- firft finne rie why fin may not be the punishmer eve of it felfe: where- might be a as in the file action both the creature depriving himfelfe of punishment that conformitie which he had with God, might finne, and voto that God depriving him of that good, which he of his owne ac- end permit cord cafteth away, might punish, as it is faid of coveroulnes, ted of God. Smach.t 4. There is nothing worfe than when one envieth himfelfe. and this is a rewarde of his wickednes : Yet notwithstanding there are other endes belides punishment, for which it was convenient for God to will the action both of the Devill &

OF CHRISTIAN RELIGION. PART 1.

and causes why God woulde the action. though not the finne both of Satan & Ada.

Other ends of man, God would the tempsation of man which was done by the Devil, as a tryal of ma, by which is might be made manifeft , whether be would perjevere in true piety towards God: Even as God himselfe doth tempt Abraham immediatly, when he commaundeth him to doe that, which yet hee woulde not have done. God would that affent of man, by which he did yeeld unto the Devil, against the will of god, as a manifestation of the weaknes and feeblenes of the creasure, which cannot keepe the gifts wherewith he was adorned by God, without Gods especial instinct and aide. Likewife, He would have this done, as an occasion or way to manifest his inflice and severity in punishing, and his mercy in faving finners. As Exod.9. Rom.9. Now God respecting & willing these things in that perswasion and enticement of Satan, and in mans affenting and yeelding thereunto-did notwithstanding al this while hate the fin of both, and therfore did not wil it, neither cause it , but iustly permitted & suffred it to be done . For first, whatforver things God doth, they are alwaies inft. 3. He was not bounde waso man to preferne and confirme him in goodnes. 3. He would have man so be sempsed and so fal, that he might try mans perseverance in true piety swards god. 4. That be might manifest the weaknesse of the creature. 5. That this fall might bee an occasion and waie, to manifest gods instice and mercye. These things very wel agree with the nature and law of god. Now that they fay, That man did not fal of his owne free wil, except be had equal power as wel to perfift in obedience as to fall : the consequence is not of force, because they reason from an ill definition of mans liberry, which they imagine cannos fland, if is be desermined and ruled by god. But the whole feripture witneffeth that it sufficeth for the liberry of the creature, if the will be inclinable of it felfe to the contrarie, of that which is choosesh & dosh of is owne accord choose that which the minde either liketh or difliketh.

And hence also is that dissolved that they fay, that man is wer inflie punished of god, if he could not avoid his fal. For he that finneth willingly, or doth drawe on himselfe the necessity of finning, is juftly punished, his own conscience accusing him: neither is it vniust that he is forfaken of God, and deprived of the grace of the holy Ghost, who wittingly and willinglie casteth it away, and that he suffer the punishment of this his ingratitude and contempt of god, although he cannot, God

forfa-

forfaking him, doe otherwife. For none is forfaken of god, except he be willing to be forfaken. As Mar. 18. Fr muft needs be that offences (hal come but wee bee unto that man by whom the offence commeth.

At length they fay, that god is made cruel, envisus, and farre from bountie and mercy, if hee did not be flow that grace won man Gode denial whichone which he knew mã could not stand or confist in repeation; of grace no e yes would have him sempred of the Devil. But thefe & the like cruelly, but tantings & reprochings of the works & judgements of god, greater out of doubt are joyned with great impiety, because they o- mercie. verturne that ground and principle, which is the first degree & flep to godlines and reverence towards God, that is, that whatfoever God doth, it is good and just, and not difagreeing from his nature & law, whether the reason thereof bee knowen vnto vs, or vnknowen. Wherefore this aunswere fhould fuffice, that it difagreeth not fro the mercy & good. nesse of God, whatsoever he doth. But there is not want also of other answers. As, that that denial of grace doth not difagree, but very wel agreeth with the mercy & bounty of god, when God will have this to bee an occasion of bestowing a greater grace & benefiteras it is apparant in the fal and refloring of ma. Again, that that is not disagreeing from mercy, or any other vertue, which doth appertaine to the manifefting of the glory of the chiefe good, which is God. For although it be mercy not to rejoice in the ruine or destruction of his creature, yet mercy ought not to fight with justice, Now it is just, that more regard should be had of the chiefe good, that is, God, both by himselfe and by others, than of al treatures: Wherefore very well doe agree together in God his mercy which wil not the death of a finner, & his inflice which fuffereth mankind to fall, that by his tall the feverity and goodnesse of God may appeare.

The second degree is in man fallen into fin , being vorregenerat. The second In this flate the wil verily doth work freely: but yet is caried degree of hi to evil only, & can do nought els but fin, except it be regene- the fall in rated by the holy ghoft. Or forcer; It is the fitnes & pronenes man not rein ma after his fal being vnregenerate, to choose only evill, generate, The realo is, because me by the first Parets fal, are destitute of the true knowlege of God, & of al inclinatio to obey him. Therefore no actions of the vnregenerate, be they never fo notable,

berty after

158 OF CHRISTIAN RELIGION, PART 1.

notable, can please God, seing they are not referred to this end, that god may be honored by their obediece. This blindnes & corruption of mas nature doth the scripture lively depaint out in very many places. All the thoughts of man are evil. We are not able of our fewer by nature the sons of wrath. Ca the black More chage his think The mary earlied to good, thus are accustomed to do wit. An evil tree cancet fring forth good fruit. Wherefore the wil & ability to do good works, is no more in the varegenerates power, than their creation.

The liberty which is in ma now after his fall, and not yet regenerated and recovered, is the very boudage of finne. a Rom.5, 16. b 2. Pet 2.19 Free will to oniwat.d good actio without 'an inward faith and obedience is not free-

Pfal 59,18.

2.Cor. 3.5. Ephel.2.3.

Ier.#3.23.

Matth 7.13

This liberty of the variegenerate is the most wretched servitude of sin, & very death in sins, whereof the servitude treateth in many places, as. Joh. 8.34. Who sever committees him, is the servant of sin. Know ye not that to whom sever yee give your selections as servants to other, his servants ye are to whom se obey, whether it be of sin unto death, or of obedience unto righteomfree! Dromising unto them liberty, and are themselves servants of corruption.

1 Obiection Nothing mere eafie, faith Erafmus, that to keeps

a mans hand from feating. Againe, Socrates, Arifides, and manie others have shewed and exercised manie versues. Therefore ther had free-will to doe good before regeneration. Anf. 1 This is an ill definition of a good worke & of free wil to good, which is a power of yeelding obedience pleafing to God. The varegous rate fleate within by their luft and defire, though not by outward fact. That the unregenerate containe their hands, that is, observe outward discipline, this is alfogods benefit, who by his general providence governesh alfo the harts of the wicked, by bridlesh their inwill e good. bred wick dnes, that it break not forth is effect that which is would But hereofit followeth not that it is easie to begin inwaide obedience, or that to containe their hands from feeling is fimply a good work. Neither are those good woorkes before God, that is, pleafing vinto God, which have not joyned with them faith & inward obedience. But foith & inwarde obedience could not be in the, bicaufe they were not regenerated.

Reply. 1. The wikes of the lawe are good: Heathen mendid
the workes of the law, therefore the works of heathe men were good
And by coffequence heathe me also or convenents have liberty of deing good We answere to the Maior by a diffinitio. The works
of the law are good; true, by themselves but they are maded
by an accident; and so are the workes of the Lawe made al
by an accident, of the varegeneratibe cause they are not do

The outward actions good in themfelues, are made evill by want of an inward faith. 4

e

,

L

e

e

ę.

9=

Ħ,

14

ie

cr

11

22

20

d

ic

10-

10-

祖

de

15

ne

th

di-

cd.

did

cil

on y

by the for that end, & after that fort, which god commaded. Reply. 2. Ther remain also meny tru notios in the minds of the ware The remgenerat, cocerning god, & his wil, & she right ordering of their life. Wherfore the wil working according to thefe notions & the direction of true reason, doth not fin, but workesh wel. Ant. first, Those legal no tios whether they belong to the first, or to the second table of the Deca log, they are not perfect of fufficies: And therfore God canot be to make rightly worthipped according to these remaines or reliks of foiritual light, except there come thereuto the knowlege of god,& his divine wil out of the word of god which is delivered to the Church. Further, Men not brought up in the church, de patch manie falfe thinges with thefe true imprinted notions of nature, & do heap fins upon errors. Thirdly, Such is the frowardness of the wil & affections even against the indegement of rightly informed & ruled reason, that they obey not so much as those natural notios, muchles those which are to be adjoined out of the word of god, Wherefore also are those complaints eve of the heathe. Flee the bester, & Flike the but I follow the worfe; & that accufation of the Apostle, Ro. 1.18. The wrash of God is reveiled from heaven against al ungodiines en unrighteousnes of me, which withhold the much in variable on free wherefore those notions, without the grace of the holy ghott, do not ingeder true godlines in the.

2 Obiect God comendesh us for good works. Therefore good works The praise or in our power and wil. Answere. This is a fallacy concluding, and comme of that which is no cause, as if it yvere a cause. God comme-datio which deth our good works, not because they are or can be perfor- is given of med of vs, vvithout our renuing by the holy ghoft; but because they are agreeable vnto his lavve, & good & pleasing dath not vnto him: yea because they are his ovene gifts and effects in prove that vs, and vve his instruments vnto vvhom he communicateth they prohimselfe and his bleffings:according as it is faid, Romanes. 8.

Whom he predeftinated, them also be called.

Reply. Who doesh not in such fort woorke well, at that it is are his gifts in his owne power so doe either well or ill, hee defervesh neither commendation nor vewarde : but those good thinges wuhich men the are not in their powver and arbitrement, therefore they desome not either commendation or rewardes for their vertues. Answ.If the question be of deserte, vve grant the vvhole Argument. For it is true, that no creature can deferue or merit ought at gods handineither ought the praise or comendation

nants of fpi. ritual life in the varegenerat are not lufficiét their works good.

God to our good works ceed from our felues. but rather

160 OF CHRISTIAN RELIGION. PART 1.

or glory be given to vs, as if the good which wee doe were of our felues, it being god who worketh whatfoever is good in all. But if they fay that neither reward nor commendation is infly given, more is in the conclusion, than was in the premiffes. For God to testifie that righteousnes pleaseth him, & to shew forth more & more his bounty & goodnesse, doth adorne it with free rewards.

3 Ob. What God doth wish & wil to bee done of vs., that we are laid to wish for your good worker. Deu. 32.29. Luk. 19.42. therefore we are a food and ble to performe them by our felues: And so consequently, we need not good works the operation and working of the holy ghost.

good work and yet they not thereby proved to be in our power.

Aunswere. This reason is a tallacie deceiving by the ambiguity of the word Wife. For in the Major propolition it is taken, as it vieth properly to fignifie in the Minor, not fo. God is (aid to wish, by a figure of speache, called Anshropopashie, making God to be affected after the order of men; and therefore the kinde of affirmation is divers in the Major, & in the Minor. But god is faid to with in two refpecter. First, In refpect of his commaunding and invising. Secondly, In respect of his tone towarder his creatures, and in respect of the torment of them that perish, but not in refpect of the execution of his inflice. Replie. s. He that inviseth others of is delighed with sheir well doing, is followeth shereof, shat their well doing is in their own power, or not in his, who thick seth them. But god inviteth vi, and is delighted with our well de ing: Therefore is is in our felues to doe well. Aunswere . We denie the Minor, because it is not inough, that God inviteth vs:but our wil a fo to do wel must be adjoyned, which wee cannot haue but from god onely. God therefore doth with our conversion, and doth invite all vnto it, that is, he requireth obedience towardes his law of al, he liketh it in al, & for the loue which hee beareth voto his creature hee witheth nothing mote, than that all performe it, & albee faved : but yet a will to performe it, they onely haue, whom god doth regenerate by his spirit. Dens. 29. 2. Yee hame feene at that the Lord did before your eies: yet the Lord hath not given you an heart to perceive, and eies to fee, and eares to heare unto this daies, Reply . . He that com mandeth things unpossible to be done is uninft . God commanded fach obedience, as is untoffible to bee done . Therefore hee is uning Answ. The Major is to be diftinguished. He is wring that com

mannden

maundesh shinger unpossible, except himselfe first gave an abilisie to performe shofe thinges which be commaunded: and Secondly. except he, who is commanded to performe them, hath loft that ability through his own fault: Lattly except there be some other ender and vies of the commandements besides his obedience who is commennded. But God had made man fuch a one as was able to performe that obedience, which he requireth of him. Wherfore man by his owne fault and folly leefing, and of his owne accord casting away this ability, God nevertheles hath not therefore loft his right to require obedience of him , beeing dewe, and by him owed vnto God his creator: But rather bee but in right require it of all: First in refpect of his glorie: because he is just, and therefore doth of right require no leffe nowe, than before Adams fallour conformity and correspondence with the whole Law. Secondly, that wee may subject and submit our felues unto God, and implore and crane his grace, when we fee him of right to require that of vs, which thorough our owne fault we are not able to perfourme. Reply. 3. Bus nos we, but A. dem received and loft this abilitie of performing obedience unto God. Therefore the Law is not unpofible unto us thorough our own fault. Answere. Adam, as he received this ability for himselfe and his posterity, so he lost it from both.

Wherefore God doth in right depriue both Adam and his posterity of his giftes and graces: Even as a noble ma by his disobedience leefetha Lorde-ship in fee graunted him of the Prince, not onelie from himselfe, but also from his pofterity neither doeth the Prince any injurie to his Children, Godcome if hee restore not vnto them the Lorde-ship lost by their mounding Fathers fault and disobedience. And if hee do restore it, hee thinges vndoeth it of free grace and mercy. Reply 4 Surves, he that com- possible, maundeth thinger unpoffile, doeth in vaine commaund the, which commaund is neither the part of a wife man, nor of a inft. God in requiring good them for worker of those, who through the corruption of their owne nature good cauhave no liber ty or abilisie so do shem commandesh shinges unpoffible: Therefore he commandesh shem in vaine. Answere . The Maior is falle, if it be meant of him, who in commanding things impossible doth withal make some able to perfourme them; and who hath also other causes which he respecteth in commaunding them, besides the doing of that which hee commaundeth. But God doth fo require obedience, which vnto

good ends.

162 OF CHRISTIAN RELIGION. PART. 1.

the vnregenerat is vnpossible to performe, that in requiring it bee doth withal make it possible in his chosen to bee perfourmed. For in these by exhortation and precepts he worketh. I. That they give vinto him the praise of instice and righteoufneffe. 2. That they acknowledge their own weakneffe and impotency. 3. That they know that they ought chiefly to afke of God, even remission of sinnes, and the grace of the holy ghost, for the alone fatisfaction of Christ. 4. That they beeing reconciled unto god, and renued by the hoty ghost, receive power and ability to obey god according to his whole Lawe , here in part and beginning, and in the life to come fully and perfectlie. Wherefore the requiring of an impossible obedience, is in respect of the elect a great benefite because it is the waie to receive a posfibilitie. Nowe in the reprobate, God, in commanding them that which they shall not be able to doe, hath besides other vies also these.

I That they maie at leastwife observe outwarde order and discipline. 2. That their wickednesse and stubburnnesse maie be opened 3. That they maie be left excuseles, and the instice of god in punishing them made more conspicuous and manifest. Wherefore god doth not in vain require those things of the reprobate which they by their own power cannot performe. Reply. 5. But God feemeth to be cruel, who propofeth commaundements, whereby fome, being destitute of grace to obeie, may be the more hardned and more grievoully condemned, Aunswere, He is not cruel, First, because he is not delised with the frowardnes, destruction and corment of the wicked Secondly, because he doth not owe that grace unto anie: 10 that if he had fuffered al mankinde to perish, hee could not therefore have been accused of crucky. Thirdly, becanse in his sust indgement, willing to shew in some both the weakenes of the creasure, and also his instice and power in punishing sin, he leavesh the in fin and destruction, into which he permitted them to run . Rom. 9. And hereby we eafily vnderstand, in what sense those common fayings of Hierom are to be taken, Les him be accomfed, who faith, that God commandeth things unpossible: And , Let him be accomfed, who faish, that the law is possible without grace. For it is vnpossible to the vnregeneratrit is possible, as concerning perfect obedience to man not yet fallen, or wholy restored but to the regenerate which are not yet glorified and wholy restored it is possible, by the imputation of Christes satisfaction,

OF THE MISERY OF MAN.

faction, and by the inchoation or beginning of newneffe of life, which is wrought by the holy Ghoft in them, in this life.

4 Objection, That which cannot be availed is not fin. The un- The ineviregenerase cannot avoid fin. Therefore their woorkes are not to be accounted fins. Auniwere. We dony the Maior. For it is enough to make it finne, if it be voluntary. And how much the more take away necetlarily men finne, with fo much the greater will they fin. They cannot therefore pretend necessity to cloake their fault. This doth the exaple of the Devil proue, who finneth to much the more grievoully, how much the more necessatily he finneth, wittingly and willingly ftriving against God, and contumeliously despiting him . But they do vainely and wickedly cavil, That the instice of God doth not impute those fine to the Divel, which he necessarilie doth commit after his corruption: Likewile, That the Devillie now finallie and without hope of pardincast awaie of god but men have power yet in this life either to perfett in fin, or to farfabe it, and therefore those actions onely of theirs are fins, in which fin cannot be avoided . For God is wroth with al fins of men & Devils , & punisheth all fins with erernal paines, or with equivalent punishment vnto eternal Nei ther doth therefore necessary & inevitable or vnavoidable fin cease to be fin, for that there is or is not hope of obtaining recovery & pardo. For whatfoever is committed against the law of God, that is fin, whether it ca be avoided, or not avoided, whether he who finneth for faketh his fin, or perfifteth in it.

tableneffe of an ill acti on doth not finfulnetle from it.

162

5 Obiection. They who cannot but fin, are uniufilie panified. But the unregenerate cannot but fin. Therefore God doth uniufilie necessarily pwilh them. Aunt, They who necessarile fin are unjustly pu. finue, are nished, except that necessity come voluntarilie, & by their But men haue drawen vpon them that necessity voluntarily, in the first parents, and themselves also do wil- they doe it lingly fin. Therefore God doth iuftly punish them.

6 Obiection. They who have not equal & like abilitie to choose good or evil, must needes be either al good or all evill. The un egenerase have nos like abilitie to choose good or evill, but onelie libertie to choose evill . Therefore they must needer be all alike evill. Anlwere. If the Argument bee vnderstood of humane nature, as it is without the grace of the holy spirit, it is wholy to be grau ted for it is certaine that al me before regeneratio are alike

not vniuftly punished, voluntarily.

164 OF CHRISTIAN RELIGION. PART. I.

and equally eftranged from faith and conversion, year either would they observe outward discipline and behaviour. except God bridled them, that they should not commit outrages. Gen. 20.1 kept thee, that thou shouldest not fin against me. But if they conclude that all must needes continue alike evill, when the holy spirite moveth and inclineth their harts and mindes to conversion, there is more in the conclusion, than in the former propositions. For as it is enpossible that they should be converted whom god moveth not so is it not onely possible, but also necessarie, that they whom he voutfafeth the grace of regeneration, should be converted. Foh 6 37. All that the father givesh me, Shal come unto me. Reply. It is Said, Hofe, 13 . Thy destructio commeth of thy felfe, Ffrael 11a.59.3. Your iniquities have separated between you grow god. Therefore she cause of this differece, that some are coverted, & some not; is in she wil of man, or not in the bestowing or withdrawing of gods grace: that is, before the grace of regeneration is bestowed, so are some bester than others, as that they take that grace which others refuse. But Hoscas addeth an answere: In me onelie is thy helpe, Hee sheweth that our fafetie doth so depend on god, that we cannot haue it without his fingular mercy & grace: wherefore deftruction commeth of those that perish, as concerning the merite of punishment: but this taketh not awaie the superiour cause, that is, Gods reprobation. For the last cause taketh not away the first cause. The same is aunswered to that of Ifaiah; Sins seperate the chose fro God for a time, the reprobate for ever, but yet the divine purpose and counsel of God going before, by which god decreed to adioin those vnto him, or to cast them from him, whom it seemed good to him so to deale with Rom. 9.18. He hash mercie on whom he will, and whome be will be bardenesh.

The worde of god not without good cause de clared to the vnregemerate. 7 Obiection. He that hath not libertie to do good, and eschere evil, is in vaine pressed with preceptes and doctrine: but the vamegenerate haue not libertie to do good workes and omit evill: therfore obedience is in vaine comanded them. Answere. The Maior is to be denied, for when god doth suffer his will to be denounced to the wicked, either he doth together lighten them & moue them within by his spirite to obay his voice, or pricketh them with the prickes of conscience, either to observe external ofder and discipline, or not so much to persecute the knowed.

knowen truth; or he doth discover their hipocrific and madnes in oppugning it, or he maketh manifest their weaknes & ignorance, and at length maketh them inexcuseable in this life, and in the last judgement. Reply. 1 Whose conversion and obedience dependesh of the grace of god, he hath no neede of exhortations and preceptes. But in them also who are converted, their conversion dependesh of grace. Therefore precepses are vaine and needleffe. Wee make answere to the Major, by a distinction. If conversion depend of grace, so that the spirite doth not adjoine doctrine as an instrument, whereby to teach their mindes, and moue their hartes; let this verily bee graunted: although as it hath beene before faid, there remaine as yet other vies of doctrine. But when it hath pleased God by this instrument both to lighten and moue or incline mens mindes to faith and obedience, the Major is false. For it is written, Roman 1. The gospel is the power of God unto salvation to everie one that beleeveth.

Reply. It is not mercie, but crueltie to propound preceptes and doctrine to shofe who are denied the grace of obeying , and who me by it more hardened, and more grievously condemned. God therefire doesh not this, who is exceeding mercifull. We denie againe the Major, I. Because Gods exceeding mercy doth not take awaie his justice. 2. Because he so wil haue them to bee made inexcusable by the preaching of his heavenly doctrin, as that in the meane season, he reioyceth not at their defruction, and punishment: But for the manifestation of his inflice, (whereof that greater regard should be had than of all the creatures, even Gods justice it selfe requireth) hee will that which otherwise hee abhorreth in his mercy and goodnes towardes all creatures, as Ezechiel faith, ay. F will met the death of him that dieth.

8 Obiection. He that prepareth himselfe to receive grace by 4 Readines which he maie doe good works, he now dosh works , pleasing so god: But men prepare themselves to receive grace. Therefore also before regeneration they doe workes pleasing to god. We deny the Maior: which yet these places feeme to proue:1.Sam.7: Prepare your version but hate unto she Lord. Acts. 10. The praiers and almes of Cornellus before he was taught and baptized of Peter, come up into remembrance before god. But in thefe and the like places, to prepare, or so have in readines, or so confirme the hare, is not to doe workes

of mind to recefue grace is not before con-

before

166 OF CHRISTIAN RELIGION. PART 1.

before the conversion, by which god may be invited to beflowe the grace of regeneration vpon men: but it fignifiesh
that a readic and firme wil of obeying god and persisting in
true godlinesse is shewed of those which are alreadic regenerated and converted. For the people of sirael had repented when, Samuel said this vnto them. For there goeth beefore in the same place, Al the honse of strael lamented in solution
and the Lord: I itewase, Cornelius before he was taught of Peter that lesus was the Mossia, said to have beene then godly
and serving god, of calling and invocasing on him, that his praiers pleesed god, and were heard.

Albeit good workes are faid to bee ours, yet it followeth not that we are authors of them,but the influences wher by the author worketh them.

Object. The worker which are not in our power to performe, are not our workes, neither are trulie and properly faide to be done by Us: But good work: s are faid to be owns, and to be done by Us: Therefore it is in our will to do them, or not to do them. We deny the Ma ior. For they are not therefore faid to be ours, or to be done by vs.because they are of our selues; but because God worketh them in vs, as in the fubicet, and by vs, as instruments,& that fo, as our wil doth them of her owne proper motion, although not except it be renued, raised, & guided by the holy ghoff. For being regenerated & moved by him, we are not idle, but he working in vs, we our felues also worke wel, & that freely without constraint. For by regeneration the wil is not taken away, but corrected, as which before would onely that which is evil, wil now that which is good. Eph. 2.10. IV e are his workemanship created in Christ Jesus unto good works, which god hash ordeined that we should walke in them.

God helpeth vs in working, & yet beginneth our working in vs.

10 Obiection. He shas is holpen by another in conversion and in beginning good workes, doth somewhat of them himselfe, before he is holpen. For he that hash helpe, beginnesh the action. God helpesh vs, wherefore it is of our sclues to begin good woo kes. The Minor is proved, Mare 9. I believe Lord; but help my unbeliese. Rom. 8. The spirite helpesh our infamilie. Aunswere. Nothing can follow in conclusio of mere particular propositions. For the Maior here is not universall, seeing not onely hee maie help who beginneth a work, but he also in whom it is begun and accomplished by another. Now so doth god help vs., the himselfe doth first invede and engender in vs. true knowledge of him and an inclination to obey him, and the beginninges of god worsions, & doth encrease also and perfect the same begun by him.

But he is therefore faid to help vs , because he dosh so worke in vs. that we are not idle, but worke while he worketh: and yet we are able no more to perfift, or to bring it to an end, wihout him, than to begin it. And therefore wee being inclined, moved, and governed by him, will also our selues of our owne accord, and are able to worke well, and doe worke well, that is, because God workerh good thinges not onlie I N vs , but also BY vs, as joint workers with him, Phil. 1.6. He that hath begun this good worke in you, will perfourme is until the date of Jefus Christ. & 2. 13. It is god who workesh in you bosh she wil and she deed , even of his good pleasure. Reply. The beginning, and proceeding, and accoplishment of conversion is the free worke and gift of god . Therefore mans wil when he is conversed doth nothing , but is meere passine. There should be no vie also (as harh been faid before) of lawes, difeipline, doctrine, exhoreasions, & fuch like. Answere. Wee demy the confequence of this reason: because the reason proceedeth from the putting of the first cause to the removing of the fecond or instrumental cause. Againe, it is a mere fallacy, concluding that to bee fimply fo, which is but in some respect so. For first, she wil, as also she whole marensed, is both the Subject and instrument cooperating and jointlie woorking of his con version, that is , is converted of god , and doth convert him-For the action of god converting and inclining the wil, goeth before the affent of the will, not in time but in nature only. Secondly, the holie ghoft regenerating & coverting vi, workesh in we both new qualities, in receiving whereof we are mere perfine & worke not our felues for we canot make to our felues affeshy hart of a stony, & God worketh in vs even to will) & also new actions, in working which we are both passine and actine. For we being regenerated by gods spirite, are not stocks, but iointworkers with him, because we are made of vnwilling & vafit to good, willing & fit, & able to do good. Thirdly, the holie ghoft workesh shis regenerasio nos wishous preceps, doctrine, & wher means, but by the because is to pleased him. Wherefore they cannot be neglected without shewing an impious & wicked contept of god himselfe. But here especially our adversaries vs convertiwil reply againe, that indeed we cannot be conversed to god, except on, the want bu grace prevent vr, & mone vs to conversion but this grace preve wherof caning those who are to be converted, is so far given to al, as it is in the timance in fetnes,or in sheir own power so vie it or refuje it shas is , to be sur- finne.

preventing grace in vs which wee haue in our own power to vie, or refule: but the speciall

grace of the ipirite onlie worketh in

ned from or to perfift in fin. And then at length, they who have vied rightly that first or universal grace preventing al men, that is have by their liberty applied themselves to thuse that good unto the chafing whereof shey are follicited but yet not effectually moved of god, Vnto thefe is given alfo the subsequent , & joint-working grace fo that what shey could not have performed without this this now comming betweene, they may do, that is, may truly turne unto god & per fevere. This they proue by fentences of scripture which feem to have the grace of god upon the condition of mans wil, Zac. I. Turne to me, and I will turne to you. Ifa.t. 19. If ye confent, ye shall eat the good shings of the earth. let. 7 f called you, and ye answered not. But it is certainly manifest out of the Scripture, that neither any ma can be converted, except the holy ghost bee given him, neither is he given to al men of God, but to those only, whome he of his free mercy youchfafeth this benefite, fo that the cause is not to be sought in men, but in god alone, why these rather than they, believe gods voice, and are turned voto him:and therefore all truly might bee converted as concerning the liberty and power of god, & the changeable nature of mans will, but not, both in respect of the averting of their nature from god, and of that in bred corruption in al, which may indeed betake away by god, but cannot without his wor king, be laid afide or put off by vs, & also in respect of the vnchangeable decree of god, whereby god hath determined to leaue some in fin and destruction, into which he hath permit ted them to fal: & therefore either not to lighte their minds with his knowlege, or not to renue their harts and will with newe inclinations or powers; nor effectually to move them to yeeld obedience to the known truth. Neither do the testimonies teach otherwise which the adversaries aleage. God willeth vs to name to him, that he may turne to ve, that is, may turne away & mitigate our punishments, and bestow his benefits ypon vs; not as if our conversion were in our owne power, but because he wil effectuat & confirm these precepts & commandements in the harts of his chosen . He promifeth good shings to those who wilebey him, not as if it were in our pow er to wil obedience, but because he wil stir vp by his promifes that wil in vs. He chargesh the flubburn with their wickedne, not as if it were in their own power to put it off, but because hee will by accufing their wilful stubburnes take away alescufe from them when he judgeth them.

Againe they vige, Alebough no man can be conversed to do wel The will of without grace, jet not only the consequent giftes and benefits of god, but the first grace also of his holy spirit, whereby we are conversed, al who are willing may have feeing god promifesh shat he wil gine to before faith al, that wil. As Ifay. 1. A poc. 3. Ifay. 31. Alye that thirff , come to & converfithe waters. But al maie wil. Therefore al maie be converted. Wee on, but is Reply . The will of receiving goesh before beginning deny the Minor . the receiving is felfe . Therefore they who as yet have not thereof. grace,maie haue wil to receine it . Wee deny the Antecedent as concerning the grace of conversion . For no man can defire this, except hee have the beginning of it in him. For it is god who worketh in vs, both to will and to do. Wherefore the wil of beleeving and repenting is the very beginning of faith and convertion, the which who foever have true and unfeigned it is encreased and perfected in them, as it is faide: He that hath begunne this good vooorke in you, will perfourme it.

11 Objection. They gather also and collect these sayinges Gods prowhich promise Gods bounty with a condition of our obedience. As If thou will enter into life, keepe the commandements. ble, though Likewife, Do this, and thou halt line. Out of thefe, thus they made with reason, A promise which hash adjoined an unpossible condition, is an vapoffiemprofisable and mocketh him, water whom it is made. But Gods promises have an impossible condition. Therefore they are all uncer . vnregenate, taine, yea never to be perfourmed, or nothing but a mockerie . An- which yet is fwere. First we deny the Major. For the promise even in those made possiwho receive it not, hath this vie, that it may be made manifeft, that God doth not rejoice at the destruction of any, and by Christ. that he is iust in punishing, when as hee doth so invite them vnto him, who through their ingratitude contemne and refule gods promifes. Secondly we diftinguish that vnto them indeed the promise is vnprofitable, to whom the condition adjoined is never made possible through faith and grace of luftification by Christ, & of regeneration by the holy ghost. But fo it is made possible vnto the elect. Wherefore God de ludeth nether, but earnestly declareth to both of them, what they ought to bee, vnto whome hee giveth everlasting life, and how vn woorthy they are of gods benefits, and shall never be partakers of them, valeffe by the free mercy of God, they

receiving Gods grace goeth not

miles not vnprofitable condition on to the regenerate

170 OF CHRISTIAN RELIGION, PARTI.

they be exempted from deftruction: further also he allureth more and more and confirmeth the faithful to yeeld obedience. Laftly they cite also other layings, which seem to place. convertion and good-woorkes in the will of men: Plalmatto. I have applied my hars to fulfil thy flatures, 1. loh, 5, verf. 18. Hee that is begotten of God keepeth himselfe. These and the like fayings attribute the woorke of God vnto men: first because they are not only the object, but the instrument also of gods working which the holy spirite exerciseth in them. Then, because they are such an instrument, which being renewed & moved by the holy spirit; doth also it selfe work together and moove it felfe. For there is not one effect ascribed vnto the holy Ghoft and another to mans will, but the same to both: vnto the holy ghost as the principal cause, vnto mans wil as a fecondary and instrumental cause.

The third degree of libertie in man regeperated.

The shird degree of liberty, belongeth to man in this life, as he is regenerated, but not yet glorified, or in whom regeneration is begun, but not accomplished or perfected. In this frate the will vieth her liberty not onely to worke evill, as in the fecond degree, but partly to doe ill, and partly to do well. And this is to be understood two waies: First, that some works of the regenerate are good and pleasing to God, which are done of them according to Gods commandement, but fome evil and diffleafing to god, which they do contrary to the commaundement of God; which is manifest by the infinite fallings of holy men. Secondly, that even those good woorks which she converted doe in this life, albeit they please God by reason of Christes fasisfaction imputed unto them, yet are they not perfectlie good, that is, agreeable to Gods law, but ynperfect, and stained with many fins; and therefore they cannot if they be behelde without Christ, stand in judgement and escape damnation. The cause for which the will beginneth to woorke well, is this : because by the fingular grace or benefite of the holy spirite mans nature is renewed by the woorde of God, of this liber there is kindled in the minde a newe light and knowledge ty in man to of God, in the hart new affections, in the will newe inclinations, agrecing with the Lawe of God, and the will is forcibly an effectually mooved to doc according to these notions and inclinations, and so it recovereth both the power of willing that which God approveth, and the vie of

The cause of the renewing and beginning good, is the king by the will

of that power, and beginneth to be conformed and agreeable to God, and to obey him. Dent . 30.6. The lord thy God wil circumcife thy hars and the hart of thy feede, that then maieft lane the lord thy God with all thine heart Ezech, 36,26, A new bars vil I give you, and a new fpiris wil I put within you, and I will take awaie the Conie hart out of your bodie, and I wil gine you an hart of flesh, and I wil promy forite within you, and cause von to walke in my flatures. Act . 16. The lorde opened the heart of Lidia , that fbe Should attend to those things which were spoken of Paul 1. Cor.3. Where the spirite of the Lord is, there is libertie. The causes for Why the wil which the wil vieth her liberty not onely to the chooling of nerst vieth good, but of evill alfo, are in number two. The first, for that libertie not in this life the renewing of our nature is not perfect, neither onehe to as concerning the knowledge of god, neither as concerning good, but to our inclinations to obey god, and therefore in the best men, while they live here, remaine ful many and great fins both original and others. The second, for that the regenerate be not alwaies ruled by the holy spirit, but are sometimes for a time forfaken of god, either for to try, or to chaftife, or humble them, but yet are recalled to repentance, that they perifh not. Of the first cause it is faide, Rom. 7. I know that in me, that is, in my flesh, dwelleth no good thing: for to wil is prefent with me, but I find no means to perfourme that which is good. Marck.9. I beleeene lord , but help thou my unbeliefe. Of the lecond cause it is faide, Pfalme, SI, Take not awaie thy bolie (pirite from Ifaiah. 63 . 17. O Lorde , white haff show made vs to orre from thy waies , and hardened our hearte from thy fearet Resione for thy fervannes fake. 1. Kinges. 8. 57. The Lorde our God bee wish vs, shas hee for fake vs nos , neisher leave vs. Therefore the regenerate man in this life doeth alwaies goe either forwarde, or backewarde: never continueth in the fame ftare.

Hence are deduced thefe z. conclusions: first, as man corrupted, before he be regenerated can not begin new obedience pleafing and acceptable unto God: So be that is regenerated in this life, although he beginne to obeie God, that is, hath some inclination and purpole to obey God according to all his commaundementes, and that vnfained, though yet weake and strugling with evill inclinations, affections, and defires, and therefore there thing in his life and manners a defire

172 OF CHRISTIAN RELIGION, PARTI.

of pietie towardes God and his neighbour; yet can he not yeeld whole and perfect obedience to God; because neither his knoweledge, nor his love of God is fo great & fo fyncere, as the lawe of god requireth, and therefore is not fuch righteousnesse as may stande before God, according to that faying, Pfal. 143, 2. Enter not into indgement with thy forwant, for in shy fight shall none that livesh be instified. The second: They who are coversed, can no farder resein good inclinatios, neither thoughts and affections, and a good purpose, to persevere and goe forwarde sherein, than as the holy spirite worketh and preservesh these in shem: For if he guide & rule the, they judge & do aright: but if he forfake them, they are blinde, they wander, flip and fall away yet fo, that they perish not, but repent and are saved, if To be they were evertruly coverted. I. Cor. 4. what haft show, shas show hast nor received! If show hast received it, why reioicest show as if show haddest not received is? Philip. I. F am perswaded shat he who hash begun this good worke in you, will performe is untill the daie of lefus Christ. Phil.2.13. It is god that worketh in you both the wil and the deed, even of his good pleasure. Ich. 15.W ishous me you can doe nothing. I. Cot. 18, W bo Shall also confirme you unto the end, that yee may bee blameleffe in the day of our Lorde lefus Chrift. I.Cor.10,13. God is faithfull, which wil not fuffer you to be tempsed above that you be able, but wil even give the iffue with the tempsation that ye maiche able to beare it. I. Pet I. 5. You are kept by the power of God shrough faith to falvation.

Reasons to prooue the former doarine.

This doctrine, that the regenerate neither perfectly nor continually can obey God, and that as the beginning, so the continuance of our conversion dependent of God, is confirmed, besides these testimonies, by evident reasons, as, that we receive al good things fro God, lames 1, much more then these good things which are the greatest of all, that is, our confor-

mitie with god, and perseverance therein.

2 Againc: Nothing can be done befides the eternall decree of god. But the good works, which the converted doe, god from everlating did decree: Ep. 2.10. We are his workmaship created in Christ lefus unto good workes, which god hash ordained that wee shoulde walke in them. Icr.1.9. Before I formed thee in the womb, I knew thee, & before thou camest out of the wombe, I fantissed thee. Wherfore they are able to do neither more nor lesse of such works, than God hath decreed to worke in the by his spirit. 3. Agains:

3 Againc: The giftes of the holy spiris are not in the will be power of men, but in the power of the spiris who dispenseth them. I. Cor. 13.11. At these things worked even the selfe-same spiris, distributing to everie man severallie as he will. Ephel 4.7. Vnto every one of our is given grace, according to the measure of the gift of Christ. 2 Thessal. 3. At men have not saith. Nowe perseveraunce in true godlines, and a wil and desire to persevere, and the craving of the confirmation, strengthning and aide of the holy spirit, are no selfse the gift of the holy spirit, than regeneration it selfse, and faith, and conversion, as hath bin shewed before. Wherfore to persevere in faith and conversion, is no more in our power, than to beleeue, and be converted.

4 Againe: In whose power and arbitrement our perseverance is, be is the preservation of our safetie. But God, and not we, is the author and preserver of our safetie. Iohn. 10. No man shall plucke my sheepe out of my hand: Therefore our perseverance is not

in our own power and arbitrement, but in Gods.

5 Lastly, As our conversion, so also our perseverance is the free gift of God: that is, As God findeth no cause in vs why to convert vs: so neither findeth he cause in vs whereby he should be moved to keep vs being converted, that we do not defect or fal. For neither is these cause in vs why hee shoulde more keepe vs from falling away, than our Parents in Paradise: Neither is the chiefe cause in the Saintes themselues, why God should defend some rather than some against tentations and sins, as Samuel and losaphat, rather than Sampson and David. But if to persevere were in our power, or not to persevere, then the cause of this diversity should bee in vs. Wherefore perseverance in godlines, and absteining sto sin, is not to be ascribed to our selues, but to the mercy of God.

But against the former sentence, to wit, that even the best works of the Saintes in this life are not perfectly good: and therfore are not able to stand in the judgement of God, and to please God, but by the imputation of Christs satisfaction,

the papifts oppose themselues.

I Object. The workes of Christ and she half spirite, say they, cannot be impure, and not please God. The good workes of the regenerate, Christ worketh in them by his spirite: wherefore is is neassfarie and missi needs be that they are pure and perfest, & please God, even as they are considered in themselves: For god cannot con-

demne

174 OF CHRISTIAN RELIGION. PART 1.

The good workes of the regenerate are not perfect fo long as the felnes who work iointly with the fpirite, are not perfect.

demne his owne works, although he examine them according to the rigin of his indgement. We answere to the Maior: The workes of God are pure and worthy no reprehension, as the workes of god, and such as god woorkethebut not as they are depraved by the creatures: neither are they alwaies pure, which are not the workes of God only, but the creatures also: For these, as they are of God, are voide of all fault; but as they are doone by the creatures, they are good also and without reprehension, if the creature, by which god worketh them, be perfectly conformable to the wil of God, but impure and vaperfect, and according to the sentence of the lawe subject to damnation, if the creature, by which god worketh them, be corrupt and viccious, that is, depraved by the not knowing of God, and by averting from God.

The imperfections of the regenerate & their workes are blotted out & pardoned in Christ.

2 Obic ct: God cannot condemne the members of his Son. Rom. 8. There is no condemnation to them that are in Christ lefts there generate are the members of christ. Therefore even as ther are confidered in themselves, they in their works cannot be condemned in the indemnes of God. Answere. There is more in the conclusio that in the premisses. For this only soloweth. That the Saints cannot be condemned but this cometh in respect of Christ his satisfaction imputed to them, not in respect of their owne obedience, which pleaseth God: not because it perfectly agreeth with the Lawe, but because the desectes, and taukes which cleaue vnto it, are pardoned through Christ.

How Chrift will render vnto everie one according to his workes.

3 Objection. Christ in indgement wil render unto every one according to his works. But the feveritie of gods inflice doth not ren der good according to works which are not perfectly good. Wherefore she works of Sainctes are fo perfect, as that they can not bee condemned in the indgment of god. We answere vnto the Maior: The inflice of God doth not render good, but according vnto perfect workes, if he indge legallie, according to the covenant of perfect obedience towardes the Lawe . But he rendereth good also, according to imperfect workes, & such as deserue damnation, except the finne that cleaveth vnto them be pardoned, when as he judgeth according to the Golpel, that is, not according to the covenant of works, or our owne obedience, which should satisfie the Lawe, but according to the covenance of faith, or of the righteousnesse of Christ applied vnto vs by faith: and yet according to works, as according

ding to the tokes, or testimonies of faith, his which they pro ceed, & which they, as effects thereof do fhew to be in men.

e

4 Obiection. The Scripture in manie places afcribeth perfection of good workes to faintes, even in this life, and faith that they are perfect, and did walke with their whole and perfect hears before god. Plalme 119.1 have fought thee with my whole heart: And in the fame Pfalme, Bleffed are they that keepe his testimonies, and feek him with their whole heart. Genes. 6. Noah was a inst and upright men in his sime. 3. Chron. 15.17. The hears of Afa was perfect in al his daies. Math. 5. Be yee perfect, as your faiher in heaven is perfect. Aunswere, First, these and the like speeches speake of that In what perfection which is not of degrees, but of partes, or of the tenfethe integritie and synceritie of the obedience begun in them. Scripture Perfection of degrees, or obedience perfect in degrees, is that aferibe perwhich hath not onely al the partes of obedience, but that fection of degree also, which the Lawe requireth in vs. Such a perfecti- workes to on haue not the regenerate in this life: They have indeede the regene. all the partes of obedience begunne in them, but yet weakly, life, fothat they are here daily more and more perfected, but attaine not to the chief and due degree thereof, vntil they inion the life to come. The perfection of parters is the integritie of obedience, or whole obedeence, begunne according to the whole Lawe: or, it is a defire and endevour to obay God, and withfrand corrupt lufts, according not to fome onely, but to al the commaundementes of his lawe. The perfection of fecurity, is a defire or studie of obedience and godlinelle, not fained, but true and earnest, albeit somewhat bee wanting to the parts, as touching the degree. This perfection,to wit,both the integritie & synceritie of obediece, is in all the regenerate. For vnto them is it proper, to fubmit theschies to the commaundementes of God, even to al without exception, & to begin in this life althe partes of true godlines, or obedience. This is called also the inflice of a good confeime, because it is a necessarie effect of faith, and pleaseth god through Christ.

And albeit in al me, eve in the most holy, much hopocrify remaineth, as it is faid, Every man is a lyer: yet there is a great difference between them, who are wholy hypocrits, & pleafe theselues in their hipocrify, having no beginning or feling of true godlinesse in their hearts, & those, who acknowledging

176 OF CHRISTIAN RELIGION. PART I.

& bewailing the remnants of hypocrify which are in them, haue withal the beginnings of true faith and conversion vnto God. Those hypocrites are condemned of God: these are received into favour, not for this beginning of obedience in them, but for the perfect obedience of Christ which is imputed vnto them. And therefore to this declaration or expolition, another is also to be added: That they who are converted, are perfect in the fight of God, not onlie in respect of the parts of true godlines, which al are begun in the, but also in respect of the degrees of the true & perfect righteousnes of Chrift imputed vnto the: As it is faid, Col. 2, 10. Tee are com pleat in him. Hcb.10.14. With one offering hath he cofecrated for ever them that are factified. But they reply, that the perfectio alf of degrees is attributed unto the Saints in the Scripture, 1. Cor.a. verl.6. We fresh wifedome among them that are perfect.t.Cor.14. Be perfect in understanding. Eph.4.v.13. Til we al mees togesher in the unity of faith & knowledge of the Son of god unto a perfect ma, or unto the measure of the age, of the fulneffe of Christ. But thele places alto doe not cal them perfect, in respect of the law of God, that is, in respect of that degree of knowledge and obedience which the Law requireth in vs: but in respect of the weaker, who have leffe light and certainty & readines, confirmed by vie and exercise to obey God, to resist carnal lufts, and to beare the croffe. For fo is this perfection expounded, Heb. 5. and Ephe. 4.14. That we be no more children, wandring and carried about with ever ie wind of doctrine. Phil 3.12. Not as shough I had already assained so it, or were alreadie perfect. They oppose against these aunsweres a place out of.r.loh.4.vers.17 Herein is the love perfect in vs , shat we should have boldenesse in she daie of indgement for as he is , even fo are we in this vvorlde. There is no feare in Lone, but perfest Lone caftesh out feare, for fear hash psinfulneffe; and he shas fearesh, is not perfecte in Lowe. But Saint Iohn meaneth not that our loue towardes God, but Gods loue towards vs is perfect, that is, declared & fully knowen vnto vs by the effects or benefites of God bestowed vppon vs in Christ; or as Saint Paul Speaketh, Romanus S. Where he faith, That the love of god (Hel abroad in our heartsby she holie ghoft, is she cause, why we doe without feare, and with bouldneffe expect the daie of judgement: and of this mercy and free love of god towardes vs hee fignificth, that by this token

Our rege.
meration & new es of life deth affure vs of our iustification, as being an effect ther-of.

oken or testimonie wee are affured, because in this life wee are refourmed by the holy spirite to his image. For by our regeneration wee are affured of our justification, not as by the cause, of the effect, but as by the effect, of the cause. Now though regeneration be not perfect in this life, yet if it bee indeed begun, it fufficeth for the confirmation and proving of the truth of our faith vnto our consciences. And these vewordes, which S. Iohn addeth: Lone caffeth out fear thewe that Loue is not yet perfect in vs, because we are not perfect helivered in this life from fear of the wrath & judgement d God, and eternal punishment. For these two contrary mo ions are now together in the godly, even the fear and loue a God in remiffe & low degrees, their feare decreafing and their love and comfort, or joy in God encreasing, vntil joy get the conqueft, and perfectly cast out al trembling in the le to come, when GOD shall wipe away every teare.

Obication John 3. 11. He that doth truth, commeth to the light, Divers plahas his deedes might bee made manifest, that they are wrought do- ces of kripording so god. 1. lohn. 3.20. If our heart condemne vi nos, then vaderflood have wee boldenes towarde god. Pfalm. 119:I have not declined from of the vo. thy Law. Therefore the good works of the regenerate maig be allead- rightneffe ged and fland in gods indgement as perfectlie aunswerable unto his or a good Low Aunswere . These and the like sayinges doe not chal-not of any lenge to the godly in this life perfect fulfilling of the law, but perfect fulfil the vprightnes of a good conscience, without which faith ca ling of the sor confift or flandens neither can a good confeience, with- Law in the out faith . As it is faid . Timot, 1.18. Fight a good fight, having beith and a good conscience And Roman. S. I. Then beeing inftifeel by Faith, we have peace roward god thorough our Lord Jefus thif. For a good conscience is a certeine knowledge, that wee haue faith and a purpose to obey GOD according to all his commaundements, and that wee and our obedience, though maiemed and scarce begunne, please G O D; not for that it fatisfieth his Law, but because those finnes and defectes which ramayne in vs, are for-given vs for the fatisbelio of Christ which is imputed vnto vs. For as new obedience begunne by Faith , fo by Faith alfo it pieafeth god , Wherefore the Godly flacke not to bring foorth their life into the light, seither shake & shiver they at the tribunal of Christ, but co. for thefelues with the cosciece, or inward knowledg therof. Obied-

OF CHRISTIAN RELIGION. PART 1. 178

Objection 2. Per, 1,10. Gine diligence to make your calling and election fure: for if ye doe thefe thinges, yee feall never fall t. lobn. 3.W hoforver is borne of God, finnesh not. Aunswere. These sentences in times past the Pelegians alto and Catharistes. and nowe the Anabaptifts abuse, to establish perfection of newe obedience in the regenerate: but to fall and to commit or do finne, fignifieth in those places of Peter and John. to have Raigning-finne, and to yeelde vnto it, and perfevere in it; and in this fort the regenerate finne not: But that there remaine notwithstanding remnantes of finnes and defectes in the, is exprelly flewed, 1. Ioh. 1.8. If we fay we have no fin, the truth is not in vs.

The fimilitude which is vied by Chrift,calthe light of the body. doth not of the mind.

Objection Mas. 6. Luke. 11. The light of the bodie is the eie if then thine eie be fingle, thy whole bodie shall be light: hereaf they gather, that the mindes of the regenerate are fo purged in this life, ling the eye that the whole heap and multitude of their workes is light of pure that is perfectly aunswereable to the Law. But feeing the speech of Christ is conditional, it is manifest that neither the Anteinforce the cedent, nor colequent, but only the fequele thereof is affirlightfomnes med: & that the Antecedent also being supposed, the confequent is no otherwise put, than is the Antecedent, Wherefore Chuist doth not affirm by this similitude of the eye guiding the body, that the mindes of men are lightfome, & fo al their actions to be wel directed, and without finne, but rather hee accuseth the frowardnes of men, who goe about to oppresse and put out even that light which is left the by na ture, and doe withhold the truth, as S. Paul speaketh, in vn. righteousnesse, and therefore are wholie, that is, in all their actions, dark, corrupt, and worthy of damnation, Furthermore, the purity of actions can be but fo far supposed, as the purity and light of mens minds is supposed. For the light of nature beeing supposed, actions morally good follower spirituall light supposed, actions also spiritually good, or good woorkes folow: imperfect illightening supposed, imperfect obedience; perfecte illightening supposed, perfect obedience also followeth. Seeing then in this life perfect light and knowledge of God and his will, and as much as the Lawe of God requireth, is not kindled in the regenerate, but is differred vntill the life to come: 1.Cor.13.For wee knowe in part , and wee prophefie in part ; but when that which

is perfect is come, then that which it in part (hatbe abolifhed: Therfore neither in other partes perfecte conformity with the Lawe can be in this life : yet nevertheleffe even nowe concerning imputation of perfect puritie it is true, that the godly are pure and without fin in the fight of God, when hee beholdeth them in Christ, which is then, when the light of faith is kindled in their heartes.

So also that, Ephef. g.is to be taken: Chriff game himfelfe for the Church, that he might fanctifie it, and cleanfe it by the washing of water, through the woorde, that he might make it was bimfelfe aglorious Church, nos having Pos, or wrinchle, or anie fuch shing; but that it (hould be holy and without bleme. For the baptisme of water by reason of the worde of promise adioyned, fignifieth and fealeth to the faithful a clenfing by the blood of Christ, which is most perfect, & presenteth vs in this life vnblameable before God; and a clenfing by his spirite, which is begun in this life, and perfected in the life to come, and therefore cannot pacifie and quiet our consciences.

There are also objections against the second part of the former doctrine, concerning the stind degree of libertie, by which objections they conted that it is in the power of the regenerate, either to persevere in righteousnes, or to depart froit.

They who have libertie, fay they, to choose good, have liberty to persevere. The regenerate have libertie to choose good . 1. Cor. 3. Where the fairite of the Lord is, there is libertie. Therefore they have power to perfevere.

Aunswere. If the conclusion of this reason bee rightly meant, the whole reason may be graunted, to wit, that the regenerate have fo far forth libertie to perfevere, as they are lightemed and guided by she holie ghoft.

For the libertie which they have to choose good, dependerh vpon his working and motion. But if it be meant that the godhe have this liberry either alwaies, or fo, that their perfeverance dependeth of themselves; there will bee more founde in the conclusion, than was in the premisses; and that for two causes. First , Because they have libertie atraies topinfevere, who are never destinuted of the guiding of the holy frie which shalbee in the life to come. Secondly, Because even their libersie alfo to good, who are never forfaken of the holie finite , yet dependesh nos of them felmes, but of God.

Put

OF CHRISTIAN RELIGION, PART I.

The regene their manifold finnes, which yet his power

preferveth

in them.

But here they reply: He shas is not for faken of the holie shaft. tatedelerue except him felfe full withfland the motion of the holie ghoff, hath alture of gods water the aid & affiftance of the holie ghoft readie, that he mais perspirite from fift in that good which he purpofeth. But the godlie are not forfahen the through of the boly ghoff unleffe themfelves first withstand him : therefore they have atwaies the affiftace of the holy ghoft ready, that they may perfevere. But he who hath this, hath in his owne power to perfevere. the merit of or to decline: became the came is in his owne will alone why he dath Christ, and either obeie or relift the spirite moving him.

When wee denie the minor of this reason, they prooue it thus. The inflace of god doth nos inflied punishment, but on those who sinne but to be for aben of the holy ghost, is a punishment of sin, and unshankefeelnesse: Therefore no man is for faken of she holie aboft but who hath first deferved that forfaking through his owns Stubbornes . The aunswere hereto is double. First, the Argument may be graunted, as concerning the regenerate, For in them, as long as they are in this life, there is alwaies fo much remaining of finne, as they deferue not onely temporall, but eternall defertion and forfaking; and although, because the finne which remaineth in them, is forgiven the for Christ, therefore they are freed from everlasting punishmentivet are they not free from chastifementes, fo long as the remnantes of finne abide in them.

There is therefore in respect of their sinnes also alwaies most inst cause why sometimes for a scason God would be reaue them of the grace and guiding of his spirite. As it is in the fecond of Samuel the twentie and fourth Chapter: And the wrath of the Lord was agains kindled against Ifrael, and be mooved David against them, in that hee faide, goe & number Ifra ell and Inda.

Every forfaking, or ra ther fleep. ing as it were of the holy ghott in the regenerate, is not a punish ment, neither done to that end,

Secondly, we aunswere to the minor, shas every forfaking is not a punishment, or done to that ende as to punish: but some. times also for tryal, that is, for to make knowen and open the weaknes even of the best & holiest both to themselves & others, that they may learne that they canot for one inflat, or moment stand against the tentations and assaults of Satan, if they be not prefently fultained & ruled by the conduct of the holy spirite; & that so they may bee made more watch ful,& more earnest to call hereafter for the ashistance of the holy spirite, and to beware of relapses & fallinges. Lafty, chat

that both in this life, & in the world to come, they may the better know & fet forth their owne vnworthines, & the mercie of God towardes the, who hath reclaimed & recalled the out of so many & grievous fins vnto himselfe, & having deserved a thousand times death & destructio, hath not yet suffered them to perish. For these causes it is said, a. Cor. 12. Least found to exalted one of measure shrough the abundance of revolutions, there was given unto me a prick in the sless. And Rom. 11. God hath show op alin unbeliefe, that he might have mercie on al.

Against this they saie, That God dosh promise the affisiance of his bolie spiris to all that after it. But this is general only concerning final perseverance, but not so as touching cotinual per severance. For God promiseth no where that he wil so guide his saints by his spirit in this life, that they shal never fall.

By this which hath beene faid, that objection also vanisheth to nothing, when they fay, That the converted, feeing they have in their owne power to depart from that which is right, and to refil have also perseverance in their owne power. For although he constraineth not, or violently draweth their wils, but maketh them of rebels, and enemies, willingly and of their owne accorde to become the fonnes of God; and as concerning mes wils in this life, there is nothing more prone than they to evil:yet as touching the counfel, purpose and working of God, evidece of truth costraineth eve the adversaries themselves to confesse, that it cannot be, but that the wil of man must then obey, when god according to his everlafting counsels hath decreed forcibly to moue & incline it either to conver fion, or to perseverance. Neither doth this immutabilitie & efficacie of Gods purpose take awaie the libertie of will, in the converted, but rather increaseth and preserveth it; and how much the more effectually god mooveth it, with fo much the greater propension, and readines it both will and doth good, which the example of the bleffed Angels confirmeth. This is also more frivolous, that they fay, That the godly are made careleffe and floushfull, and she defire so perfevere is diminished in them, if they hear that their perseverance dependesh of the grace of the holie spirite alone. For wee maie verie well invert this and returne it vpon our adversaries: seeing nothing doth more give an edge vnto the faints, and those who are indeed godly, to a defire and indevour to beware of falling, M 3

182 OF CHRISTIAN RELIGION. PART 1.

and to a daily and earnest calling yoon GOD, than if they knowe , that they cannot fo much as one moment stand against the tentation of the Devill and their fleshe, except by the vertue and instanct of the holy spirite they bee withdrawen from evill, and bee forceably mooved to good:but contrariwife that opinon as experience teacheth, maketh men careles and leffe minding to beware of finne, by which men imagine that it is in their owne power, to depart from god, liftening a while, and yeelding to their owne luftes, and to returne againe to God, as oft as themselues thinke good fo to doe. Now if so bee this sentence concerning true per-Se verance depending of the grace of the holy spirite, breede in the reprobate and prophane men a carelefnesse & contempt of God; it is both toolish & injurious, to judge of the clect and godly by their humour, or for their frowardnes to hide and Imoother the truth. Laftly, against the defectes of Libertie in the second and third state or degree of man, they obie & after this fort: If whole conversion and perseverance doe fo depend on gods wil dy do she work of God in men, shas neisher they ca haue it, in whom he dosh not work it; neither they canot but bane is, in who he wil work is: shas the not onely the liberty but al the a-Hion & operation of the wil is take away & there remainesh onely shas it be coffrained & suffer: which is against the feriprime, experi ence, she inward firife & cobase of the godlie, & our own confession. But we answere, that the will is not therefore idle when as it doth not refift the spirite forcible mooving it. For to affent alfo & obey is an actio of the wil. But when they reply, That we make that obedience of the wil in coversio & perseverace wholy the work of god, of fo lease nothing to the wil, what to do: they run into an other paralogifme of colequet, whereas they remove the working of the fecond or instrumental cause for that the first cause or principal aget is put. For that which is so wholy the work of god in ma, that ma is only as the subject, in which god worketh; in that we grat that the wil is only passiue, and suffreth,& doth work nothing:as in imprinting, or working, or maintaining in the wil & hart new qualities or inclinations. But that which is so the woorke of god, that the will of man is not only the object, but the instrument also of gods woorking, and an agent by it owne force given it of God in producing an effect in that the will is not only passive, but both

The working of the inftrumentall cause, which ivour wil. is not take away, when wee put the working of the principall cause, which is God,

both active & paffige, for as much as it is to this end moved of the fpirite to work, that it felfe might do that, which God wil work by it: which also to commeth to passe in al the good actions of the wileven as in ill actions alto, when it is incited either by the Divel or other causes, it selfe is not in the mean lealo idle. Wherfore in Ezechit is added, 36.1 wil canfe you to walk in my flasures, & ye (hal keep my indgments, & do the. The fourth degree of libertie is in man perfectly regenerated after The fourth his glas fration, or after this life. In this libertie the wil shalbe berry, is in onely fice to choose good, and not to choose evill, and this maperled-

ot

١-

36 h

h

n

d d

[°

۱

e

0 f

e

ri

ı,

3

t

n

-

degree of li

habe the perfect libertie of our will, by which we shall not lie regeneonly not fin, but thal abhorre nothing more than fin, and al-rated after fothal not be able to fin any more . The reasons hereof are cation. thefe. Became in the mind (hal (hine the perfect knowledge of god, this will in the will and heart a most perfect & exceeding indiantio . to obeie god, an exceeding lone of god, & a toy refting in god, or an agreeablenes or conformatie with god . Wherefore no place shaloe for ignorance, for errour, or any doubting of God; yea or for the least stubbornes against God. Lastly, That conformisie in the elect, of al their inward powers and faculsies with God, and the effectuall quiding of the hoty Ghoft (halbee continued to at evernisie. For the bleffed Saints are never forfaken, but continually ruled by the holy Ghoft in al their actions, in the celeftial life. For which cause it cannot possibly be that any motions or actions of mathere should once swarue from rightneffe. And therefore it is faid, Math. 22. They are as This laft de the Angels of God in heaven. Neither by this meanes is the li- gree of liberty of wil taken away, or diminished, but is truly confir- berty after med & perfected in the bleffed Angels & men: For as much fication as both the vnderstanding is free from al error, ignorance, greater tha and doubtfulnes, and lightened with the perfect knowledge the first beofgod; and the heart and wil free from al stubbornenes, and fore his fal, without al foliciting or suggestion to withstand god, is cari- excludeth ed with an exceeding love of god, & an alacrity to obey the all polibiliknowen wil of god. And hence it appeareth also how much ty of falling, more excellet our state shalbe, tha was Adas before his fal, the other Adam truely before his fal was perfectly conformed to god, did not. but he could wil both good & evil, & therefore had fome infirmity joined with his excellent giftes; even a power to depart fi o god & leefe his gifts that is, he was chageably good.

184 OF CHRISTIAN RELIGION. PART I.

But wee shal not be able but to wil good onely. And as the wicked are onely carried to evill, because they are wicked: so shall we also onely love and chuse good , because wee shalbe good. It shall bee then impossible for vs to will any evill: Because we shall be preserved by gods grace in that perfect liberty of wil, that is, we shalbe vnchangeably good.

The vie of thisdoctrine concerning the diverfities of liber in God and in man, and of the di . verie degrees of mans libertic.

It is necessary that this doctrine Of the similitude and difference of free-will which is in god, and his creatures, and in divers flases and degrees of mans nasure, delivered hitherto out of the scripture, should be manifest & knowen in the Church for tie which is many and weighty causes. 1. That this glorie may be given to god, that he alone is the most free agent, whose liberty and wisedome dependeth of no other: and that all the creatures are subiect to his governement. 1. That wee maye remember, that they who wistinglye and willinglye finne, or have caft themselves into a necessisie of sinning, are not at all excused and so not god, but their own wils declining of their own accord from gods commandements, to be the canfe of their fins. 3. That we may know, god alone to be of himselfe & unchangeably good, & she fountaine of goodnes:but me creasure to be able neither to have nor to keepe more goodnes, than god of his free goodnes will worke & keep in him , & therefore wee must defire is of him, & ascribe is received to him.4. That we know ing god to be a most free governor of al things, may confesse that he is able for his glory & our fafety, to change those things which feem most unchangeable. 5. That we knowing fro what excellecy of our na sure we have fallen by our own fault, may the more deplore and bewaile our unthankefulner; and magnifie Gods mercy, who advancesh and liftesh vs up even to a greater excellency. 6. That knowing the mifery, and naughtines of our nature & disposition, if once god forfake vi, we may be humbled in his fight, and ardensly defire to made and come out of these evils. 7. That having knowledge of that liberty, into the which the fon of god restoreth ut, we may the more defire his benefitt, and bee thankefull waso him for them. 8. That knowing we are by the mercy of god alone severed from them that periff, that we rather than they, might be conversed; we be not lifted up with an opinion of our own goodnes or wisdome, but ascribe the whole benefite of our instification and salvation, not to any caste appearing in vs, but to the mercie of god alone.9. That acknowledging the weaknes and corruptio which remaineth even in veregentrated, we maje fecke for inflification in Chrift alone & maie with-

185

fland those evils. 10. Thus knowing one selves not so be able to stand against tentacions without the singular assistance of the holie spirit; we maie ardensile and dailie define to be preserved and guided by God. 11. That understanding that the are not preserved against our will, but which our will, we maie woraftle with tentations, & indevour to make our calling & electic surering of men by the doctrin of the gospel, & ministerie of the Church, we maie imbrace exmessile and desirouly the up the repose.

OF EVILS OF PVNISHMENT.

In this question also we are to speake of the effects of sinne, that is, of the other part of mans misserie, even of the evil of pain and punishment. It is said that God doth most grievoussie, most implie, and most certa, melie punish sinne. Most grievoussie, for the greatnes of sin, because the infinite good is offended thereby. Most implie, because every sin violateth his law and therefore even the least sinne meriteth eternal abiection and casting away. Most certainlie, both in respect of his suffice, which abhorreth and punisheth whatsoever is not agreeable vnto it; and in respect of his truth, because he had denounced before that he would punish men, if they obeied not his commandement. God therefore, seeing he is true, doth never

change this his fentence.

ŀ

e

.

r

of.

8,

20

le

I Objection. But the wicked florish here. Answere. The wicked florish but for a short time, to be cast at length into eternall torments, except they repent . Yea in this life also they are punished. First, shey are miferablie vexed with she cormentes and terrors of conscience, which in the reprobate are the beginning and sense of eternall paines. 2. Even those good thinger which they ufe with greatest pleasure, ferme for their punishment & destruction; and verilie formuch the more , how much the leffe they know and acknowledge them for a punishment . For it is a most grievous punishment, not to receiue gods gifts in respect of gods promife, nor to knowe the right vie of them , neither with his gifts to receive a will and ability also to vie them well. For if thefe things concurre not in the fruition of good things, mens fins and punishment must needs be the more encreased and exasperated and thereby, except there come conversion, eternal destruction or death is certainly purcha led.3. They are afflicted with other punishments also most grievous

186 OF CHRISTIAN RELIGION. PART I.

of tentimes; yet with more grievous in the life to come, where is shall be a continual death, not so be dead.

The evils of a Obic C. But God made not evil, & death. Answ. He made the fin and punction the beginning, & further also after the beginning neinfilment therevil, nor death should have bin, except our sclues had had not come, if may would: For they ensued on the volutarie sin of man, God forwould: ciblic instituting them, as a most just punishment.

3 Object. If god punish fins wish present & everlassing punishmens, he punishesh the same swife, & is uniust but god punishesh fins wish preset & everlassing punishmess: therefore her punishesh the same sin wish; Answ. The Minor is to be dinstinguished for it is but one punishment, but hath several partes. For present punishments are the beginning of everlassing, because they are not sufficient to satisfie Gods instince.

4. Obicet. If god punish sins with evernal punishmets: Then either all of us perish; or gods inflice is not fatisfied. An list god should punish our sins in vs with evernal punishments, we should all perish, neither should we ever recover vs thece: but he doth not to punish the in vs: neither yet is gods instice impeached or violated, because he punisheth our sins in Christ with a punishmet teporal, but yet equivalet to everlasting. This equability doth the Gospel ad vnto the rigour & severity of the lawe.

5 Object. The inflice of God permitteeth not that the fame fin be twife punished but our fint are most fullie punished in his fon, and this punishment is imputed onto the godlie or believers. Therefore the fame ought in more to be punished in the godlie, & so they are unishlie affilieted. Answ. The afflictions of the godly are not punishments & satisfaction for their fins, but onely fatherly chastisementes, & the Crosse, whereby they are brought to humility. Which that it may be better understood, we are necessarily here to speake of afflictions or calamities.

OF AFFLICTIONS.

The chiefe questions are, I How manie kinds of afflictions shere be.

2 What be the canfes of them.

3 What comforts are to be opposed against them.

1 How many hinder there be of afflictions,

Some afflictions are reporal, & some evernal. Evernal are the tor mentes of the soule & body, proper visto the wicked into which all the Devils are to bee throwen, and all wicked men, who are not converted in this life.

The qualitie of these tormets is expressed, whe they are called in scripture, a worme, fire, horror, everlasting torment; likewise,everlasting deast, which is not a destructio of the body & soule, or a perpetual feseleines, but an infinit & endlesse cotinuace of those torments which the wicked in this life dispairing be gin to feele or, it is, never to be dead, & yet to die continuallythat is, to live, forfaken & abiected of God, fubiect to all torments both of body & foule.

But we are here to collect testimonies of scripture against E picures (of which heard not a few are foud eve in the Popes court) therby to demostrate, that the pains & tormets of the wicked both in body & foule, shalbe eternal : Their worm fbal not die: is their fire fall not be put out. Into bel, into the fire that ne ver shalle queched, where their worm diesh not, or thefire never go to be etereshous. Go into everlafting fire, which is prepared for the Divel & nall. his Angels. 1. Pet 4 18. If the righteons fcarcelie bee faved, where hal the ungodie and finner appeare t Mat. 10 28. Feare him, who b Mato. 49. can cast both body er foule into hell fire. The foule is the cause & Mat 15.41 fountaine of finnes: the body, as a thing without reason and brutish, doth execute that which the soule sheweth & commandeth: wherefore both the author & instrument of fins thalbe punished. a. The reason allo, why the paines and punithmentes of fins (hould be eternal & infinit, is evident: because for fin committed against the infinite good, an infinite punishment it infilie exacted: neither coulde there be made by anie temporall punishment of a meere creature sufficient satisfaction vnto gods infinite & eternall iuftice; and therefore the temporall punishment of Christ, that it might bee sufficient to deliver the elect, was to be equivalent to eternal pains.

Here the Epicures object: He that is exceeding mercyful, cannot behold the eternall terments of his creatures, much leffe inflict his juffice fuch on them. God is exceeding mercifull; because his mercie doth far fand togeexceed our fins: Therefore he dosh not fuffer his creasures to remain in eternal cormence. Antw. The Major is true, when exceeding nall punish-& most exact justice, such as is in god, doth not exact, & re- ment. quire that exceeding fin have exceeding punishmet. Reply, Exceeding (hill inflice doth not flad with exceeding mercy:because that admitseth no mitigating equabilitie. In God is exceeding inflice, therefore not exceeding mercie. Aniw. Both the Maior,

Who the punishment of fin ought a 112.66.

How Gods mercie and ther in infli ding eter ..

188 OF CHRISTIAN RELIGION. PARTI

Because God, punishing of and the proofe thereof is falle. his exceeding iustice our fin with exceeding punishmer, doth notwithstanding shew exceeding equabilitie & favourablenes, whiles he translateth the punishmet thereof fro vs, and laieth it vp6 his fon. They frame also the same reply on this wife:Wish him, shat followesh extreme or firiel inflice, mercie and equabilitie hash no place. But god in punishing fins folowesh strid inflice. Therfore be is not merciful. To which we answ. I that the Major is falle in respect of him, who for his wisedome knoweth means to mitigate punishments, or to exercise mercy, as that notwithstanding his iustice may remaine inviolated, and himselfe be satisfied. So god doth execute extreame & exquifite justice in punishing our fins, shewing nevertheleffe exceeding and marvelous equability & lenity, while he puni theth them in his Sonne, & not in vs. And therefore one degree of mercy denied, doth not straight enforce the deniall of others, God punisheth finne in the reprobate with eternal punishments: & yet is he merciful, while he is not delighted with the death of him that dieth : but doth by differring & mitigating the punishment, and by bestowing benefits, invite al men to repentance. When a ludge putteth a robber to death, he executeth extreame justice: yet may hee be merciful withal, if he reioice not at the destruction of the man, but had rather he were faved, if fo the law permitted.

Temporall affictions belong both to the wicked and the godlie.

Temporall afflictions belong to both: both vnto the godly and to the reprobate. These are either punishments, or the Crosse. The punishment, is either destruction, or torment instituted by order of institute on the person guiltie of sinne. And this is proper vnto the reprobate, because it is inslicted on them to this ende, that Gods institute may be statisfied. For the Lawe bindeth all men, either to obedience, or to punish-

ment.

In the wicked they are punishmentes, in the godly the coole.

Obiection. But the evil, which the wicked suffer in this life, are lighter, than that they should satisfie gods instice. Answere. They are a part of their punishment, though not their whole punishment. Now as every part of the Aire, is called Aire, so every part of punishment. The degrees therefore of the punishment and paines, which the wicked suffer, are to bee observed. The sinfl degree is in this life. For when the conscience of their misseeds and wickednesse doth

gnawe,

gnawe, vexe, and terrific them, then beginneth their hellish and infernal worm. The fecond degree is in temporal death: WhE they departing out of this life without comfort, come into the place of torment and vexations, Lat. 16. The shird degree is at the daie of indgement, when againe to every of their bodies, raised from the dead, their soules shal bee reunited. For then at length shal the pains of hell bee confummated, and thal fal in troupes together, on both body and foule.

The Croffe, is the affliction of the godly. For this is not pro- The croffe perly a punishment, because it is not inflicted, that thereby of the gudgods inflice should be farished for their fins. Now the croffe is ly is of foure of foure forts, which are drawen from the ends, for which it is laid on the godly. First, the Chastifementes, which God laieth , Chastifeon the godly, for the renants of fin in them, & ofterimes also meates. for some peculiar fins committed by them, that they may be admonished of their vncleannes, and ftirred to repentance, and the study of godlines and good works, least persisting in

their finnes, they bee condemned.

đ

ie

.

13

d,

d

d

0

t

For they are not according to inflicted to be any fatisfaction or recopence for their fins: but according to mercie, for their amendment & falvation. For by these chastifements they are admonished of the anger of god against fins, and of eternal punishment, which God wil inflict on them, if they repent not. Secondly, The proofs and mials of their faith, 2 Trials. hope, invocation, feare of God, and patience: that the elect may go forward in these vertues, and the same also be made knowen to others. Such was the affliction of lob . Thirdly, Marsyrdomes, which are testifications concerning their do- 3 Martyrdrine. For when the godly are for the confession of true do- domes. drine, preffed with calamities, or flaine, thefe afflictions are no punishments of certaine transgreffions, but martyrdoms, whereby they testifie and witnesse, the doctrine of the Gofpell which they professe, to bee true, and doubt not to seale this with their bloode, and whereby also they witnesse that they in exceeding torments and death feele and have experience of that comfort, which they did promile out of that doctrine, in their teaching vnto others. They witnes also & teftify, that there remaineth another life, & an other judgement after this life. Fourthly and laftly, the Croffe is their Ramfame, even the obedience of Christ alone, which is a fa-4 Ratione,

riffaction

100 OF CHRISTIAN RELIGION, PART I.

tisfaction for our finnes, confifting of his whole humiliation from the very first point of his Conception in the wombe. to his last agonie on the Crosse.

A briefe type or sable of mans affictions.

In the wicked : as punishmentes properly, and in speciall so called Temporal In the godly, as Ct Chaftifements. the Croffe; and) 2 Trials,

Afflictions chat is, are fome

3 Marryrdome. 4 Raunfome.

Eternal as the hellish tormentes of the damned. 2 What are the causes of affillions,

The impellent caufe, finne.

CIme is the impellent canfe (because it is an evil merit, and de-I (ervesh evil) of punishments in the wicked, & also of the Croffe in the godlie: yet after a diverse maner and in divers respects. It is a cause of punishment in the wicked, that sin may be recompensed with iust punishment. In the godly, the cause of the Crosse is not to satisfie Gods justice, but that sinne may be knowen, and so relinquished and put off . The impellent case then of punishments in the wicked is their fin to bee punished or recopenced. The principal efficient cause is the infice of God inflicting punishment for fin. Instrumentall car godsiuffice. fei thereof are divers: Angels and men, both good and bad, and all other creatures, which are al armed against finners, and fight under Gods banner. The final canse is, that the inflice of God maie be fatisfied.

Inftrumentall causes, all cicatures. The cause: of the craffe of the god. lv.

The chiefe

efficient,

The acknowledg ing, and relinguishing of linne.

The causes of the Crosse of the godlie are, 1. The acknowledging and purging out of sinne. God doth not give the bridle vnto the godly, but by fatherly chastifements restrainerh, recalleth & amendeth them 1. for.11.32 When we are indeed, we are indeed of the Lord. Plalm. 119.71. Fr is good for me, O Lord, that show haft humbled me. But he giveth the raines to the wicked, that they may galop to destruction:he endoweth them with the commodities of this life, and fuffereth them to enjoy a short joy, thereby to shew his love towardes his creatures, and to convince them of vnthankfulnes, and to take away all excuse from them. 2. The harred of the Divel and the wicked, loh. 15.19. If yee were of the world, the world would lone you. The Divell efpecially lieth in wait and ambush against the Church, and affaul-

2 The hatred of the divel & wicked men.

affaulteth ir, both by tyrants, & by heretiks, to pul many fro God.1. Per. 5.8. The divel goesh about like a roaring Lyon. 3. The 3 The viall, trial in exercise of gedlines, that we may be established and goe or exercise forward in spiritual gifts, and that both ynto our felues and or godlines, others our hope, faith and patience may be made knowen. Eccle [. 34.10. He shat hath not beene tempted, what knoweth hee? So the it is apparant that glorying in prosperity is but vain, Roman. S. 4. Experience bringesh hope. 4. Particular defectes and 4 Particular fallings in the Saints. Divers have divers defects; and therfore defects in Gods chastisements also are diverse. God shewesh that he the goaly. is angry also with the finnes of the godly; & is defirous that they returne from them . The scriptures are rife and full of examples hereofiAs in David whe he numbred the people, when he committed adultery, and added murther vnto it. Godshewed his wrath in plaguing the people for the former, and in taking awaie by death the childe borne in adultry, he shewed his anger against his adultry. Again, he shewed how defirous he was to have him rife againe, by fending his Prophet to make his finne knowen vnto him, and fo to call him to repentance. So many times dealt he with the Ilraelites also, whose often falling, as also Gods often recalling them, is in the Scripture frequent, 5. The confirmation or se- The Himonie of their doctrine in their martyrdomes. John. 11,18, Pe. fi ter is foretolde . by what death he should glorifie God, and of the confirme the doctrine of Christ which he preached, 6. The by the glorious deliverie, that is, the manifestation of the immeasu- matter and rable wisedome, power, mercy, and inflice of God, in the mi- 67 he rate raculous and wonderful deliverace of the church. God brin- verie. geth his into extreme dangers, & findeth out & theweth a way of delivery, where no creature could faue or deliver the. 1.Sa. 2 6.He bringesh down to hel, & bringesh backe againe, 7. The 7 A confor-1.5a. 1 0.1st oring to over the mibers of Christ their heads, mit beboth in afflictions and in glory . 1. 1.12. If we fuffer wish him, we and Cheff. shal alfo raigne wish him. Those which he knew before he also pre- 1 Rom. 8. 29. deflinate to be made like to the image of his fon. loh. 11.16. & 16.20. Mat. 10. 24. The servant is not greater than his Lord, neither the Disciple abone his master. 8. The afflictions of the godly in this life 8 A confirare a teffimony and confirmation of the indgement & life to come, mation of Because the inflice & truth of God requireth, that at length the life to it goe wel with the good, & il with the bad. But this cometh

192 OF CHRISTIAN RELIGION PART I.

not fo to paffe in this life. Therefore there is remaining yet another life. And hence wee are to aunswere the argument which the world vieth against the providence of god.

The Church of god, fay they) is not the Church because it is op pugned throughout the whole world, & troden under foot of at men Answere. This argument may be well inverted on this wife. The company of those that embrace the doctrin of the Prophers and Apostles are in a good cause vniustly oppugned and afflicted by the wicked and reprobate : Therefore they are the true Church, and the people of god, and are to be at length certainly, fully, and gloriously delivered, the wicked beeing cast into eternall tormentes. For god is just and true Therefore hee wil bee one day a revenger of those injuries, whereby not onlie the godly in this life are hurt, but the glorie alfo of God himselfe is by the wicked obscured, and dark ned, and troden under foore

What are the comforts and confolations, which are to be opposed against afflictions.

Comfortsin afflictions.

Remission reconciliation vnto God.

OF comforts in afflictions fome are proper was the Church fom are common to is wish Philosophie. Proper, are the first and two laft of those, which shal be recited. The rest are commo, and that but in outward flew only and in name, but not being further entred into &discoursed of, I Remission of fins, of finnes, & recontiliation umo God. This is the ground and foundation of the rest: Bicause without this we canot rightly apply the rest vnto vs, neither reape any cofort from the: But if this be wel fetled, the reft follow of their owne accord. For they who are not certain of the remission of their fins, alwaies doubt, who ther the promise of grace belong vnto them ; but he who is certain of this, knoweth that the anger of God, punishmets and eternal death are taken away, & that those evils which are laide vpon him, are no punishment, but a fatherly cha-Risement.Rom. 5.1. Being inflified by faith, we have peace towards god. Againe: If when wee were enemies, wee were reconciled to god, much more being reconciled, we shal be faved. Rom. 8. 2. If god be on our fide, who can be againft ve! The reason is because , sake aven the canfe, and you take awaie the effect stake avvaie fin, and the panishmens also of sinne is taken avvaie. 2. The necessitie of obening love which god, and she love die vers him. The godly know, that they mult we owe him. obey the fatherly wilof god , in fuffering evils, both because

he wil that they fuffer the : & also because he hath so deferyed of them, as that they ought for his take to fuffer far greater; and laftly, because they are his fatherly chastisementes. lob.2.10. Shall we receive good as the hand of God, and not receive eville Pfal 39 9 I held my peace, because show diddeft is lob.1. 21. Biefferi be the name of the Lord. The Philosophers also fay, that it is passently to bee fuffred, which can not bee altered or avoided, and thee it is foolifhnesse so kicke against she prick, But in the meane while they hold a tatal necessitie, and in suffering calamities fubmit not themselves to God neither acknoweledge them to be a just punishment, neither suffer them to that end, as thereby to obey him. And therefore they finde either final or no comfort at al hereof. 3. The worthings of ver- 3 The worme, that is, of obediece towards god, which is true vertue, for thineste of which a man is not to cast away his courage in bearing the croffe. Mar. 10.27 & 16.29. He shas basesh nos his fasher and mother for my fake, is not worthy of me . Hee shat feeketh to fame his foole foal leefe is. This dignity of vertue doe the Philosophers moft of al vrge, but coldly, because they are destitute of true sermes. 4. A good confeience. The godly are affured of remif. 4A good fion of fine in Chuft, and have a purpose to obey God : and therefore beare a good conscience vnto theselves in Christ, The Philosophers comforte not theirs on this maner. For the Philosopher beeing once afflicted, thinketh, why doth not good fortune follow a good confcience? And therefore bee murmureth against God, and fretteth, as did Cato and others 5. The final causes in their chastisfements, tryals, & Maryr . The finall disser. Those causes are, first, Gods glory. The torment is leffe causes of to the Godly, when they knowe that God is honoured by their afflitheir fufferinges, and that thereby they thew their thankemilneffe vnto him. Pfalm. 119.75. Thou are init, Q Lorde, and the indgements are right Secondly, Our faturation, which is accomplifbed be afflictions. Plalm 119 71. It is good for me that I have heme afflitted. 1. Cor. 11.32. When we are indged, we are chaftened of the Lord, becamfr we (hould not bee condemned with the worlde. Thirdly, the faturation of others, that is, their conversion and confirming. For Actes, The spoffles reloyerd (even because they fawe many by their ministerie to be coverted vnto god, and faith to be confirmed in others, by the example of their affections and constancy in the truth and doctrine)that they

194 OF CHRYSTIAN RELIGION. PART. 1.

were counted worthis to suffer rebuke for Christs name. The Philofophers say, is is a good end for which show sufferest, that show maiest saw thy countrie, and assaine unto everlesting renowine and gorie. But yet in the meane season, wretched man, he thinketh,
what wil these thinges profit me, when my selfe perish? But
wee are chastisted that we may not perish with the world. S.
The conference and comparing together of events. It is better for
a short time to be chastisted of the Lord, with certain and afsuired hope of a glorious deliverie, than to live in plentie and
aboundance of thinges, and to be pulled from God, and to

runne into everlafting perdition.

y The hope of recompence.

The com

paring of

events.

The Philosophers conferring and comparing evils together, findebut little good, ariling out of fo many evils: Because the true good, for the obtaining whereof they suffer evils, they are wholy ignorant of 7. The hope of recompence. Mat. 1, 12, Tour rewarde is great in heaven, Wee knowe that there remaine other bloffings for vs after this life, nothing to be copared with these momentarie afflictions. Even in this life alto the Godly receive greater bleffings than other men . For they have god pacified & pleased with them, and other spiritual gifts, and the beginning of eternall life. Therefore alfo corporal bleffings are profitable for their falvatio. Mer. 10. 39. There is no man that hath for faken house, or breshren or childre, or lander, for my fake, and the goffels, but he shall receive a hundred fould now at this prefent or in the world to come eternal life. Pl.37. 16. A final thing to the inft man, it bester than great riches to the wicked. Ro. 5.3 We reioice in tribulations. A recopence in smal evils doth in some fort cofort the Philosophers, but in great evils not at al: becanfe they think that they had rather want that recompence than buy it fo deare: the reason wherof is, because the recompence is but vncertaine, small, and transtoric. 8. The example of the Sonne of God . For the fervant is not a boue his metiffer, lohn. 15.20. And god wil haue vs to be made like to the image of his Sonne. Romans. 8,29. And Philip. 25. Let the fame minde be in you that was even in Christ Fefus 2.Cot. 8.9. Iefur Christ being rich. for your faker, became poore. Let vs accompany therfore Christ in ignominy and in glory. For both the thankefulneffe, which we owe, requireth this; and feeing Christ hath died , not for his own profite, but for ours, why should we refuse to suffer any thing for our own profite and

8 The examples of Christ and his Saines, who have suffered before vs.

e modity Likewite, the examples of other holy of godly me, who fuffered with the faving both of themselves and others and have not perifhed in affictions, but have beene marvailoufly faved & preferved. Mas. 5. So did they perfecuse the Prophets, which have beene before you . The examples therefore of holy Martyr: do cofort & hearten ve, while we think, that we are not better than they, but rather worfe And therefore ought we much more patiently to beare our croffe. Againe, freing they have bin preferved by God amiddeft their afflittions, and have efceped out of them, we have confidence also that we shall be preferved and delivered, because the love of god towardes his is immutable, and knoweth no change 9 The profence and affillance 9 The cerof god in al cases and changes of our life. We know that god hath sence and acare of vs even in our croffe : that he wil defend, comfort, affiffance of frengthen, and establish vs by his spirite, that wee may not God. through griefe and paine forfake him. I. Cor:10.12, God dorh in fuffer ur to be compred abone our power. Plal 19.15, Jam wath bim in his trubulation, lohn, 14.16. I wil fend you another comform.lohn.14.23 . I and my father wil come zno him. lohn, 14. 18. I wil not leane you comfortleffe. Elay 49.15 Can a wemă forget her child, and nut have compassion on the Son of her womber Though the found forget yet wil I not forget thee. 10 The finall and ful delive- 10 The fiin. For as of punishment, fo also of deliverie there are three delivere degrees. The first is in this life, where we have the beginning of cternal life. The second is in our bodilie death, when the foule is carried into Abrahams bosome. The third is after the resurrection of our bodies, when wee shall bee

both in bodie and foule perfectlie bleffed, that is, fullie delivered from all both finne and punishment, John. 10, 28, No man Shall plucke them out of mine hand, Rom. 8. 30.Whom he infified them olfobe glorified. Rev. 11. 4 God Shal wipe a-

way al teares

al

ď. h

g

Wherefore sheir eier . as the first confolorion is the foundation & beginning, so this last is the finishing & accomplishment of al the reft.

THE

THE SECOND PART. 196

OF MANS DELIVERIE.

12 Seing then by the inst indgement of God, we are subielt both to teporal, and eternal punishments; is there yet any means or way remaining, whereby we may be delivered fro the fe punishments, & be reconciled to God!

a Exod.20.5. & 23.7. 6 Rom. 8.2.



Op wil have his juffice fatisfied: wherefore it is neceffarie that " we fatisfy, either by our selues, or by a-

13 Are we able to fatisfie by our selues? Nota whitte. Nay rather

we do everie day increase our debt. · Job. 9. 2.3. & 15.15.

14 Is there any creature able in heaven or in earth, Mat.6.1 2. which is only a creature, to fatisfie for vs?

None. For first, God wil not 4 punish that fin in 4 Heb. 3, 14. anie other creature, which man hath committed. And further, neither can that which is nothing but a creature, sustaine the wrath of god against fin, & 'deliver others from it.

enfal. 130.3. Tob 4. 18.30 15 What manner of Mediatour then and deliverer mast 25.5.

we feeke for?

Such a one verily, as is verie man, and perfectlie iust, and yet in power aboue al creatures, that is,

f1.Cor. 1 5.21 who also is verie God. & 25.le. 11.

16 Wherefore is it necessary that he be very man, and 6,ifa.53.11. 2 Cor. 5.14.

that perfectly inft to?

Hebr. 7. 16. Because the justice of God requireth that the Iia.7.14. Rom. 8.3. fame humane nature which bath finned, do it felfe Ro. S.u.& likewise make recompence for fin: But he a that is 1. Pet.3.18 himfelf a finner, canot makerecopece for others.

| THE OF MANS DELIVERY, 10 | 107 |
|--|------------------------------|
| Whomel John Col | 197 |
| 17 Why must be also be very God. | 18 AA 1 |
| That he might by the power of his Godhead | 1 Per.3. 18. |
| 'sustaine in his flesh the burden of Gods wrath, & | & 4.9 10. |
| might recover and reftore vnto vs that right couf- | Ad.20.29. |
| nes and life which we loft. | loh. 3.16. |
| 18 And who is that Mediatour, which is together both | Tim.j.16. |
| very God, and a very perfectly suft many | Ich . 4.16. |
| Even our Lord lefus Chrift, who is made to vs | 1. Tim. 2 5. |
| ofGod wifedome, righteoufnesse; fanctification, | m1.Co.3.30. |
| and redemption, | oGen.3:.18 |
| | & 49.10.11. |
| , | Rost. He. |
| Out of the golpel, which God firle made know- | &c.&.10 43 |
| enin "Paradile , and afterwards " did [pread it a- | Ploh. 5.46. |
| broad by the Patriarks and Prophets: Madowed | 9 Rom. 104. |
| thy facrifices and other ceremonies of the law:& | Ga.4 . & 3. |
| lafflie accomplished it by his onlie begotten Son. | 24 Heb.13.8 |
| 20 Is then falvation restored by Christ wal men, who | 1.16 If. sq. 11. |
| perished in Adams | Pf.2,12.Ro. |
| Notro al; but to those onlie, who by a true faith | 1.20,He.4. |
| are engraffed into him,& 'receive his benefits. | Heb.11.13. |
| 21 What is faith? | 1a. 2.19.Gal. |
| Triange and a language of the Continue | 1Ro.4 16.8 |
| It is not only a knowlege, whereby I furelie af- | 5.1.8.10.10. |
| fent to all things which God hath revealed vnto | Romana. |
| s in his word, but also an affured 'truft kindled in | & 10, 17, 1 |
| my "hart by the holy "ghoft thorough the gospel, | Cor.L 11. |
| whereby I make my repose in God, being affured- | Mar.15.16. |
| | Mar. 16. 17. |
| teousnes and life is given not to others onlie, but | loh.j.j.Ga. |
| to me alfo, and that freely through the mercie of | 5.11.Ph.1.19 7 Hab. 1. 4. |
| God, for the merit of Christ alone. | Mat.9. 3. |
| 22 Meles are the California literature | Fph. 2.7.8.9 Rom. 5-1. |
| and the species and the president at a | 2 Rom.3.24 |
| Christian man to beleene? | 95.Act.10.43 |
| All thinges which are 'promifed vs in the gof- | * Joh 20.31. Matt.: 8.10. |
| N 3 pel: | |
| | |

OF CHRISTIAN RELIGION. PART 2. pel:the fum whereof is briefely comprised in the Creed of the Apostles, or in the Articles of the Catholike & undoubted faith of al Christians.

23 Which is that Creeded

I Beleeue in God the father almighty, maker of heaven and earth, And in lefus Christ his onely Son, our Lord: which was conceived by the holy ghoft: borne of the virgin Mary: fuffered vnder Pontius Pilate: was crucified, deade, and buried : hee descended into hel: the third day he rose again fra the dead: he ascended into heaven, and fitter hat the right hand of God the father almighties from thence shal he come to judge the quick and the dead. I beleeve in the holy ghoft the holy catholick church: the communion of faints: the forginenes of finnes: the refurrection of the body: and the life everlatting. AMEN.

24 Into how manie parts is this Creede divided?

Into three parts. The fielt is, of the eternal farber and our creation. The fecond, of the Sonne & our redemption. The third, of the holy gholf and our fanctification.

Seeing there is but one orelie substance of Gad, a Deut 6.1. Ephel. 4 6. why namelt thou thefe three The Father , be Son, or the Bia. 44. 6. & holie Ghoft?

45 5.

1.Cor. 8,4. b£12, 61.1,

Luc. 4.18.

Mat.3.16.

17.86 18. 19.

Ich. 14.26.& 15.26. Tit 3.

5.6. F.p. 2.18.

2.Cor 13.13 Gal.4,6,

1. John. 5.7.

Because God hath so manifested himselfein his worde, that thefe three diffinct perfons are that Plalmitte. 1. one true everlatting God.

OF THE FATHER.

26 What beleevest show, when thou faiest, I beleem in God the Father almightie, maker of beaven and earth?

I beleeve the everlafting father of our Lorde Ie-

OF MANS DELIVERY, HE

fus Chrift, who hath made of nothing heaven and Gen & s. earth, with al that are in them, who like-wife vp- lob 3 3-4 holdeth and a governeth the same by his eternall Counfel and providence; to be my God and 112-45.7. my Father for Chriftes fake : and therefore I doe & 1153. fo trust in him , and forelie on him, that I make Mat. 10.19. no doubt, but he will provide all things i necelfarie both for my foule and bodie . And further, whatfoever evils he fendeth on mee in this trou- Gal. 45. 67. blefome life, he will sturne them tomy fafetie, Ephelis. feeing both he is able to doe it, as beeing God Mate 36 almightie; and willing to doe it, as beeing a bountifull father.

27 What is the providence of God?

The Almightie power of God every where pre- 1 Matth.6.2 fent, whereby he doth as it were with his hand 7.9.10.11. vpholde and governe heaven and earth, with all se Philos. the creatures therein: So that those things which 9. &c. 16. 39. growe in the earth, as likewife raine and drought, Frech & 12. fmitfulnes & barrainnes, meat and "drink, health and ficknesse, riches and povertie, in a word, all Ada. 4-17. thinges come not ralhly or by chance, but by his o Prov. 13.4. fatherly counfell and will.

18 What doth this knowledge of the Creation and pro-

vidence of God profise us?

That in advertitie? wee may bee patient, and ? Ro. 53.200 thankful in prosperity, & have hereafter our chie 1.21.200 fest hope reposed in God our most faithfull father, beeing fure that there is nothing which maie 'Rom 5.4.5 withdraw vs from his love, for as much as al creatures are fo in his power, that without his wil they & 26. are not 'able not onely to doe any thing, but not Provatil. fo much as once to moue.

Pfalm. 33.6, AQ4-24-80 14.15.&C. d Pial 104-3 Heb.1.3. Rom. 11.35 c Iohn.1.13. Ra. 8.15. FP(al. 55. 43. Luc. 12.22. \$ Rom. 8.18, h 162. 464 Rom.10.12 & 8.38.&c. MACS. 17.25. 1 Heb.1.3.3 mlere. 5.24.

lac. 1.3. Iob. 9 Deur. 8. 10. TRO 8.38.39 t loh. 1. 12. AGE 17.95

200 OF CHRISTIAN RELIGION, PART 1.

OF THE SONNE.

29 Why is the fon of God called lefus, that is, a faviour? Mat. 1. 31. · Because he saveth vs from all our finnes : Nei-Heb.7.35. ther ought any fafety to bee fought for from any other nor bean elfe-where be found, 1 AQ.4.12.

20 Doe they then beleene in the onlie (aviour lefus, who feeke for basomes and fafetie of the famts, or of shomfelues, or elfe-where?

No. For although in word they boaft thefelies of him as their Saviour, yet indeed they deny the 16.0.6. Col only Saviour lefus, For it must needs bee thareither lefus is not a perfect Savior, or that they, who embrace him as their Savior with a true faith, poffeffe all thinges in him, which fare required vnto falvarion.

3 I Why is be called (brift that is amointed?

Because he was ordained of the father, and annointed of the holy Ghoft, the chiefe Prophet& Doctour: who hath speeped voto vs the lecrete counfail & al the will of his father concerning our Redemption: And the high-Prieft, who with that one only Sacrifice of his body hath redeemed vs, and doth continually make intercession to his father for ys. And a king, who ruleth vs by his word & fpirit, & defendeth & maintaineth that falva-" L. John ... tion which he hath purchased for vs.

22 But whie art thou called a Christian?

Because through faith I am a member of lesus Chrift, & partaker " of his annointing, that both 1.Pet. 1.9.1, I may " confesse his name, and present my selfe vnto him a lively facrifice of thankfulnes, and also may in this life fight against fin and Satan with a free & good conscience, & afterward , enioy an

\$ 1. Cor . I.13 & 30.8cc. Gal. s.4 d Heb. 12. 2.

1.19.10.8 3.10. Ita. 43. 11.& as. Joh. 1.16. el'ial. 45. 8. He b. t. 9. Deut. 18.15. Ad. 2.32.

f Joh.t. 18.80 15.15. g Mat. II. 27. Pfalme. 110.4.Heb.7 21.8 10.13. h Rom. 8.34. & co.10. i P(1.6.Lu. 2.22. kMat.28.18.

Iohn. 10.38. 1 Ads,11.36. 1.Car. 6.15. 27. Ifa. 59.21.

Toel.2.28. Ma.10.11. o Rum, 13.1 1 Apo.4.8.10. Tim.3, 13, Ro.6.11.12. Ape.1.6, ? 1. Tim. 1. 1 S.IR

everlasting kingdom with christ over al creatures. 33 Forwhat cause is Christ called the onely begotten

founc of god when we also are the formes of god;

Because Christ alone is the coeternal and natural ion of the eternal a father, and we are but fons adopted of the father by grace for his fake.

34 Wherefore calleft thou him our Lord!

Because he redeeming & ranforming both our body and foul from fins, not with gold nor filver, but with his precious blood, & delivering vs froal the power of the devill , bath fee vs free to feme him.

25 What beleeveft thou, when then faift, He was conceived by the holie ghoft, & borne of the Virgin Mary?

That the fon of God, who 'is and continueth true and everlafting God, toke the very nature of Mat 3.17.& man, of the fleft and blood of the Virgine Marie, by the working of the holy Ghoft, that withal he might be the true feed of David, like vnto his bre thren in al things, in excepted.

36 What profut takest thou, by Christs holy conception

and nativity!

That he is our Mediatour, and doth cover with his innocencie and perfect holineffe my finnes, in which I was conceived, that they may not come in the fight of God.

37 What beleevest thou when thou failt , He sufferea?

That hee all the time of his life, which he lead in the earth, but especiallie at the ende therof, fufleined the wrath of God, both in body and foule, against the fin of al mankind, that he might by his palsio, as the only propitiatorie facrifice, deliver our body & foule fro everlafting danation, & pur-

9loh 1,14 Heb 1.2. Joh 3.16, 84.9. Rom. I.s.

Ephel I.A. Joh. 1. 13. 1. John. 1.3. f .Pet.1.18 & 1. 1. Coz. 6,30.8 7.33.

Ephel. s.7. 1.Tim. : , 5.6 t John I. L. & 17.5.Rom 1:4.Col.15 &c.PGI. 2.7

14.164 " Rom. 9.5. 112.7.14.8 9 6. Liobas. 20.10.20.28 1 oh 1.14.

Gal.44. y Mat. 1. 18, 20.Luc. 1.35 3 Pfa.132.13

Ads.2.10. & c. Ro.1.1. a Phi. 1.7. 6 Heb.4.15. & 7. 16.

He, 1. 16.19 dPial. 32. L 1. Cor, 1.30. Rom, 1. 1.4. Gal. 4.4.5. 41.Pet.3.34

Se 2.18. Ifa.53.13. Rom. 3-45 103 OF CHRISTIAN RELIGION, PART 2. chase vnto vs the favour of God, righteousnes,& everlasting life.

38 For what cause should bee suffer under Pulate as

beeing his indge?

That he being innocent and condemned bea [nc,13.14. John. 194 fore a civil judge, might deliver vs. from the fevere 6142.69.4. iudgement of God, which remained for al men. 112.53.45 3,Cor. 5. 21. 39. But is there any thing more in it, that he was fastned Gal 3.13.

to the croffe, that f be had suffred any other kind of deth? There is more, For by this I am affured that he

tooke vpon himself the curse which did ly on me. Den 21 33 For the death of the croffe was accurfed of God. 40 Why was it necessarie for christ to humble homselfe

unto death?

Gal, 3-1 3.

Because the justice and truth of God coulde by 4Gen 271. no other means bee farisfied for our fins, but by ·Hebr. 34 the very death of the fonne of God.

41 Towhat end was he buried alfo? 14.15. Phila.8

That thereby he might make manifest, that hee

was idead indeed.

fAds 13.39. Mat. 27. 60. 42 But fince that christ died for us, why must we also dy? John 19:38. Our death is not a fatisfactio for our fins, but the abolishing of fin, & our passage into everlasting life Sec. g Joh. 5. 24. 43 What other commoditie receive we by the facrifice Phil t. 13. and death of Christ? Rom. 7. 24

That by the versue of his death, our old man is Brome, e.z. crucified, flaine, and buried together with him, that henceforth evil luttes and defires maie not Sec. Rom. 6. 12, 1 raigne in vs, but wee maye toffer our felues voto Romas. him a facrifice of thankelgiving.

44 Why is there added, He descended into bel?

That in my greatest pains, & most grievous tentations, I may support my selfe with this comfort,

that

1 [[a,53.10.

that my Lord Iesus Christ hath tdelivered me, (by the vnlpeakable diffreffes, tormets, & terrors of his foul, into which he was pludged both before, and then especially, when hee hanged on the crosse) from the straits and torments of hell.

45 What doth the refurrethon of Christ profit vi? First, by his returrection hee vanquished death, that he might " makers partakers of that righte- "LCor. 15.

oulnes, which hee had gotten vs by his death . Again, we are now also thirred up by his power to a new lite. Laftly, the refurrectio of our head Chrift, Rom. 64. is a pledge vnto vs of our glorious refurrection. 46 How under ft and you that, He afcended into beave? . 1. Cor. 15.

That Christ, his Disciples looking on, was taken up from the earth into heaven, and yet ftil ais 7 Ad. 1.9. there for our fakes, & wil be, vntil he come again to judge the quicke and dead.

47 Is not Christ with os the until the end of the world, as be bath promifed?

Christis true God, and true man; and so according to his manhoode, he is not nowe on earth: but according to his Godheade, his maiefly, his grace, and spirit, he ' is at no time from vs.

48 Are not by this means the two natures in christ pulled asuder if his bumanity be not wher foever his drumity is

No: for feing his divinity is incomprehenfible, & every where " prefent: it followeth necessarily that the fame is without the bouds of his humane nature which he took to him, & yet is nevertheles in it, & 'abideth personally vnited to it.

49 What fruit doth the afcention of chrift into beaven

bring vs?

First, that her maketh intercession to his father in heaven for vs . Next, that we have our fleshe in

16.8 54.55. Rom 4.35 1. Pec. 1. 4. Sec. St 21. Col 1.1.85 Eph 3. C. 12.3c.Rom

2,11, Mar, 16, 19. Luc.14.51. 9Hcb4.14 & 7.35. & g. 11.Rom, 8,

34 Eph.4.10. Col. 3.1. E A.O. I. I S. Mat, 14. 10. Mat. 28.30 Mat, 26, 11. Joh 16, 18,32 ITALAGE ..

t Joh 14. 17. Sec. Sc 16,13. Ep.4.8. Arg. tract, 50. in *A8.7.49-3 17-27.8cc Ict.2 3.34

I Col. 1.9. Ich.1. 11.82 11.15 Mar. 28.6 7 Lloha. I.

2.Rom.8.74

204 OF CHRISTIAN RELIGION. PART 2. heaven, that we may be confirmed thereby, as by a fure pledge, that it shal come to pas, that he who 2 Ioh. 14. 2. is our head, wil 'lift vp vs his members vnto him, & 20.17 Eph Thirdly, that he | fendeth vs his fpirit in freed of a 3.6. b loh. 14.16. pledge between him & vs, by whose forcible wor & 16.7.2. king we feek after, not earthly, but heavely things, Cor. 1.21. where he himself is fitting at the right had of god, 2.Cor. 5.5. «Col.z.z. 50 Why is it further (aud, Hee fitteth at the right Phil.3.20. Sec. band of God? Because Christ therefore is ascended into heaven 4 Ep.1. 10. & to hew there that he is the head of his church, by 5.23. Col. 1. whom the father governeth al things, 18. SI What profis is this glory of our head christ voto vi? e Mat. 28.18 Ich. 5. 32. First, that through his holie spirit, he powreth f Eph. 4. 10. vpon vs his members heavenlie graces, Then, that he shieldeth and defedeth vs by his power against # Pf.2.0.8c al our enemies. 101, 2. loh. 10.18. 52 What comfort hast thouby the comming agains Ephef.4.8 of Christ to inage the quicke and dead? Lu. 21. 28. That in al my miferies & perfecutions 1 looke,

Phis, so. Tit with my head lifted vp, for the very fame, who before yeelded himselfe vnto the judgement of God 2.13. 12. There i. for me, and tooke awaie al malediction from me, 6.7.1. Theff. to come judge from heaven, to throwe al his & 4.16.Mat.25 my enemies into everlafting paines, but to tran-Maca5-34 flate me with al his chosen, vnto himsefe, into cele 1 Gen.1. 3.

stial joies and everlasting glory Ifa.48,16. OF THE HOLLE-GHOST. 1, Cor. 3, 16,

2.Cor, 1.2.

1.Pet.1.1. 1.Cor.6.17.

1.Cor. 6.19. 3 What beloeveft thou concerning the hole-ghoft? Acts. 5. 1. 4. First, that hee is true & coeternal God with the m Mat, 18.19 eternal father & the Son: Secondly, that he is al-" Gal. 3. 14. Jo " give vnto me to "make me through a true faith Ads. 9 11. partaker of Christ & al his benefites, to " comfort

Or MANS DELTYPRIE.

me, and to rabide with me for ever.

54 What beleevest thou concerning the boly and Ca-

sholicke Church of (brift?

I believe that the Sonne of 1 god doth from the beginning of the world to the end, gather, defend and preserve vnto himselfe by his spirit, &"word, out of whole 'mankinde, a companie' chosen to everlasting life, & agreeing in true faith: and that I am a liuelie 'member of that companie, and fo shal . remaine for ever.

55 What meane the fewords, The comunion of Saints?

First, that al and everie one, who beleeveth, are in common b partakers of Christ, and al his graces, as being his members. And then, that everie one ought readily and ' cherefullie to bestow the gifts and graces which they have received, to the common commoditie and fafetie of all.

56 What beleevest thou concerning remission of fins?

That god, for the fatisfaction made by 4 Chrift, hath put out al the remembrance of my fins, and also of that corruptió within me, wherwith I must fight al my life time : and doth freelie endowe me with the righteousnes of chrift, that I come not at Pfal. 103-3. anie time into judgement.

57 What comfort hast thon, by the Resurrection of

the flesh?

I hat not onlie my foule, after it shall depart out of my bodie, shal presentlie be staken vp to christ, but that this my flesh alio, being raised up by the power of christ, shalbe againe vnited to my soule, and shall bee a made like to the glorious bodie of a Cor. 15 Chrift.

58 What comfort takest thou of the article of everla- 3.2.Phi 3.22

4. 10.11. Ro. 7. 2..15. Ro.8 1. 2. 5. f Joh.3.1%.

g Luc. 23-43. Phil 123.

53. Iob. 29. 35.26.1 Job.

1.Pet.4.14. 9 Ioh.10.11 r Gen, 26, 4. Ro. 8.29. 10 Epe.1.10.82 1. Pet.1.30. t Ifa. 59. 31. Ro.1.16.8

P Joh. 16.

10.14.17. Eph. 5. 3%. = A2.346. Eph-4-3-4-5 1 Mat.16.18. Joh. 10. 38. y 1. Joh. 3.28 2. Cor. 13.5. 1 1.loh.2.19 * 1. Cor. 1.8. 9.Rom.8.; 5 &c.PL71.13

b Ioh. 1. 3. Rom. 8.32.4 Cor. 12, 13. & 21.1 COL 6.17. c 1 Cor.13.9 Phil. 2.45. 6.

d 1 loh.2. 2. 2 Cor. 5. 19. e Ier. 31.34

OF CHRISTIAN RELIGION PART 2.

Sting life?

conceived it.

That for as much as . I feele already in my hare \$ 2.Cor. 5 ... 2 b 1.Cor. 2.9. the beginning of everlafting life, it & shal at length John. 17-3. come to paffe, that after this life I shal enjoy ful and perfect bliffe, wherin I may magnifie God for even which bleffedneffe verily, neither eie bath feene, nor ear hath heard, neither hath any main thought

> 50 But when thou beleevest al thefe thinges, what profit redoundeth thence vnto thee?

> That I am righteous in Christ before God, and an heire of eternal life.

60 How art thou right eous before God?

Rom. 1, 17. Only by 4 faith in Christ lefus: fo that, although dRom.3.21. my conscience accuse me, that I have grievously 33.24.15.18. & r.r.Gal. s trespassed against al the commandements of god, 16. Fp. 1.8.9. and have not kept one of them; and further am as e Rom. 3.9. yet prone to al evil:yet notwith l'ading (if I embrace these benefits of christ with a true cofidece fRom.7. 23: g Rom.3. 43 and perfuation of mind)the ful and b perfect fatisfaction, righteoufnesse and holines of christ, without any 'merit of mine, of the mere 'mercy of god 1. Ich. 2. 1. imputed & " given vnto me, & that fo as if neither k Rom. 5.24. 1 I had comitted any fin, neither any corruption did Ezec.;6.13 flick vnto me: yea as Imy felfhad perfectly accopli Rom. 44. fhed that obediece, which christ accoplisht for me.

61 Why affirmest thou, that thou art made righteems by faith onely?

Not for that I please god through the worthynes of meere faith: but because onely the satisfaction, righteoulnes & holines of christ is my righteoul-

nes before o god: & I cannot take hold of it Porap-. I.Cor. L. 30.Src. 1. ply it vnto my felfe any other way than by faith. Cor. 3. 3.

P 1, lon 5.10.

* Heb.24

Ich 3.36.

Phil. 3.9.

Ioh.3.18.

h Tit.3.5. Ep. 1.8.9.

Deut.9 6.

11. Joh. 21.

2. Cor. 5. 2. 4 1. Cor. 5.

&cc.

31.

Sec.

62 Why cannot our good works be right confines, or fome

part of righteonfnes before God?

Because that righteousnes which must stand fast before the judgement of God, must be in al points perfect, and agreeable to the Law of God. Now a Gal 3.10. our works, even the best of them, are imperfect in this life, and defiled with finne.

1762.64.6.

63 How is it that our good works merit nothing, feeing God promiseth that hee will give a reward for them, both in this life, and in the life to come?

That reward is not given of merit, but of grace. 'Luk.17.10. 64 But doth not this dollren make me careles of profane? No: For neither can it be, but they, which are incorporated into christ through faith, should bring forth the fruits of thanke fulnes.

Ichas.s.

OF THE SACRAMENTS.

65 Seing then that only faith maketh vs partakers of Chrift, and his benefits, whence dot bit proceede?

From the holy ghoft, who . kindleth it in our . Ep .: 8.8 harts by the preaching of the gospel, and confirmeth it by the vie of the facraments.

66 What are the facraments?

They are facred fignes and feals fet before our e ies, and ordained of god for this cause, that hee may declare and scale by them the promise of his gospel vnto vs, to wit, that he giveth freely remisfion of finnes, and I life everlafting not onlie to all in general, but to everie one in particular that beleeveth, for that only facrifice of Christ which hee accomplished upon the crosse.

67 Do not then both the word & facraments tend to that end , as to leade our faith unto the facrifice 54.9. of christ finished on the crosse, as to the onlie ground

6.23. Joh. 3.5 Phil. 1.39. Mat. 28.19 30.1. Pet. 33.23.

7 Gen,17.19 Rom.4- 11-Deut. 30. 6. Leu.6.25. Heb. 9.8.9. Ezc. 20.12 1 Sam.17.36 I(2.0.6.7. &

RELIGION PART 2. 308 OF CHRISTI AN

of our falvation?

It is even fo. For the holy ghost teacheth vs by the Gospel, and affureth vs by the Sacraments, that the falvation of all of vs flandeth in the onlie facrifice of chrift s offered for vs ypon the croffe.

*Rom. 6.2. Gal3.17.

68 How many facramentes bath Christ ordained in the new Testament?

Two. Baptisme, and the holy Supper.

OF BAPTISME 69 How art thou admonished & affured in baptisme,

that thou are partaker of the onlie facrifice of Christ? Because Christ , commaunded the outwarde

y Mat. 28.19 Ad.2.38. 8 Mar. 16.16 Mat.;.11. Rom.6, 3.

Luc. 3.3.

* Mar. 1.14.

washing of water, adjoining this promise thervnto, that I am no leffe affuredly washed by his blood and spirite from the vncleannesse of my soule, that is, from alony fins , than I am " washed outwardlie with water, whereby al the filthineffe of the bodie vieth to be purged.

70 What is it to be mashed with the bloode and spirit of Christ?

8 Heb.12.24 LPerer. L. L Apoc.1.5. & 32 14.Za.13. 1.bz. 16.25 Sec. 3 .5.1. Cor.6. 11.8.12.14 Rom, 6.4. Col. 1 11,

It is to receive of God forgivenes of fins freelie for the blood of Christ, which he' shed for vs in his Sacrifice on the Croffe. And also to be renewed by the holie Ghost, & thorough his sanctifying of vs, to become members of Christ, that we maie more "John. 33. & & more die to fin,& "liue holie & without blame. 71 Where doth Christ promise vs that bee will as certainely mash vs with his bloode and sperite, as wee are washed with the water of baptisme?

In the institution of Baptism; the words where-4 Mat. 18 19 of are thefe. Goe and teach al Nations , Baptifing the

in the name of the father , the forme , and the boly Ghoft. Mar. 14.16. . He that Shall beleene and bee baptifed , Shall be faved

OT MANS DEALVERY but he that wil not beloene Shalbe danned,

This promife is repeated againe, whereas the Scripture calleth Baptifme, the washing of the newe Tie.s.s. burth, and & for giveneffe at finnes.

72, Is then the outward Eapts me of water the washong away of finnes?

It is not. For the bloode of Christ alone cleanfeth from all finne.

73. Why shen dath the bolie ghoft eal Baptifme the wa-

foung of the new birth, and for givenes of fins?

God speaketh so not without great cause: to wir, not onely to teach vs, that as the filth of our bodie is purged by water, fo our finnes also are purged by the bloude and spirite of Christ: Apans & but much more to affure vs by this divine token 7.140. and pledge, that we are as verily washed from our finnes with the inwarde washing, as we are wa- 1 Mar. 16 16. fred by the outward and visible water,

74 Areinfants to be baptifed alfo?

What elfer For feeing they " belong as well vn- "Gen. 17.7. to the covenant and Church of God, as they who are of a ful age; & feeing also voto them is promifed remission of finnes by the bloode of Christ and the "holy ghost the worker of faith, as wel as vnto those of full growth. They are by Baptisme 11.36241. to be ingrafted into the Church of God, and to be discerned from the children of infidels, in like "Ad 10.47. fort as in the olde Testament was done by cit- 9 Gen 1744 sumcifion, in place whereof is Baptisme succeeded in the new Testament.

OF THE LORDS SYPPER

75 How art thou in the Lords Supper admonifhed and warranted, that thou art partaker of that only facrifice

A 1.80 Mat. g. tite 1.Pet.3:31. 1ph. 5.36

1.loh. 1. 7. 1.Cop.6, 134

Gal.3.174

Mat. 10. 74 Luc. 1. 14. 15. Pial. 25. 2.3.A0.2.30

Cols.ILIS

STO OF CHRISTIAN RELIGION, PART 2 of Christ offered on the Croffe & of alhis benefits?

Because Christ hath commaunded me & al the faithful to eate of this bread broken, & to drink of the cup distributed in remembrance of him, with this promise adjoined. First, that his body was as certainlie broken & offered for me on the Croffe. & his blood fhed for me, as I behold with my eies the bread of the lord broke vnto me, & the cup comunicated to me:& further that my foule is no les affuredly fedde to everlafting life with his bodie, which was crucified for vs. & his bloud, which was shed for vs; tha I receive & talt by the mouth of my bodie the bread & wine, the fignes of the body & bloud of our lord, received at the hand of the mini-

76 What is it to eate the bodie of Christ crucified and to drinke his blond that was (hed?

It is not only to imbrace by an affured condece of mind, the whole passio & death of christ, & ther. by to bobtaine forgiuenes of finnes & everlasting life, but also by the holy ghost, who dwelleth both in Christ & vs, so more & more to be 'vnited to his facred bodie, that though he be in 4 heaven, & wee 30.32.1 Cor in earth, yet nevertheleffe are we flesh of his flesh, and bone of his bones; and as al the members of the body are by one foule, so are we also quickned and guided by one and the fame spirite.

77 Where hath Christ promised, that he wil as certain. ly give his body & blond fo to be eaten and dronken, as they eate this bread broken, of drinke this cup?

In the institution of his supper; the words wherof are thefe: Our lord lefus (brift in the night that he was betraied, took bread: And whe hee had give thanker,

3 Mat 26.27. 98.Mar. 14. 64.33.74.Lu. \$2. 16,20. 3.Cot.10. 16 87. & 11.24. 24.25. & 12. 33.

fter.

6 Joh. 6.35. 40.47-48.51 \$3.54 e Joh. 6.56. 4 Ad. 3. 21. A& 1.9 &c. LCot. 71.25 e Eph. 5. 29. 6.15.17.19. 1.lo.3.14.& 4.1 1. Ioh.14

flo.6.56.57. \$8.Ic.15.1.3 3.4.5.6. Eph.4-15.18 £1.Cor. 11. 23.8cc. Mar. 26,26.8cc. Mar. 14 12.

& c. Luc. 22. 19.8c.

he brake it, & faid, Take eas, this is my body which is brehe for you this do you in remebrance of me. Likewife allo be tore the cup whe be bad supped, & Said, " This cup "Exod. 13 is the new Test ament in my bloud; this do as often as yee i Exed. 13.9. hal drink it, in remebrance of me. For as often as ye fhall eat this bread, of drink this cup, ye frew the Lards death til be come. This promise is repeated by Saint Paul, when he faith: The cup of thanke ferving, wherewith we gine thanks, is it not the comunit of the blonld of Chrift? The bread which we breake is it not the comminon of the bodie of (brift?) For me that are many, are one bread & 1.Cor. 10. me body because we al are partakers of one bread.

78 Arethen the bread or wine made the very body

& blond of (brift)

No verilie. But as the water of baptifine is not 1 Mar. 26.19. turned into the bloud of Christ, but is only a figne Mar 14:4 & pledge of those thinges that are sealed to vs in baptifur: so neither is the bread of the lords supper the very body of a Christ: Although according to a 1. Con. ro. the manner of facraments, & that "forme of fpeak- 16.8c. 11. ing of them which is viual vnto the holy Ghoff, the "Genty.10 bread is called the body of Christ.

79 Why then doth Christ cal bread his body, & the cup & 13.0. At. bis bloud, or the new Testament in his blond & Paul alfo Le, 16.10. & calleth bread & wine, the communio of the body & bloud 17.11. 142.6. of Chieft

Christ not without great confideratio speaketh 1. Pet. 3.28. foto wit, not only for to teach vs, that as the bread &wine fultain the life of the body; fo also his crucified body and bloudshed are indeed the meat and drink of our foul, whereby it is " nourished to eter- o Tohnes, st nal life: but much more , that by this visible figne 55.56 and pledge he maie affure vs, that we are as verily

&c.Exod.

26.27.43.48 6. 2. Tit. 1. C. Adt. 23. 16.

1.Cor.10.1.

ATA OF CHRISTIAN RELIGION, PART 2.

#1.Cot.10. 16,17.

8.1.3cc

19.10.

diftind.s.

partakers of his body & bloud, through the working of the holy ghoft, as we do perceive by the mouth of our body there holy fignes in remebrace of him: & further alfo, that his fuffering & obedience is fo certainly ours, as though we our felues had fuffered punishments for our fins, & had fatisfied God.

80 What difference is there betweene the Supper of

the Lord and the Popilo Malle?

The Supper of the Lord testifieth to vs that wee have perfect forgivenes of all our fins for that on-+ Heb. 7.27. ly Sacrifice of Chrift, which himselfe once fully & 9. 13. 26. 28.8 10. 10. wrought on the Croffe: Then also that we by the 12.14.lohn. holy Gholt are graffed into Christ, who now ac-19.30. Mat. 26. 28. Luc Cording to his humane nature is onely in heave at 23.14.30. the right hand of his "Father, & there wil be " wore 1. Cor. 6. 27.8 10. 16. Thipped of vs. But in the Malle it is denied, that the & 12. 11. Heb 1.3.& quicke & the dead haue remission of sinnes for the onely passion of Christ except also Christ be daily e lohn.4.31. offered for the by their Sacrificers Further also it is 21.11.8 20. 17. Luc.24 taught, that Christ is bodily under the formes of 52. Acts. 7. bread & wine, & therefore is to be worshipped in 55.56. Col. 3.1. Phil.3. them . And so the verie foundatio of the Masse is 10. 1.Thef. nothing elfe than an vtter denyal of that only Sacri fin canone fice & passio of christ lefus, & an accurfed Idolatry. Miffæ: item 81 Who are to come unto the Table of the Lord' de cofecrat.

They onely who are truly forrowfull, that they haue offended God by their fins; and yet truft that those fins are pardoned the for Christes fake; and what other infirmitie they have, that those are covered by his pasho & death, who also defire more & more to go forward in faith & integrity of life. But hypocrits, and they who doe not truly repent,

doe

TE OF MANS DELIVERYET TO 211

do eat and drinke dampation to themselves,

82 Are they alfo to be admitted to this supper sebo in co feffio & bife declare the felnes tabe Infidels and ungody?

No. For by that means the covenant of God is profaned, and the wrath of God is flirred up 4gainst the whole assembly. Wherfore the Church by the commandement of Christ & his Apostles, ving the keies of the kingdome of heaven, ought 16.8c. to drive them from this supper, til they shal repent and chaunge their manners.

87 What are the beies of the bong dome of heavent

Preaching of the Gospel, and Ecclefiallieal difcipline; by which heaven is opened to the beleevers, and is thut againft the vnbeleevers.

84 How is the king dome of beaven opened and find by

the preaching of the gospell quinting in aquati

When by the comandement of Chriff it is publickly declared to al and every one of the faithful, that al their fins are pardoned the of God, for the merit of chrift, fo often as they imbrace by a linely faith the promise of the Gofpell: but contrarily is denounced to al infidels and hypocrites, that fo long the wrath of God and everlasting damnation doth lie on them, as they' perfift in their wie- Mountain kednes: according to which tellimony of the Gof- 12.3. Matt. 15 19. pel, god wil judge them as wel in this life; as in the life to come.

85 How is the kingdome of heaven opened and four by

Ecclesiastical Disciplines

When according to the commaundement of Chrift, they, who in name are christias, but in their doctrine and life thewe themselves aliens from 8.9.1. Cor. chrift, after they having bin fomtime admonished 12.38.

h 1 Cor. 11. 20.34.Ila I. 11.8c & 66. 3.ler.7.21. &c. Hal. co.

& 11.18.&c

& 18.18.

214 OF CHRISTIAN RELIGION. PART 3.

wil not depart from their errors or wickednes, are made knowe vnto the church, or to the thetare ap pointed for that matter, & purpole, of the Church; & if neither the they obey their admonitio, are of the fame men by interdiction from the Sacrainets flut out from the Congregation of the church, & by God himself, out of the kingdo of heaven: And again, if they profes & indeed declare aniedmet of mat. 18.15 life, are "received as mebers of christ & his church.

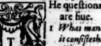
m Mat. 18.55 16.17.1. Cot. 5.3.4.5. 2.Thel.3.14. 15.2.Ioh. 10. 11.2.Cor. 2. 6.7.10.11; 2.Tim.5.17.

Frer it hath beene shewed in the first part a hat men me 1 become obnoxious vneo everlafting pames and puffillements, by reason of obedience not yeelded vnto the lawe; a question by & by ariseth, Whether there is, or be graunted anie escape or deliverie from these punishments. To this quellion the lawe maketh answere, that a deliverie is granted, to that perfect fatisfaction be made vnto the law and the inflice of god, by sufficient punishment , paied for the sinnes committed. For the law bindeth either to obedience, or that being not performed, to punishment. The performance of both which, both of bedience, & punishment, is perfect righteoulnes & juffice & on both followeth the approbation & allowing of him, in whome that rightequineffeis. Nowe, the meens and mammers of fasisfaction and appropre by our felies; which the Lane teacheth, and the inflice of god requireth; for wee have finned . But this fatistaction delivereth not from eternal malediction, because it is never sufficient, & finished, but indureth deal eternity. The who means of ferisfying is by anosher, that is by Christ This meanes doth the Gospel shewe, and the morey of god freely offermeither yet is it repugnat to his law and juffice because in no place the lawe miliketh or rejecteth it. This fatisfaction or punishment is temporal, and yet sufficient, that is, equivalent to everlasting punishment, and therefore a price worthic inough for our deliverance. Wherfore fince Christ bach paied in our behalfe vnto the law a sufficier punishmer for our fine, the infline of god,& the fentence of the law altogether willeth & requireth, that we be admitted vnto a reconcilemet with him, that is, be approved of God, & received into favour. Furthermore, by the queftions

questions of the Catechisme a little before propounded, two things are taught concerning mans delivery. The first is that it is possible, & after what fort. The second is, by who. and by what maner of Mediatour it may be atchieved . The places here to be discoursed of are three.

- 1 Of Mans deliverie.
- Of our Mediarour.
- 3 Of the Covenant.

THE DELIVERIE OF MAN.



He questions to bee confidered hereof.

1 What mani deliverie is, or in what things is confiftesh.

2 Whesher anie deliverie might be wrought after the fall.

3 Whether it be necessarie, and certains. 4 What maner of deliverie is is and whether it be perfect, that is. deliverie from the evil both of crime and paine.

5 By what meanes it may be wrought.

WHAT MANS DELIVERIE IS.

"His word Deliverie is respective. For al deliverie and liberry hath a respect to somewhat: to wit, it is a graunt, wherby any one is licensed according to honest laws, or the order of nature, to bee free from fubiections, defectes, and burdens not proper vnto his nature, and to doe thinges agreeable vnto his nature without let or hinderance . So the The delive-Delivery of man is an immunitie from mifery, that is, from ry of man, the guilt and subjection or tyranny of sinneror, it is the right an immuniand power restored by Christ, to live freely, according to ty from mi-Gods lawe, and to injoy those commodities which were at gilte of fin. the beginning graunted by God vnto mans nature, without prohibition or impediment. For thus to line, agreed vnto mans nature, in respect of his creation: and not to live thus, is mans most miserable and shamefull servitude . As therefore the mifery and servitude of man comprehendeth fin,& death, or punishmét: so his delivery, is a delivery fro fin & death, or a restoring of righteousnesse & life everlasting.

Nowe Deliverye from finne , is the perfecte, both pardeming of some, that it may not for ever be imputed. And also the

216 OF CHRISTEAN RELTOTON PART 3.

abolishing of it in visby regeneratement na smelle of tife, which is begunne here, but to be perfected in the world to come: Day liveric from death, is a Deliveric, both from Destrution, or the feeling of Gods wrath, which beeing in the wicked hore begunne, thall continue everlattingly, and is called everlatting death. & feeondly, from corporal death, or al columnities and miferies by our Resurrection and Glorification. In summe: That Deliverie is a ful restoring of life everlasting, that is, of Holinesse, Righteousnelle, and felicitie, or perfect Blessedonise, and so of algood thinges which are contrarie to those evils. It is called deliverie, because then, without Christee Lastiffation, are helde as it were fetered in gives, and Capsage of since and helf.

2W bether anie Deliverie might be wringht

This question is necessarie. For if there bee so deserted of your of miletie, in vaine make wee question and test. Againe, there is some cause to doubt thereof; without especially, not whom the doltring of the Oospe his without en. The Deliverie, therefore of minit, possible. And the cause of the possible estate of the read of the cause of the possible estate of the cause of the ca

The first is his mercie and immediarable goodnesse, which that hee woulde exercise in faving of vs , not impeaching his wittee, he bath vetered in his word John 5.21. The faither quick-

neth whom he will.

The second is his infinite wifedome, whereby hee knoweth, how to turne the purposes of the devil imagined and devised to the reproch of God bimselfe, by corrupting mankind, and to the overthrowing of the falvation of Gods chosense ven to the manifesting of his own glory, & to the salvation of his chosen. God therefore, by this his wifedome, hath found out an admirable temperament, & such as no creature could have found, of his inflice & mercy, in delivering manistration, such a way, whereby he might shew his exceeding both mercie and instice.

The third is Gods omnipotencie, wherefore he is able to performe that deliverie of man from finne & death, which hee through his immeasurable mercie, & wife counsail decreed. Ancies 37, With God nothing shalbes impossible. To deny then

The delive.

The causes

of which

possibility

ingod one-

mans delivery is to fooil Gold of infinit wildome goodnelle and power, against that which is faids Sous 6. The Lord bris grib downe inche grain, and raifest up Pfal 68. ac. To she Larde red belong the iffuer of death, Ifat 59. 1. The Larde bandin met floor-

" Obiect. Wher she wachangeable infligrand much of gol requiresh, shar is whether washer, Bur she inflice and Bush of god requisuch the casting aring and dammarion of maneful good had expressing threatned everlafting death to the transgresours of his line and the inflice of god witcheshouse wienie thing ther is not conformable therwaso. Therefore she cafting away of man from the tace of god is time changeable, weither is is possible that mithous die imposching of got inflice or reach man found of cape e vacitifing damination. & to twere. The Majoraves be diftinguished. Wharthe inflice of God toquireth, to wir, simplie without abetindition, that is fimplie vickangeable it requireth the calling away of man with this countd exerge there be interpried a ful & perfect fatisfaction Wherfore Cue inflice of god remireth that a finnerether fatisfy, or be suft away, atta 3 3th, Thou fhalt not come our shence, world show half paids the writing for thing Roplin But impossible is it for go so factifu for our fine por son beare fufficient prehiffmens, fo that De may come from thence Aunfwere. It is impoffible in respect of our selves , but north respect of God. Hee knoweth the means how by an other ful facisfactio may bee made for vs. sand sile mile we believe

But that our deliverie by an other it possible ; inknowen onely by the promiles of the Gospell & the reveating of the holic Ghoft forcibly moving our harts to beleeue the gofpel

Here arifeth a question: Whether Adam after his fall might Adam after have certainely prom fed hanfelfe deliverier Wee aunswere, that fore be feehe could not without especialt promite, and revelation. And cial revelation before hechad this, nothing coulde prefent it felfe vnto his tion he was minde, but the great inflice & trueth of god exacting of him affured of everlatting pumihment, for not yeelding obedience. For fleft & bloud reveale not those things, which are the peculi- hope for dear and proper benefits of the Medistour But fome man may liverance, except that the felf fame causes not with thanding do remain. even now after the publishing of the gospel, to wit, the inflice & truth of god, who is never changed If then Ada could not hope for delivery before the promife was published, neither coulde

his fall . be .

OF CHESTIAN RELIGION PART 2.

coulde be after the publishing thereof. For fo he might have reasoned: To is impossible shas the inflice and trush of God should be impeached But mansvecovering and efcaping out of punifbmer. would impeach the inflice or truth of God because everlasting ounishmens should not be indicted on man, which yet the inflice and sruth of God require. For the punishment to be everlasting, and yet man to wade & escape one of it are things contrado forie & of flat repugnancie. Therefore mans escape and deliverie ous of punishmes imposible.

This Obiection or temptation Adam might, by the promife now made, have repelled on this wife. The Minor is true if the escaping be such, that sufficient punishmer & equal to the fin be laid neither youn the finner himfelfe, nor on another, who offreth himself in the sinners place. But the justice of god hath inflicted punishmet fufficient for our fins, on his owne Sonne, who offered himselfe of his owne accord to sufraine it for vs. Wherefore mans escaping out of milery, by the ful fatisfaction performed by the Sonne of god, doth not

impeach, but rather eftablish gods justice,

But againe it is replied: That which noceflerily doth not conclude punishment to infine, doth leave fome bope, neither willeth ut to defpair of deliverie from panifoment. But she event bath taught shas she casting awaie of man is not necessarilie concluded, or inferwed upon the first fal of Adam. Therefore Adam being fallen, no nos before the promise published concerning the seede of the Woman, ought altogesher to have despaired of his deliverie. Aunswere. He ought not verily to have dispaired neither could he have inferred ypon his fal necessarily, that his delivery out of milery was simply impossibly; but neither could he of the otherfide have certainly promifed vnto himfelfe, or hoped for it, before the publishing of the gospel. Because neither he, nor any creature was able, or shoulde for ever haue bin able of himselfe to perceive, or so much as imagine vnto himselfe a maner of elcaping punishment, not repugnant to the instice of god except god had declared and revealed the same by his fon He might tradie (as others likewife, who live out of the clude many church destitute of the word of promise) have probably reasoned shat one daie there (bould be a deliverie. Fit ft, because it is not meet, that man the most excellent creature should be made of God to sustain the greatest provishmet, & that for ever. Again, for that

Humane real6 might probably conicaure, but not neceffarily co. deliverie.

It feeneth not likely, that God would have delivered a law to t no effect, that is which (bould nover be perfectly performed by him.

But except the voice of the golpel had come, man would never have beene able by these reasons long to have withflood the tentation of the Divel, who would easily have refuted them by his owne example, Wherefore, albeit thefe two reasons are of themselves most true; (For God did not make mankinde vnto perperual milerie, neither made hee a lawe to no effect) yet man beeing fallen, is not able, by reafon of his blindnelle and corruption, without the promile & grace of the holy Ghoft, to affent vnto them, that is, is not able of them certainely & necessarily to infer, that he knoweth and hopeth for his deliverance out of paine & milerie.

Whether Deliverie be neceffaie and certaine. Hat fome should be delivered & faved from defruction The deliveis necessarie. Obiection. Bur le is free unto God even to fame necessarie. mone. Answere It is free vnto god, to faue either al, or none, or fome: for he was not boud to vs, that he shold fane vs Rom. 11.35 Who hash give voro him for ft, to he fhat bereetochfedt Yet is it necessarie that he should faue some not by any absolute necessitie, but by such as is called necessitie by supposition.

First, becamfe Ged hash most freely and unchangeably decreed, e promifed this deliverie publifhed. A lyllogifme thereof may be tramed on this wife Je is impoffible that God foonld either lie or deceive, But God hath evenched and promifed by an ath, that he wil not the death of a finner, but wit that he be conversed and line. The conversion therefore and deliverie of man, not onely may be wrought, but necessarily alfo is wrought.

Secondly In the beginning God created man, that he might for ever be magnified of him, Epcl, 1.6. He hath made vs to the praise of the glorie of his grace. And Plal 89.48 Haft then made almen for naughs? wherfore, feeing God is not fruffrared of the end of his counfels, it is necessarie that some be delivered.

Thirdly God did not in vaine fend his fonne into the world & deliver him over vnto death.lohn.6.39.1 came downe from beaven to doe his wil which hath fent me And this is the fathers wil, which hash fens me, that of al which he hash given me, I fould lofe nothing. Mat. 9.13. 7 am come to call finners to repentance: & 18.11.The fonof man is come to faue that which was loft.Ro.4.25. He died for sur fins, and is rifen agains for our inflification.

The necesfity got abfolute, but depending on the vnchangeable will and decree of god.

Fourthly,

220 OF CHRISTIANE

Fourthly, God more inclinesh to the exercifing & ferring forth of his mercie, than of his anger Bue be frewesh his anger in punifiing the wicked. Therefore he must showe his mercie in faving the Godbie.

What manner of Deliverie this is

Our delivery most perfect.

-3-101 : 17 Camel : 21

. Serial Series

"He deliverie and setting of man as libertie is necessarilie complear, that is, in al points pertect, even from both evilles, both of crime, and of paine, First, because God is not a deliverer in part only but faveth and loveth perfectly those whom he faveth, T. lohn 1.7. The bloode of lefus Chrift cleanfesh vs from all finne, to witte, as touching both the formall partes thereof, the guilt,

Secondly, because he dosh perfectly punish the wicked, that his

and the corruption of finne.

iustice may be exactly satisfied by their punishment: Therfore doth he perfective deliver the godly from punifimen; because he is more inclining & propente to mercie, that to anger, Third. ly because we were fully & perfectly loft in Add. Bus Christs benefit is not imperfecter, or of leffe force than the fin of Allam, which it would be, if he did not perfectly deliver because al haue lost all then righteousnes, salvation, and bleffednes in Adam. Therefore righteoutnes and felicitie is restored by Christ, Each of shefe deliveries, both from the evil of crime, and from the evil of paine or pini Theen is necessarily perfect. Because the image of God, glory and blellednes, which is reftored vnto vs by Christ our redeemer, is more glorious, & greater than that, which we loft in Adam. Our delivery fro everlasting death

or damnation is most perfect, even in this life, both as touching the

parces thereof and alfo in degree. Because Christs Satisfactio for

our finnes, which is imputed vnto vs, is a most perfect cofor-

mity and correspondence with the law of God: Now from o-

ther calamities we thatbe fully delivered in the life to come,

when as the remnants of fin in vs shalbe vererly abolished. In

ry from ete-nal death perfect in this life, fro other cala mities in the life to come.

Our delive

the meane season, they are mitigated vnto the Godly, even in this life, and turned into fatherly chastisements. Our delivery from crime or sinne by regeneration, is perfect, not

in part bere at once in a moment, but fucceffinely by degrees. For in this life it is perfect, as concerning the partes thereof, but as by a beginning only, that is, al the partes of obedience are begunne in the redeemed, or beleevers: so that, as long as we like here, it is daiely augmented by new accessions and encreasings. But after the

departure

Our delive ry from fin by regeneration, but perfectin the life to

come.

departure of the fonle ons of the body, shis deliverie is perfector: because then man doeth wholy cease from finne After the refurrection and gorification it Chalbe moft perfect, both as southing the partes thereof, and in degree. For then thal God be all in all, that is, he shal immediatly bleffe vs with exceeding happines, so that nothing shall remaine in vs repugnat to God; but whatfoever shalbe in vs, that shalbe of god. But now there is somewhat in vs, which is not of God, even fin it felfe.

By what meanes mans delivery may be wrought. THe means wherby we may be delivered from the curle, I and beeing reconciled to God, may be accounted iuft before him, is only one, even a full and condigne or worthy fasisfaction, that is, punishment for fins committed, or obedience omitted, For the Lawe, when as wee haue not perfourmed obediece, The law bedoth iuftly exact punishment of vs: this being sufficietly pai. ing transed, we are received of god into grace, and being indued with greffed, no the holy spirite, are renued to the image of God, that wee but by suffemay hence-forward obey his Law, & enioy everlafting bliffe- ring due fulnesse. Beeing therefore reconciled vnto God by fatisfacti- punish. on most fully performed vnto the Law, we are delivered the fro fine aifo, that is, from corruption it felfe, by regeneratio, that is, by the forcible working of the holie ghoft, abolifhing it in vs, and reftoring true holines and righteoulnes, heere, by beginning it, and in the life to come also, by perfecting & absolving it. This delivery is necessarily knit with the former, as a necessary effect with his proper & nearest cause. For god wil of that condition accept of this fatilfaction, and for it pardon our finne, fo that we leave off to offend him hereafter thorough our finnes, and be thankful vnto him for our finnes pardoned, and other his benefits. For to be willing to be recrived into Gods favour, and yet not to be willing to cease from finning, is to mock God. Wherefore they who are received of God into favour, are withal regenerated: and fatisfaction is the cause, as of acceptation, so also of regeneratio. Now that, if fatisfaction or sufficient punishment come not betreene, there is no delivery from the guilt, or from finne it felfe: the cause hereof is Gods great iustice, and truth, which his mercie docth noway overthrowe: Dem, 27, 26. Curfed be he that con firmesh not all the worder of this Law, to doe them. Marth. 5.18. Je is not possible that one jut of the Law Should fal, that is, be fruftrate

222 OF CHRISTIAN RELIGION, PART 2.

Arate sil al chinges be fulfilled Pfalm, S. A. Evil (hal not dwell with thee. Seeing then the lawe is not an emptie found, and doth exact fatisfaction for fin committed, equal voto the fault, it is wholy necessary, that we performe it, if we wil bee received of Godinto favour.

Here are we met with an Obiection: But we never fatirfie she law, therefore this manner of escaping punishment, is vaine and imaginary. We Aunswere . We are not able to fatisfie by obedience; we are, by paying the penalty which the lawe in most full manner exacteth for our obedience omitted. Reply. But the Law requiresh obedience, that is, the lone of God of our neighbour. Therefore is is necessary that the law be fasisfied by obedience, Aniwere. The Antecedent or former proposition is to be diffinguished. The Law requiresh obedience, that is, which was after to be perfourmed this being perfourmed, the Lawe was fatisfied. But if it be not perfourmed, the the Lawe exacteth punishment, as a satisfaction for obedience omitted. For neither can fatisfaction be made by obedience for the breach of the Lawe, or for omitting of obedience, Because the obedience or Godlinesse which followeth the breach of the Lawe, when as it is due for that present, when it is performed cannot at al fatisfie for the debt, or offece, or trefpas which is past, Wherfore sufficient punishment, is that fatisfaction, which the Lawe and Gods justice exacteth at our handes for the not perfourming of obedience, that we may be accepted and beloved of God.

This being fette downe and refolved of, further demand is made, by whom that fatisfaction or punishment is to be perfurmed? The Law will have it perfourmed by vs, and that suffly: but it yeeldeth not abilitie to perfourme it, neither any where maketh declaration thereof. But the Gospell declareth and sheweth vs Christ, by whom we maie fatisfic. By our

felmes we cannos.

Our fetisfa Cion canour felues. it would be Infinite, and

First because the lawe requireth perfect satisfaction : it is not not bee by perfect, except it be either eternal (for al finne is an offence against the infinit good: If then this infinite good must bee because the farisfied, fatisfaction must needs be made by eternal punishment, which aunswereth in equality to that infinite good) to neverac. or elfe temporall, yet equall to eternal, and worthy to bee coplished. accepted by the iustice of God for fatisfaction, If it be eternall, then never that we bee delevered or recovered out of punishment, death and sinne beeing fullie conquered: because it can never bee saide, that we have satisfied (which implyeth the ende) but onelie that wee are fatisfiying (which sheweth the perpetuation and continuing of punishment) which satisfaction is such, as the punishment of the Divelles and reprobate men , which never shall haue an ende. Nowe for a Temporall punishment which fhoulde bee aunswereable and equall to eternall, there is no man, by reason of manifolde imperfection, who can perfourme it.

Secondly, because dailie wee heape up offences and debtes, yea even in our punishmentes themselves, while wee doe not in them acknowledge God to bee just, and justlie to punish vs for our finnes, but murmure and free against him . Wherefore our paines and punishmentes must needes bee also heaped vp and encreased. For he, who goeth on afterwardes in offending him, whome he hath hereto fore offended, can never have him favourable vnto him.

Thirdly, because we canos deserve of God, shas he should pardon Dione prefent fins,muchleffe our fint paft. Neither can wee pay the debt past, with that, which we owe presently. Since then wee are not able by our felues, wee must needes make fatis-

faction by another.

Obiection. The lawe requiresh OVR punishmens, because rehave finned. Aunswere. The Lawe requireth ours, but not exclusively, to that it doth not admit it to be performed by another for vs. For, albeit the Lawe knoweth not this fatisfaction for our finnes made by another, & to be imputed vnto vs,but the gospell only revealeth it; yet no-where doth the Law either exclude or disalowe it. Wherefore it is not contrarie to the Lawe, that another shoulde satisfie for vs. Replie. But that another should bee punnished for offenders, is winft. Aunswere That another should bee punished for The con offenders, is not defagreeing with gods iuffice, if thefe con- tions to bee ditions concur withall, I If hee who is punished, bee innocent 1 in him to-If he be of the farme nature with the offenders. 3 If of his owne accord specied, be offer himfelfe to punishment, 4 If himfelfe be able to recover bee puniout of punishment of nos inforced so perifh therin. And this is the thed for an caufe that me ca not justly punish ones offeces in another, other. because

224 OF CHRISTIAN, RELIGION. PART 2.

because they cannot bring to passe, that the partie punished shoulde not perish in the punishment. 3. If he wish and attaing was that end which Christrespected, even the glarie of God, and fall vation of men.

A meere man is not able to sufter and satis fie for man.

Furthermose, that other by whom we mut farishe, either muft be a creature oneb, or God to But no mere creature, be he man, or not man, can fatishe for man, which is a finner. First, because the suffice of god doth not punish in other crestives that which man hath commissed. But ma bath finned. Therfore al humane nature which hath finned ought to bee punished: Rom. 5.13. As by one man sinne entred into the world, and death by sinne and so death wens over al me for as much as al me bane finned. Secondly, because no creature as al can sustaine temporall punishment equiwaters to eternal, By reason therefore of the infirmitie & weak neffe of the creature, there would not be proportio between the punishment and the sinne, and so not sufficient punish ment Pfal 1 30 3 If show lord fraisly markeft iniquities, O Lorde, who fhall it ande Rom 8. 3. Because the Law was not able to inflife, god fens his forme. Dout, 4.24. God is a confurning fire. Thirdly, He who is himfelfe defiled with fin cannot fasisfie for others. Fourthly, Because the punishment of a mere creature would not be aprice of Inflicient woorthinesse and valere for our deliverie. Wherefore our Mediatour must be a man ver fo, that he be god alfo. Fiftly. The same is also shewed by this shar the deliverie of many prought after a fore alfo by regeneration. But to purge out finne, and to make flethic hearts of stonie, is the worke, not of any creature, but of god alone. For his it is to restore the image of god in vs, who first created it in vs. Seeing therefore wee have neede of a Mediatour for our delivery, wee must note I peake of him.

OF THE MEDIATOR.

The causes why this do drine concerning the mediatour is diligently to be observed. HE doctrine concerning the Mediater is to be held, and diligently to be confidered. Because is in the foundation and that sum of Christian doctrines. In respect of an gloric of god, that we may know, god doth not of any levity pardon sinnes, but is for grievously offended therewith, that he

granteth no pardon to them, except the fatisfaction of his fonne mediate and come betweene. 3 /n respect of our father

sion; that we enjoying fuch a mediator, may be affired of eternal life : because this our mediator is both willing and able to graunt it vs. 4. That we may acknowledge and magnifie the mercie and goodnes of God towardes vs, in that hee hash given vs his fonne to be our Mediator, 5. Becapfe this doctrine is at al times most grievosoflie oppugned by she enemies of the church, both forraine and domeffical, which are beretickes. But here it may feem to some man, that the doctrine concerning the Mediatour belongeth to the place of iuftification, because in this also the office of the Mediator is declared. But it is one thing to teach, What and what manner a benefite the benefite of inflificatimis, and how it is received: another thing to thew, whose that bewhite is, and by whom it is bestowed. And these are different and diverse propositions: Instification belongeth to the Mediatour, or is wrought by the Mediatour; and remission of sinnes is our infification. In the former proposition justification is the subied, that is, it is that whereof another thing is affirmed; in the latter it is the attribute or predicate, that is, justification it selfe is affirmed of another thing, eve of remission of fins.

The principal questions are shefe.

- I What in general a Mediator is.
- 2 For whas cause he is necessarie.
- 3 What his office is.
- 4 What maner of one is necessarie.
- 5 Who,or what perfen, is and may be Mediator.
- 6 Whether there maie be more Mediators.

r-What a Mediator is.

A Mediators in general fignifieth him, who interposeth or A Mediaputteth himself between parties which are at variance, tour in geand reconcileth the one to the other. Nowe to reconcile is, I. nerall. Tomake intercession or intreasy for him, who offendeth, unto him,

To make intercession or intreasy for him, who offendeth, unto him, who is offended. 2. To make satisfaction for the intimie offered. 3. To make satisfaction for the intimie offered. 3. To make so passe that the partie who hath offended offend no more. For except this be brought to passe and effectuated, the fruit & comodity of the intercession is lost. 4. Lastly, to bring them to an assonement and agreement, who were before a emissie. If one of these conditions be wanting, there cannot be any true reconcilement.

But in special, and as here it is vied and meant of chrift,

6 OF CHRISTIAN RELIGION. PART 3.

A Mediatour in Speciall.

a Mediator is a pacifier or reconciler of God and men, as well by merite and defert, as also by efficacy and forcible operation that is, it is a middle person between God, who is offended and angry with finne, and mankind offending, and subject to the anger of God, to reconcile men vnto God, reftoring them into favour, causing men to loue God, & God men; and that by making entreaty and satisfaction to Gods institute for them, and applying forcibly and effectually vnto them his satisfaction or merit, regenerating them, that they may cease from sinning; & hearing their groans & pecticios, when they cal vpon him. For when christ doth these things, hee causeth God to loue vs, and vs to loue God, that is, bee maketh a peace and agreement to be between god and vs.

How Christ is a midle person, and howe a Mediatour. A middle person, and a Mediator are different, because that is the name of the person, this of the office. Both which Christ is betweene god the father and vs. He is a middle person, because in him both natures, divine and humane, are vnited personally. And a Mediatour, because he reconcileth rate to his father, albeit in some forthe is also in the same respect the Middle person, in which hee is Mediator, because in him two extreames are joyned. God and man.

It is demaunded Whether Adam had neede of a Mediarow before his fall Aunswere is to bee made by diftinguishing of the diverse meanings and fignifications of Mediatour. If a mediator be meant to be fuch a one, through whose mediation, or by whom God doth bestow his benefits, and communicate himfelfe vnto vs. Adam verily even before his fall had need of a Mediatour, because Christ ever was that per-Son, by who god the father createth & quickneth all things. For in him was life to wit, al, both corporal and fpiritual life, and the life was the light of men. But if the Mediator be vindet. Roode to be him, who perfourmeth both thele and al other parts of a Mediators office: Adam did nor fland in need of a Mediator before his fal. We must observe notwithstanding that in the Scriptures this Phrase of speech is not founde, whereby Christ is faid to have beene the Mediator also be fore the fall of man.

2 For what cause a Mediators is necessarie.

A Mediatour is necessary: Because first, God wil not bee fatorable and doe good onto vs, wishous reconcilement be made.

that

that is, except hift, we are brought againe into fayour with No recor him. But the inflice of God admitteth not any returne into cihation favor without fatisfaction, and a reftoring of Godsimage in Mediatour. vs. We now are not able to performe this, to wit, to appeale God being offended with ys, and to make our selues acceptable vinto god. We have neede therefore of another Mediator, who may performe this for vs. Secondly, God required a Mediator of the partie offending. For God, as God, woulde not receive farisfaction of himfelfe, and woulde for his juffice fake that the partie offending would obtaine favour by him, who was able to make perfect fatisfaction. Wherefore fuch a truce-man is required, who both thould not bee averle fro man, but fould defire to help him, and also should be most acceptable vnto god, leaft hee shoulde suffer a repulse; and further might eafily by his favour, whereby he shoulde prevaile with god, reconcile vs vnto him through farisfivng, and making entreary and interceffion for vs. Now were not wee able to beare this person, because wee were Gods enemies, neither were wee of power to make our flony hearts fleshie. Therefore wee floode in neede of a third, even a Mediator, who both was able and willing to doe that for vs, and in vs, that is, who should make intercession vnto god for vs , satishe perfectly gods buffice for our finnes, and reftore vnto vs the image of god which wee had loft, fo that hereafter wee should cease to fin, or offend god through our fins, & should begin by litle and little to line more and more according to the rule of Gods Law, Thirdly, They who necessarily must fasisfie the Law either by themselves or by another, and are not able by theinfelnes, bane need of a Mediasor. But we must latisfie the Law, either by our feliges, or by another; and by our felies we The means are not able. Therefore we have neede of a Mediatour. But of fatisfire exception is made against the distinction of the Maior pro- by another, polition, in appointing either our felues or another. Where as it is not ent one means of fatisfying is put down ther must not be fought for let down to or fet down another. But the law acknowledgeth and putteth downe out by the only one means & way of fasishing to wit, by our felues : Therefore Lawe. we must not fet downe alfo another , neither must we faie, either by surfelnes, or by enosher. Aunswere. We graunt the whole reaion, being understood of the Law, or according to the decla ratio of the law. For in the law in vaine is fought the way of

fatisfring

228 OF CHRISTIAN RELIGION. PART 1.

The Lawe requireth our felues to fatisfy: The go spell sheweth, & Gods mercy admitteth another to fatisfie.

fatisfyng by another. Againe, the Lawe teacheth onelie one waie or meanes of fatisfying , yet fo, that it no where excludeth, or denieth the other meanes, which is by another. For no where doth the Law fay, ONE LIE by our selves satisfaction must be made to the Lawe. And albeit God did not expresse that other meanes in the Lawe vet in his secret counsaile hee vnderstoode it, and left it to bee revealed by the Gospel. In this therefore we must seeke it. This double meanes of fatiffying is to bee observed, the former means of fatisfaction the Lawe and justice of God requireth to witte, that fatisfaction bee made by vs; the other doth the gospel declare, & the mercy of God admit. Reply, The doctrine of the gofpel then is difagreeing from the Law. Ans. It is not disagreeing. Because the Law putteth it not exclufive as shutting out al other: neither what the law teacheth not, doth it therefore denie or take away. Laftly, that a Mediator is necessarie to make satisfaction to the justice of god for vs, many other things declare. 1. The tremblinges and torments of conscience in everie one. 2. The pains of the wicked . The facrifices ordained by God, whereby was deciphered Christes onlie and perfect Sacrifice.4. The facrifices of the heathen. For when as they were pressed with the prickes of conscience, they fought for a means without themselves, whereby they might pacific God, 5. The facrifices of hypocrits, 6. The facrifices of Papifles. 3 What is the office of a Mediatore.

What the mediatour doth with God. Tite office of a Mediatour is, To deal wish both parties, both the offended and the offender. First, wish God who was offended, one Mediator had necessarilie to doe these things. 1. To make intercession for us wasto him, and to crame pardon for our fastis. 2. To first himselfe for to fasisfie. 3. To fatisfie indeeds the instite of god, by suffering for our sins panishment sufficient, abough semporal. To crame of God, and also to obtains, that he would accept of this satisfaction, as a price of sufficient worthines, for which he would account us for children, our downing our offences. 5. To be our survey, & so promise in our behalfe, that as length we will leave off to offende him by our sins. Without this surctiship or promise, intercession indeeth no place, no nor with men, much lesse with God.

Secondly, with the partie offending, that is, with vs, our Me diagons much doe thefe things, I.He must be abe mesenger or co-

What he doth with man-

bagada

baffador of God the father unto ve, that is, to thew and open this deeree of the father , that he doth prefent himselfe to make fatisfa-Him for vs, and that god wil for this fatisfaction pardon vs , and receine vs into favour. This valeffe he should perfourme, wee should be ever ignorant of this will of God, and so shoulde not be desirous of to great a benefit, nor ever attaine vnto ir. For there is no defire after that which is vnknowen. 2. Hee must perference this fatiffaction, by the posering out of his owne blook because otherwise the instice of God should bee violated. z. He minft impute and applie that fatiffaction unto vs. 4. Hee must cause vi, by giving his holy spirit unto vi , to agnise this so great a benefite, and to embrace, and not reiell it. For neither can any reconcilement be, or any amity be knit between parties, who are at variance, except both parts accorde. 5. Hee muft by the same foirite caufe us to leave of to finne, and beginne to be conformuble to Gods Law, that is, he must regenerate vs, and restore the loft image of God in vs.6. He must preferve, maintaine, and hield us in this reconcilement and obedience begunne in us against the Devils and al enemies year against our owne selnes , least werevols again. 7. He must glorifie vis being raised againe fro the dead, that is, perfect & finish our falvatio which is begun, or al the pits both which wee have loft in Adam, and those which himselfe hath merited for vs.

The office therefore of the Mediator confifteth inmerit, and in In merite & efficacy or foreible operatio. For in these two are althose things efficacie which we have mentioned, comprehended and absolved, doth the Job. 10. I laie downe my life formy (heeper and , I give unso them Mediatournormal life . God giveth vs eternal life, and this life is in his Sonne. Joh. I. In him was life. lob. 5.16. As the father hash life in himselfe fo likewise hash he given to the son to have life in himself; Arthe fatherraifeth up the dead and quicknesh them, even fo the

Some quicknesh whom he will.

Nowe when question is made of the office of the Media- The benetot, question is made withal concerning his benefits, For the of- fires of the fice inloyned of God vnto the Mediator, is, to bestow bene- Mediatour. fites, which Paul, r. Cor. 1. 30. compriseth in foure generall heads as it were, when he faith: Christ is made of God voto vs, visedome and righteousnes, and sanchification, and redemption.

I He is called wifedome, first, because he is the master or fub. 1Wifedom. ield of our wifedome: 1. Cor. 1.1. I efteemed not to knowe anie thing

thip confift.

among you but Felin Christ, ob him crucified. This is our chiefelt wisedome to know and beleeve that Christ is appointed our faviour, by whom we beeing reconciled to God, have given vnto vs the holy spirite, righteousnesse and everlasting life, Secondly Because be is the cante or author of our misedomer & that three wates I Because her hash brought fourth out of the belowe of the eternall father wifedome that is the doffring of our redemotion a Because be bath ordeined, and doth preserve the ministerio of bis word, by which he informeth vs of the fathers will and his office 3 Because he is forcible or effectual in the hearts of abechosen, and maketh them to yeeld their affent vnto the word or do-Grine, and to be refort med by it according to his Image. For thefe three cautes, hee is called the woorde, and the image of God, as it is faide; No man knowesh the Father, but the Sonne be so whome the Sonne will reveile him . Shorter thus, Chrift is called our wildome became be is t The Subject . The author a The meanes of our wiledame.

2 Righte-

2 Hee is called our Rightsonfinesse, that is, and in fisher. For in him our righteous field is, as in the subject, and is made ours by his merite, and forcible operation. For I, be suffered the punishment of our finnes, which is inflice and righteous fire on which we are reputed but and righteous. Furthermore, hee by his power makes her righteous lands fight of god, by imputing vato vs that his righteous lands by giving vs faith, whereby our schues also receiving a may

apply it vnto vs.

3 Sandificrtion.

4 Redemption.

The is called our Sandification, because he doth regenerate vs by his holy sprite. 4 Redemption: because he finally delivereth vs. For the word a management, (which we interpret Redsprion) doth nor only signify the price, but also the effect theseof. For abstractes are put for their cocretes, according to the

viuall maner of the Hebrewes,

If is manufest by those thinges which are none before, that there is given vs a recoverie out of exempl paines, (wherevnto we were adjudged by reason of our sinne) by a sufficient satisfaction, persourmed by some Mediatout in our behalfe. Nowe therefore it may be well demanuded, when manner of Mediasor is required to persourme and pay a recompence and ransome equivalent to our sinnes, and of sufficient worthing.

worthineffe to redeeme vs. To this auniwere is made in the 15. queftion of the Catechifme! That fuch's one's required, who must be True man, that is, who must have marines Our Medianature, comming of mankind, and foruing from Adam (and true ma, & fil remaining it I not as that it flightly be created of nothing, true God. or made any way, than of our blood z. A man perfectly inft. 3. True God, Nowe the Demonstrations and proofes concerning the person of the Mediatour, are drawn from his office. For because such is his office; him-felfe also coght to bee fuch wone.

He ought to be true man, and that a fervant, that is, fub- He muft be iecto al infirmities, Phila.7. 7/4.73.3. Firft, becamfe is vas man true man. that finned: As by one man fin entred into the world Secondly. That Subica to al hemighe fuffer death. For he ought to make fatisfactio for vs, our infirmiby fielding his blood. Hee coulde not have suffered death, finne, except he had bin true man Thirdly, That be might belp andre leene our infirmities. Fourthly, That hee might be our boucher , and est head, and we his members. Heb. z.t a Por as much as the children vere paraters of the fleft and blood he alle himfelfe Bhewife sooke per with them le was requifire therefore, that our Mediatour thould be true man, and that borne of the fame mankind which finned not created of nothing Y becaufe of Gods inflice, which required that the felfe-fame nature, which hadde finned thould pay for those finnes: because the same was to bee delivered But our mattire which forang from Adam; frinted. Wherefore true manne of the fame nature with vs ought to pay for men that, which was required at their bandes, Gen. 1. 17 . In the day that show easeft thereof show that die the death. Exech. 18.20. The fame foul that finnesh , Shall die: I. Cot. 15. M. By mancame death, by man came alfo the refurrection of the deal Hereof the Apostle also laith, Coloff. 2. 12: That wer are bried with him through Baptifine , in whome wee are alforaifed up together. And Augustine in his booke Of true Religion faith, the Anglib.de fame nature warte be taben, which was to be delivered, 2. For our vera relig. comfast which confifteth in this, that wee may knowe, our Mediatour to beevery manne, fprung of the fame bloode, of which our felues were, and to bee our brother. For except hee were fuch a one, wee shoulde never bee able to refolue that hee is the Meffias, and promifed Saviour vinto vs, and that the benefite of redemption douth certaintly

belong

232 OF CHRISTIAN RELIGION, PART 2.

belong to our flesh, & to vs men, neither should we freely fly and betake vs vnto him in our temptations. For of the feed Gen.3.15. of the woman it is faid, that he fhal break the head of the Serves Gen. 12.& the Diveland, In Abrahams feede are at nations to be bleffed to 23.26. was requifite therefore that our Mediator should be borne of makind very ma. And furthermore Ladde, that it was requifit that he should be subject to alour infirmities, fin only excepted. And that I. For the gruth of God, who often by the Prophets describeth our Mediator to be such a ma, as is poor weake, consepsible. And of Esaias especially is he described to

Tla. 53.3. Hich. 2.11.

be fuch a one, 2. For our comfort. He that fanctifieth, et they which are [antified, are al of one, (that is, of the famehumane nature) Wherefore he is not ashaned to calchem brethren.

Why our Mediatour was to bee void of fin.

2 It it requifite that hee be a man perfectly suit, that hee might worthily be our Saviour that as that his paffio might bee a ranfome for the finnes of others, Foe, had he beene a finner, or vniult, he should not have beene able to have fatished fo much as for his owne finnes, and to have avoided the wrath of god, much leffe to merit gods favor for others 3. Corinth, \$.21. God hath made him to be finne for way which known no finne, that we foodld be she right confine fe of God in him Hebe! Such an High Prieft is became ve to have, which is bot ly, harmeleffe, undefiled, feperase from finner w. 1. Pct. 2.22. W ho dit nos finne, neither was there quil found in his mouth, 1. Pet, 4. 181 Christbath once fuffered for finner, about for the waitest , that hee might bring ve to god vor all sales tomes very suits said

Christ saide to bee periealy iuft

Nowe foure manner of waies in Christ perfectly out, or hath perfectly fulfilled the lawer Byhis more righten sines, For Christ alone perfourmed perfect obedience such as the law four waies. required. For he was conceived by the hoty ghoff meisber was there guile in him. 2. By paying fufficiene principresent for our finnes. It was necessary that this double fulfilling of the Law shoulde be in Christi hor except be were inft for himselfe, that is, had perfelt conformitie with the Lawe, hee could not have fulfilled the lawe for vs by making facts faction for our firmeson by fuffering the punishmens which she Lawe exacted of us not of him And except his Suffering of punishment had beene Sufficient, we Should as yet remaine in our finne sand death. Furthermore, that righteoufneffe of Christ, whosely bimesto didperfective keepe the Law, is called the fulfilling of the lawby obedience: and his fuffering of puni hment

wilhment due for our finnes, is termed the fulfilling of the Law by punishment; likewiscobedience perfected & absolved in

fuffering punishment,

The third way that Christ doth fulfil the Lawe is by falfilline of it in wa, by his fairis, when as he regenerateth vs by it, & maketh ws able, that even in this life we may begin both inward and outward obedience, which the Lawe requireth of them who are reconciled to God, and may performe that whole & fully in the life to come . Fourthly, he fulfilleth the Lane by reaching it, and by purging it of errors and corruptions, & by reftoring the true vnderstanding of the Scripture or facred doftrine. For as it appeareth by the Evangelift S. Matthew, the Scribes and Pharifies had fo corrupted the fpirimall meaning of the Lawe, wholly restraining it to bodily actions, that Christ was enforced thereby to give the right tenie of many places thereof, and lo by the light of the trueth, to fcarres the mift of their corruptions, hate the

n'y Ir warre quifite, that hee fhould bee God, not an ima- Our Mediginary God, and onely adorned with excellent gifts about ator was to allehe Angels and Saincles, but very God by nature, & that bee true

The firstis, that he might be able to fullaine the infinite wrath

chiefly for the for causes which here follows.

of God, or gree vaufneffe of puniformens, which flouitde bee temporal. and yes equivalent rossemull paines - Nowe a poore creature, by reafon of his infirmity, would have beene brought to nothing, or beeing oppressed by the weight of so greate a puhishment, would have remained for ever subject vnto the wrath of God. Thankhere might therefore be a proportion betwist the punishment of our Mediator, and all the finnes of all men, which was altogether required by the infinite inflire of God: it was behooveful that that person shoulde bee of infinite frength, and fo to be God, who should fuffer (without falling into despaire, or beeing brought vnto nothing) apunishment, finite in time, but in greatnesse, and worthineffe or valewe infinite . Now necessarilie was that punishmens finise invespect of sime: Because , that our Mediatour mightaccomplish the benefite of our Redemption, and now,

whé inwas perfectly merited, apply it or bestow it vpo vs, by his forcible working, that is, might effectually faue vs. it was necessary, that hee should by his power overcome death, &

firft

324 OF CHRISTIAN RELIGION, PART 2.

first depell it, and shake it off from himselfe. These thinges coulde not have beene done by a meere man, who, of what ftrength foever hee bee, cannot by his owne force or power wraftle out of the handes of Death, Wherefore it was requifire that the Mediatour thould be Gode how here

No meere performe the punishment due for finne.

Objection. But a meere men was able by his obedience perfective man able to to fulfill the lave. Auniwere, If wee graunt this you that obedience coulde not have beene a price for anothers debr. because himselse should have beene bounde to persourme it as beeing manne. It was required therefore, therour Mediatour shoulde pay a sufficient punishment for vs. which hee fhould not have beene able to beare and overcome,

and divels Carisfic in never fatiffying.

Wicked me except hee had beene withall true GOD. For not the Divels themselves are able to sustain the waight of gods wrath, much leffe shoulde wee men bee able to doe it, Reply, But all the Divels and wicked men, are confrained to beare and fuffaine the wrath of God. Therefore creatures doc beare and fu-Raine it. Aunswere, They indeed beare the immeasurable wrath of god, and fuftaine fufficient punishment , but fo, that the wrath of God is never farished by them, and fo they never recover out of punishmet. For their punishment is extended to all eternitie. The wicked die never dving. But the Sonne of god did fo beare the burden of gods wrath, that after bee hadde fatisfied for our finnes, hee did fhake off that burden, and draue it away both from himfelfe and from

eemporall, was yet equivalent so eternall.

Why christs vs. For his temperarie punishmens was equivalent to eternal, punishment I In respect of the worthinesse of the persons for the Some of god being but did 65 Abrana 8 God harb purchased the Church with did faffer, Acts. 20.28. God bath purchafed the Church with bis owne bloude, Rom, 8. q. God hash fens his forme, s. For the grieperfuelle of the punishmens; because he sustained the corments and the feeling, or fense of the wrath of God, and the horrors of death for the whole worlde. Hee descended into hell . Pfalm. 18. 5. The forrowes of hell have compaffed me abone, Deutro.4. 24. God is a confuming fire. May 53.10. Her bash tride she iniquitie of all of ve upon him, her woulde brockelim che. And hence is it also understoode, why Christ did so greatly tremble at death, whereas many Martyrs have without feare or trembling offered their throate to the perfecutours. But it was necessarie that it shoulde bee a finite punishment, because otherwise there

there hadde beene no latisfaction, if it hadde beene in-

The second enule is, that his punishment might be a sufficient & full worshie meris & ranforme for the parging of the fine eve of the whole world, and for the repairing of that sighteonfnes of glary which they had loft. The worthines of this price must be infinit, & therefore fo must the person also bee himselfe, which paieth fuch a price. For that the creator fuffred for the fine of the world, is by infinite more, than the death of al the cre atures, and the conformity or correspondence of al the Angels and holy men with god. Wherefore the Apostles when they speake of Christs passion, ever almost make mention of his godhead. Att. 10.28. God harh parchafed the church with bis blood 1. Joh. 1.7. The blood of Isfus Christeleanfech ws from all fuloh Lag Behold the Lambe of god which taketh awaie the fina of she x or id Yea god himselfe in Paradise iov neth these two. Gen. 3, 15. The feed of the woman flust break thine head, and then feels brufe his heele. Wherefore not only the worthineffe of the person himself doth declare the worthines of this price. but also the multitude and greatnesse of finnes which are committed from the beginning of the world vnto the end. among which none is so little, that deserveth not everlafling death, and al of them are fo evil & grievous, that they cannot be expiated or done away, no not by the eternal punishment of any creature. I so we we it such and a stable

The third is, Thes be maie reflere by bis facible operation and

power, she frage of God in co. Is it said you said to be sent t

The fourth is, That he floudd make knowen unto us the freness.

Bill of god, concerning the receiving of manhind agains into favor.

For of this, except he were god, himfelfe thould be ignorane, and fo floudd not be able to reveal is unto others. Identil 8.

No man hath from God as onic time, the onlie begovien fan, which

is in the bosome of the father be bash declared him.

The fifth is, That he mighs give the holic ghest, by whome his might before on vermaintaine and perfect in verthe benefites purchased by his death, to wis, remission of funness righteenings, more sheddeness, and life everlashing. For it is not sufficient for our Mediatour to make intercession for vaso bee made a facrifice, to open and manifest the decree of god, but it is necessarie also, that he promise in our behalfe, that wee shall

embrace

236 OF CHRISTIAN RELIGION. PART 2.

embrace the decree concerning our redemptio by our mediator, and cease at length to offend God through our finse which is the other part of the covenant, made betweene god and vs, and is perfourmed by vs, that the covenant may remaine firme and ratified. But this by reason of our corruption, could be promifed of no man in our behalf, except hee haue the power also of giving the holie ghost, by whom hee might worke in vs to affent, and to be more and more conformed to the lawe of god. But to give the holy ghoft,& by him to worke forciblie, in the harts of men, faith, conversion & falvation, belongeth to god alone, whose also is the spirit, Foh: 15.26.Whom I wil fend you from the father. Obication, The partie offended cannot be Mediatour Christ as he is God, is the parsie offended. Therefore ashe is God he cannot be Mediasow. Aunfwere. The Major proposition is true, if the partie offended be fuch a one, in whomethere are not more perfons.

But a most cleare Testimony, whereby are taught in few wordes those three, to wit, That the Madiasor is both true man, and per fastly instrant true Good is extant, Act. 20,28, when it is saide: God hash purchased the Church with his blood. For hee is true man, who sheddeth his owne blood. He is perfectly inst, who sheddeth it for the redemption of others. Hee is true God to whom both the name of properties of true god are given, which is, to be a redeemer both by his weris, and also by his efficacy or power, and that of the church, that is, of the elect and chosen.

5 Who is and may be that Mediator.

The Mediatour was to be God, yet not the Father, nor the holy Ghost.

F the person, who should be that Mediator, métió hath beene made by the way, in the former questions but the handling of it dooth chiefly appertaine vnto this. That Mediators who must be boshovery god and very man, is not, speither can, be any other, that is be narmal for of god, who also it the son of May, that is, lesus Christ. Our Mediator must be true god. But god the father could not be Mediator, because he worketh not by himselfly or immediatly, but mediatly by the Sô & the holy ghost, though yet he doth al thinges of himselfe: neither is he the messenger, or is sent, but he sédeth the Mediator. Neither yet could god the holy ghost be Mediator, because he was to be set of the mediator into the harts of the elect. Therfore necessarily the son was to be our Mediator. 2. That which a má imparent to others, be must need shane himself first. But it belogeth vn

to the mediatour to conferre and bestowe grace, and the name of the children of God vpon vs, that is, to worke, that through him we might be adopted of God to be his fonnes. (nowe this the holie Ghoft doth not give, for hee is not the Sonne:neither had the father it because he was to adopt vs by his Sonne, to be his Sonnes.) Therefore the Mediatour himselfe was to have the right and name of a Son, and that not by grace onelie, but by nature, that is, he was to be a Son by nature, that hee might make vs the Sonnes of adoption. John, 8.36, If the Sonne Shall make you free ye Shal be free indeede. Joh, I. 12. As monie as received him, to them he gave power to be the fons of god. ED. 1.5. Who hath predestinate vs to be adopted through lefin Christ unso himselfe: & verl. 6. With his grace hee hath made vs accepted in hir beloved. 3. The Son alone is that person, by which the fasher openeth his wil concerning our redemption, giveth his hob spirite, or maketh us new creatures . Therefore is the fon called Aures's, that is, the price & ransome of our redemption,& the scripture joineth the first creation with the second, and sheweth that we are againe to be created by him, by whome we were created of God, 2. Cor. 5.17 Gal. 6.15. Eph. 2.10. Joh. 13. But this was proper vnto the Mediatour, to bee a messenger & truceman betweene God and vs, and to remake or regene rate vs by his spirite. Therefore the son must be this Mediatour. 4. Is belongesh to the Mediatour, to fend the holie Ghoff. But the fon fendeth the holy Ghoft. Therefore the fon is Mediatour. The father also indeed sendeth the holy Ghost; but me diately by the Son: the Son immediately. 5. It belongeth to the mediator, to fuffer & die for vs. But the fon is he, who taking our flesh vpon him, hath suffered in it, & died. Therefore be is the Mediator. 6. That the fon is the Mediatour, is proved by conference of revelations & prophecies in the old restament, and by the ful filling of the same in the new. 7. The same is proved by the worker and miracles which Christ wroughs. Ich. 5.36. The workes that I do, beare witner of me, that the father fent me. loh. I. 38. Beleene my worker. 8. This is also apparant by the office of the fon His office is to declare the countail of his father whence, hee is called the word. Ic. 1.18. The onelie begotte fon which is in the bosome of the father, he hash declared him. Hee hath also opened vnto vs the true knowledge of god, & his feeret will concerning our redemption . 9 By restimonier of Scripturer, both others, & this

OF CHRISTIAN RELIGION. PART 2.

"Thatis, wifedome is put for the maker of vs wife, Inflice, for the Iuftifier, Sandiour San-Cifier, Redemption, for our redeemer.

1. Cor. 1.30 of the Apostle Christ is made of god onto or, rifedo & rigiconfwer or inflier of fantificatio & redemption . Here are put the abilicacts, for cheir cocrets, Inflification, & Sattificatio in vs be fore the fall were one & the fame thing, as mithe holy Angels:but now they are different & divers in vs. For instification now is the imputatio of Christs right cournes, whereby wee are accounted righteous before God San Hiffention is the worfication, for king of a coformity with god in vs: which coformity is here vaperfed, but that be perfected in the life to come: where ho lines & righteoufnes that be again one & the fame, eve in vs. The filme is, In the perfoof the mediasom three things are to be cofalered which al the feripture aferibeth to Christ alone, First, that he is God, which many places of the scripture do cofirm. As Ioh. 1.2.7. The word was god Al shings were made by him . Ac. 20, 28. God purchafed the Church with his blond. Ro. J. 4. Who was declared might ity so be the Sonof god, southing the fairise of fantificasio. Ro. 10 11. whofoever beleevesh in him hal nos be alhamed, 1.10h.5.7. There we three, which bear record in heaven, the father, she word, the hot ghoft thefe shree are one. To thefe allo are to bee added those places, in which is attributed to Christ, divine worshippe, invocation, hearing of our praiers, zorks proper to ged alone. In like maner those which attribute vnto Christ the name, lebous lere. 23. Zac. 2. Mat 3. Likewife thofe, in which those things which are spoke of Ichova, are applied to christ as 7/a.6.9.8 Joh. rs. 40. or. Secondly , that he is true man. His ther belong those places, which cal Christ man, & the fonof mit as when Mar. T. T. He is called the fon of David, the fon of Abraba:& Luc. 1.31. The frais of thy wombe And when Rom. 1.3. 99. 5.he is laid, to be made of the feed of David according to the flefber As alfo. so have a body of flesh, not to be an imaginary , but a true body . I. loh 4.2. Every fpirite ther confesses that lefus christ is come in the fiesh is of Gad. Hisher belong alfo those places , which astribute unto Christ things proper unto man, as to grow, to eat, to drink, to be ignorant of fome thing, to reff, to be weary, to be baptifed, to be cireffed, to lambe peroice, oc. Thirdly, that two nationer in Christ make one perfor Hither are referred the places which by comunicating of the properties of each nature, attribute those to his divine nature, which are proper to his humane

Heb. 2.14. nature, & fo contrariwife. As Joh. 1.14. The word was ma le fleft. Ad.:0.28. He was made partaker of flosh & blould God parchafed the church

OF MANS DELIVERY.

with his blond A Before Abraba way I am . 1 am with you alvaie wasil the end of the world. He foake onto or by bis fon , by whome be made the world. Is fus Christ is come in the field Roun. 9.5 christ is Godover al blebed for ever. Amen. le 1 and

6 That there is but one Mediason.

Here is but one Medianour, I. Time a.6. The reason is, be- There can I coufe the Sonne onely it Medianour and con performe the of bebut one fice of the mediatour. And there it but one onely naturall Somne of Mediatour, God 1 Obic A. The Saints also make inserceffion for vs . Therefore there is here they also are Mediatours, Answ. There is a difference betweene one natural the interceffion of Christ, and of the Saintes, who live in the Sonne of world, & pray for others, yea for their perfecutoures, & for vn beleevers. For the Saints depend youn the merit of Christ, Christ offered bimselfe a hierry, and a fatisher he fanchibeth himselse for vs. chat is presenteth himself in our steed 2.Ob. ich.W bere are many means, there is not one mediatour. But there me many means of our falvasion: Therefore shere is not one onely me Gumm. Answ. The Major proposition we denie. For it is one thing to be a meanes, an other thing to be the mediator of our falvation.

OF THE COVENAUNT.



Twas faid, that she mediatour it aperfon re- The coveconciling parties, which are at variance. Now nant is that this reconciliation in the feriptures is ter tion, which med The Covenaunt of reflament, which is Christ the L the correlative, that is, hath a mutual re- Mediatour spect to the mediatour. Wherefore the hath Doftrine which treateth of the Covenant betweene

linked with the place concerning the mediator, because ete Grd and tie mediatour is the mediator of some Covenaunt and a re- man. conciler of parties who are at enmitie.

The chiefe questions are,

What a covenaunt it.

2 Whether is can be made without a mediatour.

3 Whether there be but one and the fame convenant, or more. 4 In what the old & new covenant agree, and in what they differ.

I WHAT A COVENANTIS.

A Covenens in generall fignifieth a musual promise or agree-Ament between the parties who are joined in that covenaunt, whereby is made a bond or obligation for the performance

239 dIohn. R. . R.

c Mar. 18.20 Heb. ta. g 1. Joh 4. 3.

reconcilia-

OF CHRISTIAN RELIGION, PART 2.

of certaine thinges on both parts, folemne ceremonies and tokens being added thereto, to teftifie and confirme that promife &agreement. For the making therefore, declaring and confirming of a covenant, ferue muenall promifes and outward fignes and tokens of the Covenaunt . A Testament is called the laft will of a Testator, whereby he at his death disposeth of his things, what he would have done concerning them:

this is ratified by the death of the Testaror.

In speciall, the Covenant between God & men, is a musuall promife and agreement, made by our Mediator, confirmed by other & folemne tokens (which we call Sacraments) whereby God bindesh himselfe to remitte their sinner unto them that beleeve, and to give them everlasting life, for, and by his Sonne, our Mediatowner me bind them elnes to receive thu fo great a benefit with true faith, and to yeeld true obedience unto God; which is, to line according to his will, that fo they may declare their thankefulneffe unto god. The lumme is: This covenant is gods bond to yeeld vs his grace & favour: & of the other fide our bond, to receive this grace by faith, and to vecide new obenience.

Why the reconcili. ati n between God naunt.

Why also it is called a Teltament.

It could not except Christ the died.

Furdermore the name of covenaunt & Testament thew the fame thing to wit, our reconcilement with God, or the mutuall agreement betweene God and men, This reconcilement is & vs. is cal- called a Covenant, becaule, as it hath beene faide, both god vn led a cove. to vs and we vnto god have promifed certaine things to be performed of both partes, adding certaine fignes and pledges of this our mutual agreement. It is called a Testament, be cause this reconciliatio was made by the death of the Testa tor, Christ comming betweene, that so it might be firme & ratified. For while the Testator liveth, he retaineth a right to have beene change, detract, or adde any thing. This reason is alleadged a Testamer, in the Epistle to the Hebrewes, cap. 9.16. 17. The Testament, faith the Apostle, is confirmed when men are dead. For it is yet of tellatorhad no force, at long as he that made it, is alive. Christ hath purchafed our reconcilement with God for vs with his bloud, and hath lefte it vnto vs.even as Parents at their deceale deliver their goods vnto their children. Obicction. The Testamens is rasified by the death of the Testator , which is god , who cannot die. Therfore this reconcilement is not ratified, or at least wife it may not be called a Testamens. Ans. The Minor is to be denied. Because, God is faid to have redeemed the church with his bloode: Therefore he died; but hee died according to his humanley. Or, which commeth to the lame ; Chriff is the Teffasor , as bee is both God, & manibut died according to his humanity only. Wherefore this reconciliation or Covenaunt may be called The fame is Teftament, Replie, But Chriff is the inserceffer, er god the Te- called ania Betor: Therefore the reconciliation is not of fire. Auntwere They tercellion differ in persons and offices . The person of Christ differeth Christ, who from the person of the Father and the holy Ghoft in office, by intercelnot in efficacie and power and in respect of aim it is an inter fio workerh reflion, in respect of vs, a reconciliation or receiving inco it and a refavour.

conciliatió! in respect of

3 Howe a Covenamis may be made bermeene god and men.

Hat Covenant could not be made without a Mediator, reconciled. For without the fatisfailion , and the deceb of the mediatour, here could not be wrought a reconcilement ar any receiving into fa sur. For we were the enemies of Godineither was there an entrance open for vs to god, before hee was pacified by the perit of our Mediator. Againe, Wishout the Mediator regenerating ver, we should not have beene able to stand to she conditions, & fo had the Covenant beene made of no force: as it hath hin thewed more at large before in the place of the Mediatar, in the fecond question, . Janaawis

2 Whether there be but one Covenams.

THere is but one Covenauns in Subflance and mass errow in cir- There, is cumflaunces, or administration. There is but one in subflaunce: venaunt in Because there irbut one god, one Mediatour of those parties, god subitance, & men, one mean of reconcilemes; one faishe one war of the fatvation two in citfal who are faved, and have bin faved even from the beginning of camiltaces. he world unso she end. Hebr. 13.8. Tefres Christ pefferday, and so lay, the fame is alfo for ever. Roman. 9.5 Who is over all. Col. 1. 18 And he is the head of the body of the church Epel. 2.21. In who al she building coupled sogether, growesh was an holie semple in me Lord Actes. 4.13; Among men there is given rone other name water heaven, whereby wo must be faved Mat. 11.27. No man know. wh the father but the fon, and he to whom the lange wil reveal him. Noman commeth to the father but by me lob, 1 4.6. I am the way, thetrush, and the life. Luk. 10.14. Many Kings and Prophets have afred to fee shat which ye fee lohn. 8. 56 . Abraham rejoiced to fee my day, and he faw is, and was glad . All therefore as well vndet the law, as vnder the Gospel, who were to be faved, had re-

[ped

OF CHRISTIAN RELIGION. PART 2.

foed to the onely Mediatour christ, by whome alone they were reconciled vnto God and faved; and therefore there is but one Covenaunt . 2. Because the principall conditions whereby we are bound unto God and God to ve and which are called the fibflaunce of the Covenaunt, are both before and after Christ all the fore. For in both both in the old and new Covenaunt or Te flament God promiseth remission of sins to beleeuers and repentant finners. In both, men are bounde to beleeue & repentithat is, the ground and foundation of doctrine in both is the fame, to wit, the law and the promife of grace propofed in Chrift.

Nowe the Covenaunt is alfo of two fortes, or there are two co venaunts, as concerning the circumstances, and those conditions which are leffe principall, which are the formes of administration, serving for the principall conditions, that the faithfull may attaine vnto them by the helpe of thefe . A rule here may bee observed: In all Covenaunts their conditions are ever to bee confidered: which if they bee the fame, then are the Covenaunts also the same if divers, then the Covenauts alfo divers: if partly the fame, and partly divers, then the tie of their Covenaunts also are in part the same, and in part divers: as in this Covenaunt.

The diverfi. ty of C.vemaunts is knowen by the diverticonditions.

I In what the old and new covenaunt agree, and

author of both Covemaunts. a The fame parties in both reconciled. 3 The fame Mediatour of both. 4 The fame promise of grace in

in what they differ. The fame. HE new Covenaunt agreeth with the old, in respect of God, in thefe. I. The fame is the Author of both covenaunts. 2. The same parties are isined in both covenauntes, to wit God and man. 3. The fame is the Mediatore of both . Moles in deede is called alfo the Mediator of the olde Teffament , but as a type: For Christ was also in the olde Testament the Mediatour but had adjoined vnto him Mofes as a type, but nowe he is Mediatour without that typicall Mediatour. For heeis manifested in the flesh, and is no more covered with types. 4. The promise of grace is in both the same, to wit, remission of finnes, the giving of the holic ghoft or regeneration, and life or glorie everlafting, to bee given freelie by and for Christ the Mediatour to those onely who beleeue. For God promifeth grace and mercy to all who beleeve in the Mediatous Gen. 22. In thy feede fhall all nations bee bleffed. Gen. 3. Hee fhall breake the Serpents head, Gen. 17. I will be thy god , and the god of

thy feed. This is the same with the promise, which is made to the faithful of the new covenant: He that beleeveth in the Son hash everlasting life. Now here we speak not in particular, of the circumstances of grace, but in general, of grace it lelfe, which was promifed. Both covenants have the fame corporall promiles alto, but that only in general

Now, in respect of men, the new agreeth with the old:that in both men are bound to faith, or new obedience. Gen. 17.Walke before me, & be thou upright. I wil be thy god, and the god of thy feed. But the Lord cannot be our god, except by a true faith wee applie the merite of Christ vnto vs, for which alone he will receive vs into favour; & except we bring forth the fruites of true repentance. The new & old covenant therefore agree as concerning the principal conditions of the covenaunt.

both in respect of God, and in respect of man.

But shey differ inrespect of god, in thefe. I. In the promifer of How the corporal benefits. For these in the old testament were speciall, olde and certain, & definite, as the promises of the Land of Canaan, new coveof the church, of the government & Mofaical ceremonies naune differ to be observed in that region and nation vntil the comming of God. of the Messias: & lastly of the Messias to be borne out of that people. In the newe testament there are no special promises of certain corporal benefites, but onely generall; as that god wil alwaies in this life give his church some abiding and refling places, although it be dispersed and scattered throughout all Nations. 2. They differ in a circumstance of the promise of grace. For in the old covenaunt they were reconciled vnto god, & laved for the Messias fake who should come, or be exhibited:wee in the newe covenant are faved for him beeing come and exhibited . In the figner or fymboles of the promifes. In the old were many & divers fignes and Sacramentes, as the circumcifion, the Paffeover, the Sacrifices:in the newe few, and plaine, even Baptisme, and the supper of the Lord. 4. In she old covenauns were sypes and figures of good shinges'so come, and so all thinges were the more obscure and darkes in the neve is an accomplishmens and exhibiting of those thinges, and so all thinges more cleare. The doctrine and knowledge of the Gospell, especiallie nowe Christ beeing come and manifeffed, is more bright and plentifull, for that a declaration of thinges done vieth to bee more perspicuous, than the

244 OF CHRISTIAN RELIGION, PART 2.

fore-telling of thinges which that bee done. 5. In the olde. the powring out and effusion of the gifts of the holy Ghaff is mure narrow and fparing in the news, more large and plentifull. levem. 31. VOL.31. 7 will make a new covenanns, 2. Cor. 2.6. The old was but for a time, during until the comming of the Messias. The news is for ever: According to that , I wil make an everlasting Cover mans with them . They differ in respect of men. First, For that in the old sestamens the church stood bound to the obedience of the whole differ inrespect of me. Mosaical law, Morall, Cermoniall, and Civill. In the new testament we are bound onlie to the fairitual or morall worthin and the wie of the Sacraments. The Ceremonial and Civil lawes of Moles binde not vs. Secondly. The olde was made to one certaine nation The Prophets therefore were fent vnto the people of lirael, and to the they applied their speeches. The new belongesh wal Nations. For God wil that al be faved, of what Nation, language, or condition foever they bee. The Apostles therefore were fent to the whole world to gather the Church of Christ out of all Nations: or , which is the fame , in the old reflament

Why the old covenant was ta ken for the Law, & the new for the Golpell

How they

licke and univerfall, that is spread through al Nations Here is to be observed, that she old covenant is taken by a figure of speach called Synecdoche (which we vie when we take the whole for a part, or a part, for the whole) for the law, in respect of that part, which was especially handled there. For in the old testament the law was more viged, & there were manie parts thereof. Contrariwife the gospel was then more obfeure . The new alfo is take for the gofpel, because in the new testament a great part of Moses law is abrogated; & the manifeftation and knowledge of the gospel is to vs more cleare and ample.

the Church was tied was a certain Nation; In the new it is Cathe-

OF THE GOSPEL.



HIS 19 . question of the Catechisme, which is concerning the Gospell, is like to the third. For as that, fo this also thew eth, that our deliveraunce by the Mediatour, is knowen and learned out of the gospel. Seeing then it hath beene already spoken of the Mediator, we are necessa-

rilie also to speake of the doctrine in which the Mediator is declared, described, & offered vnto vs. That doctrin is she gof-

pel. Afterwardes we are also to speake of the meane, wherby we are made partakers of the Mediator: that meane is Faish. First therefore the common place concerning the Gospel commeth to be handled, which is fitly annexed to the former do-Arine concerning the Mediator & Covenat between god & me.I. Because Christ the Mediator is the Subielt or matter of the refeel, which teacheth, who, & what maner of Mediator this 15.2. Because he is the Autor & publisher of the same: For it is part of the Mediators office to publish the gospel, as it is laid " No " John 1.18. ma hash feen god as any time: the onlie begotte fon, which is in the befome of the father he hash shewed him. 3. Because the gospelis pare of the covenant, and the new covenant is often taken for the goffel. The principall questions are,

- I What the cofpel is I Whether it hash bin alwaiss knowen,
- 2 How is differesh from she law.
- 4 What are the proper effects of the goffel.
- 5 Whence the truth and certainty of the gofpel mair appeare.

WHAT THE GOSPEL IS.

THe greek wor live favor for which we vie gofpel, fignifieth 1 .A soiful meffage, or news: 2. The facrifice which is offered to god for this ioiful news. 3. The reward which is give to him, who bringesh thefe glad sidings. Here it is take for the doctrin which intreateth of Christibecause it declareth joiful things, eve our delivery fro fin & death, or remissio, & life everlasting. There is a difference also to be observed between the word in a sixin,& inglian. This word inglian fignifieth the doctrin cocerning christ now manifested: & is a clear declaratio of things done, or of the promises now fulfilled, by the Messias being manifefled. But Errafixie is the promife, and as it were a certaine hadowing out, or a darke expressing of things to be fulfilled by the Meffias, who was after to be manifested, and so is it more obscure. The Gospel (for so we interpret ivan fixes) is of the new Testamer, & the fulfilling of the promises of the old Testament. Nevertheles, this difference of these words is not perpetual, neither colifting in the thing it selfe. For both of them declare the fame benefits of the Melfias:but the differice is onely in the circumstance of time, & in the maner of his manifestation & exhibiting toh. 8. Abraham faw my daie, and war glad. John.14.5. No man commeth to the father, but by me.

No we she Gospell is the doctrine made manifest of God by his

Sonne

OF CHRISTIAN RELIGION. PART. 2.

The definition of the Golpell.

Sonne the mediatour presently after the fall of mankind into fin and death promising all believing & repensant sinners remission of sine, and their receiving into favour, and life everlasting, freely to bee grafised through of for his fon the mediator: By which doctrin the bo lie ghoft doth forcibly kindle & work in the harts of the chofe faith, repensance, and she beginning of everlafting life. Out of the 18.19. & 20. questions of the Catechisme, such a definition of the Gospel is framed: The gospel is the doctrine concerning Christ, delivering and seaching that he is made of god (unto all those who are ingraffed into him by a true faith, and doe embrace his benefits) wifedome righteoufner, fanctification, & redemption: which doctrine was reveiled of god first in Paradise by his sonne, or afterwards propagased by the Prophets Shadowed by the facrifices & ceremonies of the Law: of lastly fulfilled of accomplished by Christ. Both which definitions, all the fummes which are in scripture delivered of the Golpell, doe confirme: as John. 6. 40. This is the will of him that fent me, that every ma that feeth the fonne, & beleeveth in him (bould have everlasting tyfe: And I wilraife him up at the last day. Act. 13.38. Through his name was repensace & remission of sine to be preached to all nations. Luk. 24.47. He commandeth his difeiples to preach faith & repensance. loh 1.17. The lawe was given by Mofes, but grace came by Chrift. By thefe & the like testimonies of the scriptures it is manifest that both the Law of the Gofpell preachesh repentance: & shat the instrument, wherby god doth worke What order in us repentante or true conversion, is properly the gospel. But this is to be ob. order in proceeding must be observed. First she law is to be proposed, that thence we may know our miserie. Then, that wee may not despaire after our misery is knowen vnto vs, the gospelis to be taught, which both giveth vs a certaine hope of returning into Gods promised favour by Christ our Mediator,& sheweth vnto vs the maner how we are to repet. Thirdly, that after we attaine vnto our deliverie, we be not careles & wanton Againe, the law is to be taught, that it may be the le-

ferved in teaching the law and the Gospel.

2 Whether the gofpel hath beene alwaies knowen.

vil, squire, & rule of our life and actions,

He gofpel, that is, the doctrine concerning the promife of grace through Christ our Mediatour, is not new, but bath alwaies beene extant in the church. For presently after mans fall it was manifested in Paradise but consummated

and absolved by Christ; both in the fulfilling or full perfour- The gospel mance, as also in a more cleare declaration of those thinges published which had before-time beene promised in the old Testamer. This is confirmed by the records of the Apostles; as of Peter, AA.10.43. To him, alfo gine all the Prophets witnes, that through bis name al that beleeve in him Shall receive remission of finnes. I. Pet.1.10. Of the which falvation the Prophets have inquired and fearched. Likewife of Paul, Rom. 1.2. Which (gofpel) he had gromifed afore by his Prophets in the holy fecipenres. Of Christ himfelf allo, faying, Juh. 5.46 Had yee beleeved Mofes, ye would have beleeved me, for he wrote of me, The same is manifest by all the promiles & prophecies, which speak of the Messias. This is therfore diligently to be marked, because God will have vs know that there was, & is, from the beginning of the world vnto the end, one onely way of salvation. Joh. I. In him was life, and the life was the light of men.loh 10,28. I give unso them eternal life. loh 8.56. Abraham fawe my day, & was glad, Gen. 12.3. In thy feed Shall all Nations bee bleffed. Iohn 10.7.1 am the doore. Iohn. 14.6.1 am the waie, the truth and the life. No man cometh to the father, but by mee. Epheli. 1.22. God hash appointed him over al thinger to bee the head to the Church. Hebrewes, 13.8. Chrift is yesterdaie, and to daie.lohn, 5.46. Mofes writte of me. Now Mofes writte of Chrift. Why Mofes First, Because he recountest the promises concerning the Messas is saide Gen. 12.3. In thy feed shall all nations be bleffed. Deutronom, to write 18.11. God Shall raife you up a Prophet. Numb. 24.17. A flarre of Chrift, shall rife out of Iacob. Secondly, hee restrainesh the promise concerning the Meffias unto certaine persons, of whome he was to beeborne: By which afterwardes the promise of the Messias was more and more renewed and reveiled. Thirdly, The whole Levisicall Priesthood, and ceremoniall worship had a respect and were referred unso christ, as the Sacrifices, the immolations, the altars, the temple. Tea the kingdom alfo, & the kinge were a type of the kingdome of Christ, Wherfore Moses writ many things of Christ.

1 Obiection. But Paul faith, that the Gofpel was promifed by the Prophets: and Peter faith, that the Prophets did foreshew the grace which should come unto vitwherefore the gospel hath not bene alonges. Answere . The Antecedent of this reason is to bee distinguished. The Gospell was promised, and the grace and favour to come was foreshewed: it is true. First, a concerning

248 OF CHRISTIAN RELIGION. PART. 2.

the fulfilling of those things, which in the old sestames were promised so come. Secondly, In reflect of the more manifest knowledge of the promife of grace. Thirdly, In respect of a more large powring out of she gifter of the holie Ghoft. Wherefore the whole reason we accept of, as true, if by the goffell they understand the doctrine of Christ alreadie exhibited and raised from the dead, fitting at the right hand of his Father, and giving aboundantly gifts vnto men, But we denie it, as the word Gospell is taken for the very promife it felfe of grace, remission of sinnes, regeneration, glorification, freely to be bestowed for the Mediatours defert, and merit. For this grace was also promised and truely proffered in the old testament to all beleevers, for Christs fake, but who was hereafter to come and to be exhibi. ted; as the same grace is yeelded vnto vs for the same Christ, but who is alreadie come and exhibited, John. 8.56, Abraham fawe my day, and was glad Act. 10.43. To him gine all she Propheres witnesse. Rom. to. A Chrift is the ende of the Lawe.

2. Objection. Paul Ephel. 3.5. faith, That in other ages the gospel was not opened unto the Sonnes of men. Aunswere. This reas ion is a fallacy of division (as the Logicians call it) in dismembring or dividing those thinges which are to be ioined: or otherwise, it is a fallacie, in affirming that simply to bee saide so, which was so saide but in some respect. For the Apostle in the same place presently addeth, as is is nowe. For nowe, that is, the Messias beeing manifested, the Gospellis much more clearely discovered, and derived and spread to many more, than it was in the old Testament. It was therefore known vnto them who lived of old; though not in so simple.

fort as vnto vs.

3 Obiection. The Lave was given by Moles, grace and truth came by Christ, Iohn 1.17. Therefore the Gospell was not from the beginning. Aunswere. Grace and truth did appeare by Christ exhibited and manifested, to witte, in respect of the sulfilling, and full and plentisull persourmance of those things which were promised in the old Testement. But hereof it followeth not, that they in the old Testement were destitute of this grace. For vnto them also was the same grace effectually applyed by Christ & for Christ, but beeing as yet to bee manifested in the sless, therefore more sparingly. Whatsoever grace and true knowledge of God was ever in any men, they

they had it by Christ. John.I. 18. No men bath forme God as amy time, the onelie begatten forme, which is in the bofome of the father bee hash declared him. Reply. But hee faish, The Lave by Moles : therefore not the Gofpell . Aunswere. The conlequence is of no force, which is inferred from the manner of handling a thing, to the thing it felie. As, Mofes doth comprise and deliver the gospell in darke and sparing maner: Therefore he doth not at all meddle with it: This confequence is not of force. For the lawe is faid to be given by Moles: beecause this was chiefly belonging to his office, that he shoulde publish the lawe: though withall he taught the gospel, albeit more obscurely & sparingly. For the promises of grace are incermingled with the lawerand al the rites of the old teftament have a fignificatio & a tellification of the grace of the gospel, which grace was bestowed on beleevers for Christ, who shall hereafter be manifested. But it was christes chiefe function to publish the gospel, albeit he also taught the lawe. For he purged the morall Law from corruptions, by rightly interpreting it, and did write it by the working of his holy spirite, in the hearts of men, abrogating the Law ceremonial and judicical.

3 How she Gofpel differesh from she Law.

Lthough in the doctrine both of the Lawe and of the AGospell is entreated of the nature of God, & of his will & works:yet is there very great difference betweene both. They differ, 1. In their revealings, or in the maner of their reveiling. The The lawe Law is knowen by nature, that is, knowledge of the Law was knowen by graffed and ingendered in the minds of me in the very crea- the light of tion,& therefore knowe to al, although there were no other nature. reveiling of it Rom. 1.15. They have the effect of the Law written in their heares. The golpel is not knowen by nature, but is pe- The Golpel culiarly revealed to the Church alone, by the Sonne our Me-knowen by distor. For no creature could have seene or hoped for that grace only. mitigation of the Law, & the way howe to recover out of punishment, except the sonne hadde reveiled it. Matth. 11.27. No man knowesh the fasher bus the Sonne, and hee to whome the Some will reveile him. Matth. 16 17. Flesh and blood hash not reveiled is unto thee. John. 1.18. The fonne which is in the bofome of the father, he hath declared him . Secondly , they differ in the verie hind of doffrine, or in the subjectes or matters which they deliver.

OF CHRISTIAN RELIGION, PART 2.

The Lawe teacheth what we ought to be, wee may be, as wee ought. The gofpell teacheth how wee may be.

deliver. For the Law teacheth what wee ought to be, to wit, perfect. ly conformed vnto God-but yet it doeth not make vs to bee fuch . But the gofpell fheweth the meanes , whereby wee maie bee but not how fuch, even by the imputation of anothers righteoulneffe, and the inchoation or beginning of newe obedience, whereby wee are conformed to God in Christ. The Lawe faith, Restore shat show owest: doe shis and line: The gospell saiesh, beeleene Christ, shy debt is paied: the grace of the holy ghost is purchased, whereby hee that is regenerated may perfourme the Lawe. 3. They differ in the promifes . promisesh everlasting life, but with a condition of perfett righteoufneffe or obedience to bee perfourmed of vs. Hee that doesh shem, shall live in them. If thou will enter into life, keepe the commaundements eye. The gospell promisesh everlasting life, with a condition also of perfect righteousnesse, but which is performmed by another, though yet imputed waso us by faith. The Lawe promifeth life to thole who yeeld obedience, or are righteouse in themselves. The gospell promiseth vnto sinners remission of sinnes, and life everlasting freely to be given for the fatisfaction of Christ, apprehended of the by a true faith, that they be penitent or begin new obedience. The gospell therefore requireth of vs onely a true faith, whereby we may embrace christs perfect righteousnesse freely imputed to beleevers, yea Christ himselfe together with al his benefites bestowed of mere grace vpon vs. Neither for these respects are the Law & the gospel at ods one with the other. For albeis the lawe will, that thou keepe the commandements, if thou wilt enter into life, yet doth it not shutte thee from everlasting life, if another fulfill the lawe for thee . For by fetting downe the one way of satisfying for sinnes, it doth not exclude the other, to wit, of fatisfying by another, which way the gospell declareth vnto vs. Nowe wee cannot make fatisfaction by another, that is, by chrift, except by faith wee cloth our felues with his perfect righteoulnes. The gospell therefore commaundeth vs to haue faith, and with-all to repent from our hearte; for faith cannot stande without true repentance.

They differ in effectes. The Lave is she ministerie of death, The law the ministery of and killer h. Because by it selfe without the Gospellit is onedeath. ly the letter, that is, the outwarde preaching, and bare

know!

knowledge of those thinges which we ought to doe. For it teacheth indeed our duty, and that righteoulnes, which god requireth acour handes ; but it doeth not make vs able to perfourme that righteoufnes, neither doth it shewe'vs anie hope to attaine thereunto by another; but rather accuseth & condemneth our varighteousnesse. Flesh hardly bearing this, is angry and rageth against God himselfe, and is in despaire. The gospel is the ministery of life and of the spirite, that The gospel, is , it hath the forcible operation of the holie Ghoft adjoined, and the miniteduth quicken . For this is the instrument of the holy Ghoft, tie of life. which he properlie vieth, to kindle faith in vs, whereby wee who before were deade, are againe quickned and receive strength to perfourme the Law. For through faith in Christ our Mediatour, the Lawe ceafeth to be vnto vs the ministery of Death, and is become spiritual, that is, the instrument of the holie Ghost, whereby he forcibly moveth our harte to serve God.

It was faide, in the definition of the Gospell, and in the The gospell third difference betweene the Law and the Gospell, shat the is the Gofpel requiresh both faith and repensance or newe obedience, and of repenso is the preaching both of remission of sinner and of repentaunce. tance. Against this Flacius Sectaries keepe a stur, and reason after this fort: There is no precept or commandement belonging to the gospell. The preaching of repensaunce is a precept or commandement. Therefore the preaching of repentance belongesh not to the gofpel, but to the Lame. Aunswere. We deny the Major, if it bee generally meant. For this precept is proper vnto the Gof- The recalpel, That it commandeth vs to beleeve it, to embrace the log of finbenefit of Christ, and now being justified, to begin that righ ners vato teousnes which the Law requireth of vs. Wherefore the gofpel is the preaching of repentace: because it willeth finners, the Gospel yeelding them hope to obtaine pardon through and for Christ, to returne vnto God. It sheweth them the way howe to exercise true repentance, and beginneth it in their harts by the force of the holy ghoft . These things are not doone by the Lawe, but by the gospell onely. They replye. Yes but the Lane also willeth us to beleeve, and commandeth conversion. Therefore is is not proper to the Gospell : or else the Gofpell is not diverse from the Lawe. Aunswere. Both the Lawe and the Gospell commaundeth faith and converfion

52 OF CHRISTIAN RELIGION. PART 2.

Both the law and the Gofpell require faith,

fion to God; but diverfly. The lawe doth it onely in generall, because it commandeth vs to beleeue every word of god, that is, al the promiles, commandements, & threatnings of god, delivered either in the Law, or in the Gospel, and that with a denouncing of punishmes, exceps we doe it. The lawe faith, Beleene everie word of god:it willeth therefore, that wee beleeue and obey this commandement also, by which God in the Gof. pell commandeth vs to returne vnto him, and to beleene But the gospell in speciall, and expressie willeth w so embrace by faith the grace promifed us in Christ, and to resurne unto God: that is, it faith not in general, Beleene all the promises & denouncings of God, &c. For this it leaveth vnto the Law: but it faith plainly, and expressely, Beleene shis promife, to wir, that thy finnes are pardoned thee, and that thou art receaved of God into favour, by and for Christ, & returne vnto God. Further, it exhorteth vs both inwardly and outwardly by the word and facraments, that we walke worthis of him, that is, doe such workes, as are pleasing to God: but this it doth onlie in general, and therefore sendeth vs back vnto the Law, which in particular and distinctly declareth, what that righteousnesse, or obedience, or works are, which God requireth of vs.

4 What are the proper effects of the gofpel.

The proper effects of the gospel are. 1. Faith. Rom. 10.17. Faith comments by hearing. 2. Cot. 3.8. The gospell is the ministery of the spirite. Rom. 1.16. The gospel is the power of God unto salvation to every one that believes that. One whole conversion unto gid, indiffication, regeneration, or salvation, which are the effectes of faith. For by faith, as by the instrument, whole Christ, together with al his benefits, is received.

5 Whence the sruth and certaintie of the Gospell

maie appeare.

The truth & certainty of the gospel, that is, of the promise of grace appeareth, I. By the tossimous of the body ghoss. By the prophetics which have him vetered by the Prophets, and other holy men. 3. By the fulfilling of those prophetics, which was accomplished in the new Testament. 4. By the miracles, whereby the doctrine of the gospel was confirmed 5. By the end or property of the doctrine of the gospel: Because that alone sheweth the waie howe to escape death and sinne.

Queftien

Queflion 20. 6.21.of Faish.

"Hele two questions are necessarily annexed to the for. The neces-I mer concerning the Mediator Christ, and the gospell. For without this doctrine of faith, neither the mediator, neither the trine of weathing of the gofoet are profitable to any, but rather encrease & Faith. appravas their condemnation, For albeit the fatisfaction of our Mediatour Christ for our finnes bee most perfect, and God doth teftifie in his gospel, that hee will accept it for righteoulnesse and for it receive men into favour; yet notwith \$5ding al are not freed from milery, but they only, who beleeue the gospell, and also doe applie the merite of Christ vnto themselves by a true faith. For of that condition is Christs righteoulnes made ours, if we receive it; now that receiving is the acte and work of faith alone, that is, faith onely is the meane, whereby we are made partakers both of Christ himfelfe, and of al his benefites. Wherefore wee are diligentlie to learne out of Gods word, what is the nature, and what the propertie of faith.

1 Obiection. Grace exceedesh the finne of Adam. If therefore Grace is for the finne of Adam al men are cast away: much more by the grace of chrift, al, and not believers onlie are faved . Aunswere to the spect of the Antecedent: Grace exceedeth and is about finne, in respect sufficiency of the fufficiency of the fatisfaction; not in respect of the of Christes application thereof. Wherefore, that al are not faved thorough the fatisfaction or obedience of Chrift, the fault ther freet of the offlicketh in men themselves, and is to be ascribed vnto the application inbeleevers, who embrace not the grace of Christ offered, thereof. but like vngrateful men reject it. But in the beleevers onelie sich god obtaine bis end and purpofe, when as they be thankfull vnto God, receive the benefites of God by a true faith, and

celebrate and magnifie them in their whole life.

3 Obiect. Whomefoever Christ hash fullie (asisfied for, shey are to be received of God into favour: For fo dosh the inflice of Godremire. Bus Christ hash fully satisfied for all the sinnes of all men. Therefore al men are to be received of god into favour:or, if this be not done, god fhal be uninflor somewhat is derogased from christes write. Aunswere. The Major proposition being understood fimply, & without any limitation, is falle. All are received into favor, for whom Christ hath satisfied, to wir, if they apply the fatisfaction of Christ vnto themselves by beleeving

fitie of the

greater that fatisfaction.

254 OF CHRISTIAN RELIGION. PART 2.

and refolving, that they are for that his fatisfaction accepted of God. Joh. 3.16. So god loved the world, that he game his fon, that who foever belowvesh in him, might have everlasting life. And hereof it appeareth, wherefore al are not faved, even because all doe not apply by faith Christes satisfaction vnto them; and God wil have examples to remain not only of his mercy in his chosen, but of his iustice also in the reprobate. This would not be if al without making of differece, were laved

The force of Christs (a tisfaction is feene not in the multitude of them who are faved, but in the greatneffe of the benefite.

Objection. Ada by one finne made al subiest to condemnation, but Christ doth instifice only some. The force therefore is greater of finne to condemne, than of the fatisfaction of christ so fane. Auntw. We deny the consequence of this argument: because the efficacy and excellency of the fatisfaction of Christ, is not to be esteemed by the multitude of them who are thereby faved, but by the greatnes of the benefit it felfe. For it is a greaser work to deliver & fane even one from everlasting death, that to make al men by one fin guilty of everlasting death. For be it that Christ should faue even but one man. I. Fe was necessarie that be (bould paie in a finit time, a punishment in greatnes and valere infinit, not only for that one fin of Adam, but for other infinit fins which followed is, of which every one also deserve infinite punishment,2. It was required also, that hee should purge and take awaie not onlie that original and birth-fin , but also infinit others. 3. And should restore in vs a perfect conformity with God. Wherefore the grace of Christ in faving even one man doth in infinite maner exceed the fin of Adam. Againe, that al are not faved by Chrift, the cause lieth not in the force and excellecy of his fatisfaction, or in the merit of Christ: for this init felfe is a fufficient & ful worthy ranfome, for the expiating of al the fins of al men : but the fault rather is in men, who doe not as much as apply vnto themselues by a true faith Christs merit, as they doe apply vnto themselues the finne of Adam, both by being borne in it, and confenting vnto it, and in fostering it. For the grace of God is not narrower, or of a straiter compasse than sin, in respect of the sufficiency of christs fatisfaction, but in respect of the sufficiency of the application thereof, which is required of men. For god will not fo fhew his mercy, as that hee will not also exercise his justice.

Now the reason, why God doth impute for perfect righteons-

melle she merit of Christ to beleevers onlie, and restoreth salvation unto them; is, for that in them alone he obtaineth the ende both of his creation, and also of his deliverie and iustification eve his praise and glory. For they only agnise this benefit of god, and yeeld thanks vnto him for it: the rest despile it.

OF FAITH.



AVING declared the Doctrine concerning the Mediatour, which is the golpell; it remaineth that wee speake of the meane, where-by wee are made partakers of the Mediatour, that is, of Faith, without which also the preaching of the Gospell profiteth and a-

vaileth nothing.

The principal questions concerning Faish, are feaven.

What faith is in generall.

How manie Linds of faish shere are.

How those kinds differ.

4 How faish and hope differ, and agree.

5 What are the canfer of faith.

What the effects.

To whom it is given.

I WHAT FAITH IS.

[Aith in general, is a knowledge of certaine propositions, and a I firme aftent, caused by the autoritie of a true witnesse, who is not thought to deceive, whether it be God, or Angell, or Ma,or Experiece:or, it is to affet firmelie to a thing knowen, for the afteveration fake, & word of true witneffer. This faith reacheth to things both divine & humane. Wherefore we must giue a more restrained faith, which may eagree to divine thinges: which notwithftanding must be also general. Theo The definilogical faith therefore is a certaine knowledge, firmely yeelding af - of Theolofent to al things which are delivered in the facred feriptures, of god, gicall fath his wil & works, & of fin: eve becamfe god himfelfe duch affirme it: in generall. or, is is, to yeeld affent to every word of god, delivered to the church, either in the Law, or in the gospel, for that it is the affeveration or avouching of God himfelfe. Oftentimes it is taken for the very doctrine of the church, or those things whereby wee are out of gods worde enfourmed and instructed vnto faith or affent and beleefe.

356 OF CHRISTIAN RELIGION. PART 2.

How faith differeth from all other kindes of knowledge.

Furdermore, albeit there be also other certain notices wher unto we firmely give affent, as vnderftanding, or apprehenfion of principles, Science, Sapience, Art, Prudence, for the affent comming vnto the notice doth confirmes perfect it. fo that what knowledge of a thing is had without affent, it is imperfecte and vnprofitable) yer none of thefe are that faith, especially the Theological, fuch as a little before it is described. For se those notices or apprehensions me dot affent, cither because they are naturally engrassed in our mindes, or, for that they being demonstrance or some other trile and certaine proofes. But the Theological affent or faith is not neither stifeth it our of the inftinct of nature, neither out of fenfe or experiece neither out of demonstrations of reason borrowed from Philosophie, but commeth and dependent of a peculiar and Supernaturall revelation or divide Tellimony. That therefore which is added in the former descrip. tion for the affe veration of god bonfelfe, diftinguisherh Theological faith from al other knowledges, eventhe moft certain And this general definition of Theological faith in necessarie; that werpay not thinkthat out of Philosophy or such principles as are naturally known to all, are to bee drawen reasons or arguments soundand sufficient to confirme the articles of our faith, bur may know, that the worde of God, and those good and necessary confequences and arguments which are framed our of it, are a fupernatural tighted more certaine than all, though moftewed, and exquifice demonstrances either natural or Mathematicall of Philosophers

THE Hartester ac 3 Working miracles.

B Temporary. at 4 Infliffing. at the

What hiftoricall faith isThe difference of their definitions. Wifferied fairly is no know or think at those things to be analyshich are munifold from about either to voice, or by infinity, to brance whet manner of rectation, and are taught in the brokest of the Propheses and Mospher and thus so be perfuseded of think of the Propheses and Mospher of God himselfest is called historical pector at ion and to famous of God himselfest is called historical pector is a bare known ledge, of fuch things, as God faith he doth, or hath done, or hereafter will doe. Of this faith the faith things is belowed, and scripture make mention. I ames. 2. 19. The Divels belowed, and

wentle For the Divell knoweth exactly, both what thinges are written in the word, and also what are not written . Because he is a spirit, witty, quicke, and learned he is present,& feeth whatfoever things are done in the church, and also through long experience hat's knowen, and doeth know the doctrine of the church to be true, &c.1. Cor. 12.2. If I have all faith, fo that I mone mountaines, &c. Which faying may bee confirmed of al the forts of faith, luftifiying faith onely excepted. Act. 13 . Simon Magne is faid to have beleeved , to witte, that the doctrine was true, which the Apostles did propounde. Wherefore historical faith, maie bee without instifying faith, al- Historicall shough inflifting faith is not without it; for the historicall is a faith part of the inflifyngs and therefore this is good and profi- good init table, and neceffarie in it felfe, but is made in Divelles and made ill by men fin by an accident, for that they apply not those thinges them, who to themselves, which they know out of the word of God,

Temporarie faith, is to affent waso the heaventie doctrine which is plicie vato bevered by the Prophetes and Apoliles, to professe it, and to reloice in What comthe knowledge thereof, and to glorie therein for a time yet not for any porarie feeling of Gods grace sowerds them, but for other causes whatforver, and therefore without anie true conversion, and final perseverance in the profession of that doctrine. This faith or approbation of gods Temporary toth, and soy therein, is not true, found and perpetual, but on- faith is lead bdureth for a feafon, because it arifeth and dependeth of te- with the parary causes, which may be changed and taken away; as the commedileftre and pleasure of knowledge, glory, honours, and other ties of this weldly commodities, whether publick or private, true, or ap. worlde,& parant and in fhew. Thefe commodities being gone once, and doth live refecution or fome other temptation arifing, it must needes and die. ber alfo that this faith must faile. This definition is drawen from the words of Christ, Mar. 13,30, He that receiveth feed in the being ground, is he which bearesh the woorde, and incontinently with ireceivesh is, that is, embraceth and profeffeth it, and reioiomin ityer hash he no roose in himfelfe, that is, he wanteth apmag of the merit of Chrift, and confidence therein, and the generation of the holy Ghoft. Wherefore it is only a refem Since & fhew of godlines, not true godlines & faith. It diffein from historical faith, I. For that this temporarie doth fore-put frical. Further, is addesh formeshing unto knowledge, as professio thetrine, & a certain godlines gladnes and glorying or reioicing, be-

P TO THE STATE OF THE STATE OF

telfe, but cannot ap-

canfe

canfa of the knowledge of the woods bus as length is failesh Historical fairb is onlie a knowledge. This difference is thereby confirmed, in that the Divels have historical faith : for they believe and tremble:but they have not this Temporary faith. Fuft, because that knowlege & faith, which they have, never faileth, or is extingui-· find, but remainesh in the perpetually. Again neither in they in their knowlege neither do they professe is: but though they know it to be true, yes do they horriblie perfecute is , or would have it wholie reosed out. Now if any man had rather comprehend this temporary faith under historical, I am not against it. But then must degrees be made of historicall faith, to wit, that in some it is joined with a certaine reioicing and profession, as in those who revoult ho the doctrine of the Church and godlines; in other not fo, as in the Divels and damned persons; and fo the matter commeth al to one. Obig & But the Divel bath often profe fed Chrift, therfore he doth not oppugne his dochrine, Answ. Hee did this, not for anie defire of promoting and advancing Christes doctrine, but for the hatred hee bare voto it, that by his testimony, hee might cause it to be suspected, and might mingle therewith his owne errors and lies. Therefore dosh christ command him hience. Matt. 1.35. As allo doth Paul 48.16.18. Wherefore it is but an accident vnto historical faith, for the divel to professe those things which he knoweth to be true, although hee greatly deteffeth them: as also men for some commodity, or vppon some other

The Divell professed Christ, that for his teftimoniestake he might the leffe be beleeved.

What the faith of working miracles is.

owne minds, and out of the minds of al men.... The faith of miracles is an especial gift of working miracles, that is it is a certain perfuasio, springing fro an especial revolutio & promife of God whereby a mi firmely refoluesh, eleas force extraordinarie or miraculous work, and contrarie to nature Shal come to paffe by gods power, which be hash foresold or would have to be done in the name of God and Jefus Chrift. This kind of faith is proved out of the Apostle, 1. Cor. 13. 2. If I had at faith fo that I could remove mountains, &c. For although this speech be understoode of al the kindes of faith, excepting iustifying faith, yet is it especially referred to the faithe of Miracles: as Chrift alfo faith . Matth . 17. 10. If ye have faith as much as a graine of muftarde feed ye foel for unto this mountaine, Remoone, or. That this faish is diverfe from the other kinds , neither to be drawen simply out of the word of God

cause sometimes professe those things which they hate, & the memory whereof they would have abolified both out of their

God, but by an elecciali revelation of god comming thereto, Faith of miwithout which, miracles cannot bee wrought, wee proone by racles comthefe realons . T. By that faying of Christ, If ye have faith as much as a speciall regraine of a minflard feed . But manie holy men, who both knew velation. the historic of Gods woorde, and rejoiced therein, and applied it vnto themselves, hadde faith: yet did they not remooue mountaines. Therefore this is a diverfe kind of faith, from that which they had . 2. Manie endevoured to cast our Divelles without anie revelation from above, as the Somes of Serva. A.C. 19. 14. With whom it fell out ill, the fpirit of the polled man invading difarming and wounding them: 4. Simon Magne Act. 8.17, is faid to have belowed and yet could be not work miraelest and therefore he would have bought and gotten this power with money. 4. The Divel knoweth the florie of the Serioure, noither yes douth he moorke miraeles : because none besides the Creatour is able to chaunge the nature of thinges . 5. 7w. du will work miracles, and yes, lohn. 6.70, hee is fairle of the Led to be a Proell, that is, not to have a inflifying faith. Hee had therefore some other faith, to witte, the faith of Miracles, Historicall, and perhappes alfo temporarie faith. So, Matthew 7 11 Manie fall fair unto Chrift; Have we not by demant caft one Divelles? Bus Chrift will aunfwere them, Incto there you . Wherefore this gifte of woorking miracles Beiven to hypocrites also, " For albeitthey have alwaies Hillorical faith joyned thetewith ; yet have they not alwaies luftifying faith. The other Lindes of faith excende to at chinges that or written in the word: but this of Miracles, is appropriated and tefframed to fome certaine woorkes or effectes rocome,

Inflifying or faving faith, asit is described out of the Whatings. woord of God in the 21, question of the Carechismo, is, not fying faith mile Redfallbe to affent to everit vooorde of GOD, and in is. the alle to the promise of water for Christes merine . but also a ansidence and full perfualism, applying to everie one shat promife that is, whereby everie man in his minde is fully and certainely perswaded , that not onelie others , but himfelfe also hath God favourable vnto him, according to the promife of grace, and therefore resoyceth in God , and The diffe. brercommeth all penfinencile and feare. This differeth infliffing fine the other kinds of faith, in that this onely is the cer- faith from taine confidence, whereby wee apply Chailles merite vato the reft,

e

41

ie

بك

of

A-

mr.

les

ed

10.

um-

100

lof

od,

260 OF CHRISTIAN RELIGION. PART 3.

our felues. And we apply it vnto our felues, when every one of ys doe certainly resolue, that the righteousnes or merite of Christis also given and imputed to ve that we may be esteemed for just and righteous of God, and also may be regenerated, and clorified Confidence or truffin a motion of the hart or will, following and purfuing some good abing, and rejoicing and refting sherein. Is is a motion of she hars, because it is a following & purfuing of a good thing, & a defire of retaining that good, which a man already doeth enioy, Ji is rejoicing, because it is glad of the present grace of god towards every of vs, of ful deliverace from the guilt of fin, and from fin it felfe in part; and because by that which every one enjoieth in prefent, hee conceiveth everlasting hope of bleffings to come, as of everlasting life.& of ful delivery from al evil both of crime and paine, & therefore is free fro the feare of furure evil. To him that bath, Thalle given. The holie spirite given unto us, is the earnest and pledge of

our ful redemption 2. Cor, 1.22.and 5.5. Ephef. 1.13.

Again, infliftyng faith differesh from the reft, in this allo, that this instiffing faith is concerning at foir it was gifter, and what foever belong to our falvation, and is properly and fimply or abbilutelie called faith in the Scripture; and is proper also and peculiar to the elect and chosen. The faish of miracles is of a certaine gifts, whereby we are not bettered, which we may want without anie hinderance to our falvation: neither is it given to all the faithful, nor at al times. Historical faith is a part of the instiffing and befalleth to alboth the godly, and hypocrites; but is not fufficient along to falvation, because it applieth not to it selfe those benefits which are knowen vato it out of the word Tom porarie faith hypocrises have. Infliftyng faith therefore comprehenderh historical, but this is not sufficient to make a justifying faith, as neither are the other two. For, if the inheritame be of faith, that faith then shal be one of thefe foure; But it it most of historical faith otherwise the divels also should be heirs: Neither of temperarie for that is rejected by Christ : Ner of the faith of mi vacles; it fo, ludas also should be heite. The inheritance therefore is of nuftifiying faith, which is properly called faith. The more general or material cause of faith, is a knowlege and affent. Fot, if we speake properly, we are not faid to affent vnto a doctrine which we knowe not. The difference or formal cause is to applie the promise of grace once knowen, o as is were so claime is from him that knowesh

Lowerh h. Por this caufeth faith to be & to be called inflifting. The Subject or part of ma wherein to comaine this the here or wil The peculiar a ffectio or propertie of his swreft et lose in God, whereby it is diftinguished fro al the other forts of faith. The belie foiris is the principal efficient canfe thereof . Infirmmentall canfes, are the word and facraments, Furthermore, what infliffing faith is, no man No man understandesh, but he who hash is for he that beleevesh, knowesh that knoweth he doth beleene. As he who never hath casted honny, doth not what infliverily knowe that it's freete, though you tel him much of the is but hee fweetnes of hony. But who foever trulie beleeveth, that is, hath that hath a faving faith, hee both hath experience in himselfe of these it. things, and also is able to declare them to others. First, be beeing covicted sherof in his confesence, knowesh shas whatforver things are spoken in the scriptures are true and divine. For faith is builded young certains or affured and divine reftimony i otherwife were it not a ful perforafion. 2. Hee findeth himfelfe bounde to believe them . For it I confesse them to bee true therefore it is meete and wift that I thould affent vnto them. 2. He is certains that through christes fatisfaction be irreceived of God into favour. and is endewed which she holie ghoft, and is by him regenerated and directed. 4. Hee appliesh unso himfelfe all shefe shinger; and doeth thus gather & conclude of the formers I know that shell shinges which are promifed belong ones meithat is, with a certaine confidence he thus concludeth . By the present love of God towards me, and the beginnings or first fruites of the holy ghoft, I certainely resolute and am persuaded, that God will never chaunge this his good wil towards me, and therefore I hope also for a consummation and accomplishment of these blesfings, that is, for plenary and full redemption. S. He reinicesh in the prefent bleffings which he bash, but moft of all in the certain and perfect fatvation to come: and this is that peace of confeience, which pafesh al mans under Flanding 6. He hash a wil so obey the doctrine of the Prophets and Apostles withous any exception, in doing or suffering what for ver is therein commanded. If I will be leeve God , I must obey his will, and thinke that this his will is not revealed vnto vs from menne, but from him . Wherefore a man endued with instifying faith, doth that duty, which is impoled uppon him, frine the worlde and the Devill never somuch against himrand vndergoeth, beareth and suffereth whatfoever advertities for the glorie of God cheerefully and boldly.

262 OF CHRISTIAN RELIGION. PART 2.

boldly, having God his most benight and good father. 7. Her is certaine, that his fath, though it bee in this life imperfesse and languishing, and often times verie much eclipsed, tet being builded uppon the promise of God, which it thehaungeable, doesn never alsogether fail or die, but the purpose which it hath of be leeving and obeying God, continueth, it striveth with doubts and temptations, and at length vanquisheth, and in the celestial life which is to come, thall be chaunged into a full and most certain knowledge of God and his wil, where we shal see God face to face. I. Con. 13, 15.

4 How faith and hope differ and agree.

Lbeit faith and hope agree in that they both refeel the fame Abenefices, and therefore, Heb. T.T. faith is faid to bee of thinger which are hoped for; as also in that they are mutuallie ioined in an in-Separable band: For hee that is certaine of the present will of God towards him, is also certaine of his wil to come, because God doth not change: Yet notwithfranding, they must not be confounded, but diftinguished . For faith rebeth hold of the prefeat good, as remission of fins, or reconciliation, & regeneration, or the beginning of obedience and life everlating in vs. Hope eieth the good to come, as the continuance of our reconciliation, and the perfecting or accomplishment of evertailing life, or our conformity with god, that is, ful delivery from all evill. For these are the effects to come of that present and perperual wil of god towards vs, which we apprehend by faith. Rom. 8.24. We are faved by hope but hope that is feen is not hope: But if we hope for that we fee not we doe with passence abide for it.

I Objection. Life everlassing is a thing to come. We believe life everlassing: We below therefore that which is to come, that is faith

is also of things to come, and so faith is hope it selle.

Auniw. The Major must be distinguished. Life constiting is to come; true, as concerning the confurmation of accomplishment thereof. But it is profess true to to, as concerning the wil and vnchangeable purpose of god; who hath decreed from everlasting, that which he hath begun in vs, and wil also in due time accomplish it Againe it is present vncovs as concerning the beginning thereof. For everlasting life is begun here in the elect by the holy ghost. Wherefore faith apprehendath is, as it is present, both in respect of the purpose of God, and in respect of the beginning thereof in vs. For he that believeth, seelect & knowth that

Paith apprehédeth thinges prefent, hope respedeth things to come.

that he is quickened; and resolveth, this to be the wil of God, that that quickening and reviving which is here begun, shall be absolved in another life. John. 5, 24, He that beleeveth in the Some bath passed from death to life, lohn 17, 2. This is life evernall. that they knowe thee to bee the onelie verie God, and whom thou haft fent , lefus Chrift. Gal . 4.6. Gad hash fens forth the fpirite of his fonne into your hearts , which criesh Abba father, Rom, 8. 14.We are faced by hope t. Ich. 3. 2. Now are we the fonnes of God, but is doth not yet appear what we halbe. By faith then we are certaine that those bleffings also, which as yet we have not are not with flanding ours, for gods promife, and for the vnchangeable will in God to give them vs: but in certaine hope we loke for them, as concerning their accomplishment. The summe is, There is Faith appre one and the fame all, and operation of faith and of hope, but they differ hedeth the in consideration. It is called faith as it doth apprehend things to come, thinges to as if they were prefent, in regard of the unchangeableneffe of gods wil. come; hope Fris called bope as is dust corrainelie looke for the befforing of those relieth on thinges. Therefore Heb. 11. 1, it is thewed, that faith is the ground the thinges & Jubstance of things which are hoped for, that is, it is that which maketh things which are hoped for to be extant and prefent, in that manner as hath bin shewed. Shorter thus, Faith apprehendesh the promifes cocerning things to come, as they are to come: Hope, she things themfelnes which are promifed.

2 Objection. Faish is the evidence of things which are not fine: therefore not of things prefent. Aunswere. It is the evidence of things which are not feene to wit, by the outward fenfestbut they are seene by the eies of the mind, even as if they did lie open to the eies of the bodie. Againe they are not seene, in respect of

sheir accomplishmens or consummasion,

What are the causes of faith.

HE first & principal efficient cause of faish, is the bolie ghost, illightening the minde, that it may vnderstand the worde, and mooving the will that it may affent vnto the worde once understood. Tee are feelie faved by faith, and that not of your felmes: it is the gift of god. Ephel 2.8. Obiection. The Divel hath faith: It is wrought therefore in him by the bolie ghoft. Auns. What faith is in the Divel, is wrought by the spirite of God, but that by a generall woorking onely, whereby hee worketh in all, even in Divels and hypocrits, what foever knowledge or vnderstanding is in them, 1. Cor. 12. &c, not by a speciall and proper

promiles of promuled.

264 OF CHRISTIAN RELIGION. PART 2.

proper action or working, whereby to regenerate or fanctifie them, that they might truely acknowledge him to bee the authorof this gift, & magnifie him therefore; after which maner hee worketh faith it she elect alone . The Divels therefore & hopocrits have faith from the spirit of God:but the elect from the fourit of god fauctifiyng them.

The chiefe instrumentall causes of ingendering justify. ing faith, are the preaching of the worde, and the vic of the Sacraments. Plece, 2: 10

vino mais

The inflewment cante of faish in generall is the whole word of god, the lane and the goffell, written, tpuken, readde, heard, mediated; likewife many workes & miracles of god in the worde, But the chiefe and proper instrument of instifting faith is the preaching of the Gofpel, the wfe of the Secrements. For thefe doth the hely ghost vie as instruments (yet not necessario, but arbitrarie & at his owne good pleasure) both to stir vp faith in vs, and so nourifh, ftrengthen & increase the fame. Ro. 10.17. Faith commeth by hearing. Rom. 1. 16. The goffel is the power of God unto fatuation to every one that beleevesh.1 Cot.4.15. I have begotten you shrough the Goffell Mar , 16.16. He that Shall beleene and be Baptized, Shall be faved Ad. 22.16. Walh away shy finnes 1 Con 10, 16 . The bread which we breake, is the communion of the bodie of Christ. Wherefore ordinarily influting faith is neveringendered in shole who are of yeares to receive it, without the preaching of the Gospell. The cause of shus faish which workesh miracles, is not simply the worde of gad, but there must negotiarily come theretown especiall & The formal 'Immediate revelation from God ...

The formall canfe of infliftyng faith, is a certaine knoweledge and caule of and fairie and the faith of the icles, Parks in sonsbones faith, a fure

and fulcons ud The Object of it's, Whole chrift, and his benefics promifed in the fidence in Wird Likewite, God favourable to re through Chrofal ...

Christ. The labiest, wherem it remaineth, is the waderstanding and The object of faith, they have, when total

Chrift and or The end or final caufe. t. The glorie of God, to wit the celebrahis benefits cion of his trueth, inflice; bounty, mercy; which he hath the wed promifed firthe fending of his Sonne, and in the giving of faith in The finall causes of & him & Om Salvation, th re wee may receive the bleffings which gloric, our are promised in the worde. faith, Gods

6 What are the effects of faish. in ... alvation The effects of the Property of the intiffing of or

of faith ine all before God 1. Pear edf confeience,or ior refting on God. Rom. Stificatio, Ango a meeting inflifted by faith, we have peace with God. Our whole regeneraconversion, which followeth faith, and beginnesh as the same sime tion.

with faith Forby faith are conditions omified 4. The truits of conversion and repentance, even good workes, For what for wer is not of faith, in finne. Hither may be referred also the consequences of faith. that is encrease of spirituall and corporall gifts. The first then and immediate effect of inflifying faith is luftification: from this afterwardes flow all other benefites purchased by the blood of Christ, which all we beleeve to be given viby fairh. If therefore faith be the next cause of our luftification in respect of vs,it is also the cause of those things which necessarily follow luftification Luk 8.48. Thy faith bath faved thee, In a word . The effectes of faith are Infification and Regeneration, which is begun here, and is to be perfected in the life to come. Rom. 3. 18.8 10.10. Acls 12.29.

Vnto whome faith is given.

Vitifiyng faith is only proper to the elect, and that to all of Juftifying Ithe For it is given to the elect alone, & to all the elect, even faith gives to infants as concerning fome inclination. leh. 6.44. No man Eled. & to can come to me except the farber, which bath fine me direre him. Ich. them only. 10.16. Te belegue matifar per are not of any Sheep Mat. 1 3.11. It is given to you to knowe the festets of beaven but unto them is is mot givi.Act. 12 48. And shey beleeved as many as were orderned to everlafling life. Rom. 8.30. Whome he predeftinated show also he called; & whome he called, them also he instiffed. Ephel. 2.8. Faith is the gift of God Rom, 10.16. All have not harkened to the gofpel 2 Thef. 3.2. For

all men have nos faish.

Temporarie faith, and the faith of miracles, is give to those, who are members of the visible church only that is, hypocrites. But now nevertheleffe this faith of miracles ceafeth, which florished in the Primatine Church, for that now the doctrine is fufficiently confirmed, Hiftoricall faish al they have, who are by profession of the church, whether they be of the godly, or reprobats:yea and they allo, who are not members of the Church, but enemies as Devils & Tyrants, Historicall is a part of Justiflyng faith: because there can be no affent or perswafion of a thing, which is not first knowen.

Obiection. Hiftoricall /aish is a good worke. The Divels have Hifto- Hiftoricall ricall faith. Therefore shee home good woorker. Aunswere. Hilto- faithwhich ricall faith is a good woorke, if it be loyned with an applica- is good in tion of those thinges , whereto it affenteth, that is, with confi-made ill by dece. Reply. Historicall faith is a good work, shough is be not soyned an accidet.

while confidence because it is an effect of the fatrit of God: therfore the Divisionant good woorker. Aunswere. Historicall faith is a good woorke in it telfe, but is made il by an accident, for that the retrobate doe not apply those things to themselves which they knowe and beleeue to bee true. Wherefore the Divelage faid to tremble for that they doe not thinke that God is towards them also fuch, as is described in his woorde, good, merciful, &c The fumme in As the fubitaunce it felfe of the Divels, and other thinges which they retaine still of their first creation; fo also both the knoweledge and faith which they have concernining divine macters, are in themselves verie good, because they are the effects and gitts of God:but they are made evill by an accident, even by reason of their abusing of them, for that they referre them, not to this end, as to shewe themfelues gratefull vnto god the author of these good things, and to magnifie him for them.

A beleeving inclination in infantes, though not an actual beleefe.

Objection Against this, that al the Elect are faid to have faith, fome thus reason: Manie infantes are of the elect of yes have not faith: Therefore at the Elect have not faith. Answere, They have not indeede actuall faith, but they baue a power or inclination to beleeue, which the holy ghoft, as is fitteft for their capacitie and condition workerh in them . Wherefore that remaineth ftill, which before was confirmed: That all theeled have faith, And further, this Ind, that not onely faith, but the confession also of faith is necessary for al the Elect, which are growen to year's & understanding t. Because of the commandements of god, Exod 20. Those fasts not take the name of the Lord thy God in vaine. Therefore thou shalt rake it aright. He shat foull confes me erc. Mat 10.42 2. Became of the glorie of god. Les your lighs fine before the moride. Mat, 5 16 2. Because faish is not idle for it is as a fruitful rice 4. That we may bring subers to Christ. And show beeing converjed confirme thy breshren, Luk 22.72.

Howe to knowe that we have faith,

Now welcowthat we have faith, the sellimonie of she boby high, and by a feeling of a trice faith in our fether, or by the thing is felfethat is, by a trice and variance defire of receiving the benefits offered by Christ. For he charbeleeveth, knoweth that he doeth believe. a. by the firife and conflict within we of the faith or double fulnesses, the offere that is, by an earnest purpose of obeying food according to all his commandements.

Against the certainty of faith, whereof we spake in the defini-

tion

their falvation and everlafting life. I but is proved because, to be care

tion of faith, tome dispute on this wife Obie. I. They who may fel The cerbefore the end of their diffe into fixe danmarion, carinos be certaine of faith.

taine, es to be in poffibilitie to fall are contraviente to the othere It is falle therefore, which is raught in the definition of Juftifying faith, to wit that evertalling life is given vs of factor faith to be certaine & affired of is. Ant. To be in possibilitie of falling, or failing, that is, finaly, is cotrary to the certainty of our falvario. But they who True faith are once inriched by god with true faith, do not fail finally. Re- may faint ply. I. Al that are weake, may fail finallie We are al weake. Therefore for a time, we maie fait finelie. Anl. The Maior is to be diftinguished. Al that faile finally. are weak may fail finally tru, if they flood by their own firegeh, But wee, who are beleevers, fland, preferved and vphelde by the grace and power of God. Therefore can we not finally fail For, whom god hath once embraced with his favour, them hee will not not fuffereth to fall viterly from his grace. Reply. 1. But god bath to where promifed that hee will keepe and preferne us inhis grace. Answere. Yes, he hath promised, and expressed it, Joh. 1.28. I give rome show exernall life, and they fleat never perifly, neither (ball unte pluck them out of mine hand. My fasher which gaug then me, ir greiner than all , and none is able to take them out of my fathers hand: I and my father are one . Rom. 8. 98. I am perfunded

that neither deach nor life, nor Angely, non principalisies por powers, nor thinges prefere, nor thinger so come, ete, firell ber able to fepmene vi from the tone of God which is in Christ Jefno Reply. 4. But it is faide, 1. Corint 20.22. Les bim shas shinkesh bee flandesh, take heads leaft hee fall . Therefore perfeverance dependesh not of God promise fing bus of our falmes, and therefore is doubtful flanding upon a doubtfull grounds. Aunswere. This is a follacy, reasoning from that which is no cause, as if it were a cause. For by this very exhortation he goeth about to nourish, make perfect, & preserve the fafetie of the faithfull. For God vieth fuch threatnings, thereby to reraine the godly in their duetie, that they may not waxe proude, and please themselves . But hereof it doth not followe, that hee permitteth the perfeverance of the godhe in faith and grace to their owne frength and arbitrement . Moreover, Paul in that place speaketh not to particular men but to the bodie of the Church of Corinth, in which many were hypocrits. Wherefore they who true-

but cannot

-solod A ving incii-A 110 +-10

he beleeue, must certainely resolue, that God will saue them.

268 OF CHRISTI AN RELIGION, PART 2.

For if he will have vi affored of his prefent favour & grace towards as he with alfo have we affured of that which is to come: because god is vnchangeable. Reply 4. Salomon faith, Man knowesh not whether he be worshy of lone or hasred. Therefore we cannot be affired of the election of god, meither refulue any thing of gods prefent favore to forby confequent neither of that which is to come Answere to the Antecedent I. Man knoweth not; true, as concerning fecond causes, or by evener of things, be they good or evill. For externall and outward fortune, is no certaine token whereby to judge of Gods favour 2. Againe ma knowesh is not of himfelfe; but he know eth it, God revealing it, and certifiyng vs aboundantly of his loue towards vs by his word and spirite. Replie, 5. Bus no manne bash knowen the milid of the Lord, Rom. t 1.34. Aunswere. No man hath knowen it, that is, before god hath revealed it, neither after he hath revealed it, doth any man perfectly know it: For fo much know we of god, as himselfe hath revealed vnto vs. Fi is the foirit, which revealeth and witneffeth unto vishas we are the former of god 2, Cor. 1.22, Rom. 8.16.

3 Objection. Executa 8.24. The infl man is faid to perish, if her twone himselfe out of the right way. Therefore believers also may defelf from godlines, and fall from everlassing saturation. Answ. Hee in that place is called suff, not who is truly suff: but who seemeth vnto me inft. For the sons & heirs only are indewed with true conversion & godlines. Ro.8.14. As many as are led by the spirite of god, they are the somes of god. And if somes, then also heires. I. Cor. 2.12. We have received the spirit which is of god, that we might know the things, which are given unoverself and vers. It be we have the mind of thrist. Ephelit 2.2.2. Cor. 2.22. & 3.9. The spirits is called the ear-

mest of our deliverie which is so come.

3 Obiection: Paula Cor. 6. Lexborsesh the Corinthians, that above receive not the grace of god in vaintfo Christ likewise biddesh wi watch and pray. Anniwere: Thereby carnall seturitie is forbidden, and certainty of salvani3, as also faith, tranquillity, watchfulnesses, & praject effects of our election, & an infallible Argument of salvation. For all believers are elected & Eph.: Paul seacheth, that he faith as are miderographers of each selection.

that by faith we are made persahers of gods adoption.

"Objection. Saul faited and fail away finally. Saul was one of
the godly. Therefore the godly also fail away. Answere. We denie the
minor, that Saul was one of the godlie. Reply. But he had the

gifts of the holy ghost. Auns. He had such gifts of the holy Ghost, as are common to the godly with the reprobate, hee had not the giftes of regeneration, and therfore neither shall he, the holy Ghost sanctifying him, which is proper to the elect.

5 Obicction. The doctrine of the certainty of our faturation beed deth fectoritie. Aunswere. It breedeth indeede a spiritual security, by it selfe, in the elect alone and a carnal by an accider, & that onely in the wicked & reproductive not acadin the godly.

Conclusions comprising the famme of the define of faith.

I AITH, if we take the word amplie and largelle, figniff.

esh a certain knowledge vising from the afterward on of mit-

neffes, who are shoughs not so deceive. Lion and ved av about out bud

2 In the dollrine of the Church, mention he made of fower forces of faith. Historical, Temporary, working mirrates, & inflifting.

3 Historical faith is a knowledge refolving sheft thinger to bee true, which are delivered in the booker of the Prophers and Apoller.

4. Temporary faith is the knowledge of the detrime of the church isined with a toy, for the knowledge of the truth, or for wher either true, or apparant good things, without any upplying of the granife of grace to the believer, and therefore without either true conversion or finall perfeverance.

5 Faith which workerb minacles, is a certaine know ledge by offercial revelation of the will of God, of working found cortains minacle decording to the petition of foreselling of him, by whom is is so be wrought.

6 Julifying faith is a knowledge, whereby a man doth fromely affent to every word of God revealed ann bins, and esfaluesh, sheet she promife of gods grace shrough Christ belongesh to himsand further is is a full per fuelion and confidence in this favorer of god sowarder him, overcomming at feare and pensivenelle.

7 For the confidence of infiffing fairb is assertion of the will and bears, confirting of a box coceived for the creature of the profess grace of god towarder visuand of abope of our figure delivery from all eville.

8 There is no faish sherefore; but which reflesh on the will of god

9 Alfaish is proughe in me by the hely ghost sister by the voice of gods heavenly doftrine or by immedias presistion :

10 Seeing Gad will hindle frame and confirms or dinary fairb in to by the doffring of the church, all are bound so hearth, and madi-

IT Temperarie faish befallesh to manie hypocrises which are in

270 OF CHRISTIAN RELIGION, PART 2.

the Church, Historical, and the faith of miracles is common to the godly and ungodly. Institution faith segiven in this life to all those onlie, who

are chosen unto everlasting life.

the Justifying faish most hos alwaier comprise Historicall; neisher's alwaier inined wish she faish of miracles: As also she faish of miracles buth alwaier either historical or semporary faith injured therwith his tuftifying it hash not alwaies.

15 Paith also in the Sainter is imperfest in this life and languifing: but yet who foever feeleth in his hart an earnest desire of beleeving, and a strife against douber arising in his minde, hee maie and ought certainlie to resolve, that he is endewed with true faith.

14. True faith being once kindled in our harts, albeit often is languilbesh & is darkned for a sime, yet is it never wholy extinguilbed.

15 But after thinking is shall arraine unto a more certain of sull knowledge of God, and draine masters, even to a feeling and experience with all the blessed, of Gods prosence: which knowledge the Scripture calleth knowledge by the spirite, and face to sace.

16 Faith which is onelie historicall, breedeth, though by an acci-

dens, despaire, and the grievous nelle of gods indgement.

17 Temporarie faish breedeth a certaine top, but not a quiet conscience, (because it arises not from the true cause:) as also it make th show of confession, and some show of good woorker, but that only for a season.

18 Faith of miracles doth obtaine of God thofe miracles , where-

of it is conceived.

19 By faith onlie applying to everte one the promise of grace, we obtaine and receiver ighteousness before God, and the participation or communion of Christ with all his benefites.

20 As before this faith cannot goe true convertion, & the beginning of true obedience, according to all the commandements of God/o can they not but needes accompanie the fame.

OF THE CREEDE, OR, SYMBOLE OF

Why the Creede is called a Symbole.



Free wee have intreated of FAITH, it directly followeth nowe, that wee speake of the summe of those things which are to bee believed, which wee call The Symbole of the Apostolic Symbole.

The Special Questions here are,

What

What a Symbole is.
What are the partet of the Apostolique Symbole.

WHAT A SYMBOLE IS.

His word Symbole, is derived from a greeke worde, which I fignifieth either a common collation of divers men to the making of a banquet, or, a figne, token, and marche, a bereby a man is difcerned fro others: Such as is the militarie figne, whereby fellows are deciphered from enemies . . The Symbole so sermed in the Church, is a beeche and fummarie forme of christian doctrinesor a briefe framme, or confession of the points of Christian religion, or Evagelical doctrin. Now it is called by the name of Symbole, because it is at a token ar profession whereby the Church with her members is different from all her enemies, and from alother fecter . Some fay, that this briefe fumme of Evangelical doctrine was called a Simbole, for that this doctrine was collated as it were and imparted by the Apofiles, and everie one of them did beston fame pars thereof: but that cannot be proved. But if you will derine it thence, this reason allo nothing absurde maie be rendered thereof for that the Ar ticles of faith are the fquire and rule, wherevers the faith and do-Hrine of al Orshodoxe, or right beleeving Christians aught so agree & be conferred.

This Symbole is called Apostolique, I. Because it conteinesb the fum of the Apostolique doctrine, which the Catechumener were enforced to boil and professe. 2. Because the Apostles delivered that summe of do-Strine to their Scholers and Disciples: which the Church afterwardes held as received from them. This felfefame Symbole is called also Catholicke, because there is but one faith of all Christians. Queftio. Were there not new Synsboles made, as Asbanafius Simbole, the Simbole of Nice, of Ephelius, of Chalcedo, Anlw. Thele are not other from this Apostolique Symbole but certain words are added as an explication of this, by reason of heretiques, by who, because of the shortnesse thereof, this was deprayed. There is no change cirher of the matter, or of the Doctrine, but onely of the forme of declaring it, as easilie appeareth by compa-

ring them together.

2 What are the parts of the Apollolike Symbole, or Creed, He principal parts thereof are three.

Of the Father and our creation.

2 Of the Sonne and our redemption.

Of the holie Ghoff and our factification; that is, of the

273 OF CHRISTTAN RELIGION. PART 2.

worker of our Creation, Redemption and Santlification.

How our Creation. Redemptication, are each ap. propriated. to fome one pelon of the Trinity. & yet al three per fons haue their ioint working in chem.

Obiection. Vnto the father it ascribed the creation of heaven and earth: unto the Son, the redemption of mankinde : unto the holy ghoft, on, San Sife. Sanctification. Therefore the Son, and the holy ghoft did not creat heaven & earth, neither did the Father & the holie ghoft redeeme mankind; neither do the Father and the Son fantlifie the faithful. Answ. Ir is a fallacy grounding yoon that which is affirmed but in re spect, as if it were simply affirmed. For the creation is given to the Father, redemption to the Son Santification to the boty ghaff, not as they are fimply an operation or work, (for fo should other pertons be excluded from it)but in respect, for the order & manner of working, which is peculiar and proper to every of them in producing and bringing forth the fame externall woorke, A more open declaration hereof may be this. The woorkes of our creation, redemption, and fanctification, are the operations of the godhead outwardly, that is, externall operations, which god workerh on his creatures: and they are undevided, that is , common to the three perfons, which they by common will & power worke in the creatures, by reason of that one & the same effence and nature of the Godhead, which they have. For the scripture attributeth the creation not onely to the father, but to the Son alfo, & the holy ghoft. Ich. 1.3. All things were made by it. Gen. 1. The fpirit of the Lord moved upon the waters. Mat. 1.20 That which is conceived in her, is of the holy ghoft. Likewise out redemption is attributed to the father, and the holy ghoft. Ichn. ; god fent his Son into the world, that the world might be faved by him. Tit.3. He faved us by the renewing of the holie ghoft , which hee feed on vi aboundantly. And fanctification both to the father, and to the fonne. Gal. 4.6. God bath fent the fpiret of his fon into your harts, crying Abba, Father. 1. Theff. 5.23. The very god of peace fantlifie you throughout. 1. Cor. 1.30, Christ is made fantlification unto vs. Eph. 5.26. Chrift fanctifieth the church. Al the perfons therfore create, redeeme, fanctifie. Nevertheleffe yet in refpect of that order of working which is betweene them, Creation it ascribed onto the father: Because be is the fountaine, as of the Divinitie of the Sonne and the holy Ghost, so also of those divine operations which he worketh and perfourmeth by the Sonne & the holy Ghoft, Redemption is afcribed unto the Sonne; because he is that person which executeth the fathers will concerning the redee ming of mankinde, & doth immediatly perfourme the worke

four redeption, For the Son only was fent into floth & hath pried the ranfome or price for our fine, not the father, nor the bucit. To the hots whoft is afcribed fanftification: because hee doth immediatly functifie vs. For the father creasesh, but mediatly , by the Sonne and the holy ghoft: The Son from the father & the holy Ghoft from the father and the fon. The father de the boly ebeffredeeme us, but mediarly, by the fon But the for immediatly from the father by the holy-ghoft. The father de the fon for-life what mediatly by the holy ghoft; but the holy Ghoft immediatly from the Father & the Son.

. Here is to be oblerved, that the worker of the perfons are of two The worker fournamely . Their worker inward and their worker outward. The in- of the Trininote internal worker of the perfens, are those, which the perfens ty external, bin it exercise one toward another. By these actions of proper-external tier are the devine perfons diftinguished,& deferibed . For the common to father is the first person, which hash not his essence and beeing from all three; ay when, neither begotten not proceeding but beeing of him-internal: feliche bogot from everlafting the fonne, & from him peocee- ted voto ded the holy Ghoft. The Son is the fecond perfor the God- the perfon. head begoeren from everlafting of the father. This generaling of begering of the San, is the part les parting of the whole divine offence, whereby the fanne receivesh from the father the fame effence wholely and entirely, which the father hath and retaineth. For the divine effence beeing antimit and indivisible, there cannot some part thereof be severed, & imparted to another, as it com meth to paffe in creatures; but it must needs be wholy imparted vato him, vato whomfoever it is imparted. The hely ghoff is the third person of the deity proceeding from everlasting from the father & the fon. Bus begetting & proceeding differ. For to be begotten, or to be born, is for another man, or another person to be produced out of the substace of him that begetteth, by way of birth, as the fon is born of the father. Proceeding is a communication of the divine effence, whereby the third person onely of the Godhead receiveth from the father & the fon, as the spiin from him, whose spirite it is, the same whole essence, which the father and the sonne haue & reraine. As therefore he that begetteth is one person, and he another that is begotten : In like manner the holy ghost also is another person from the father and the fonne, from whom he from everlafting ineffably is produced, or hath his being, by proceeding or iffuing; yet for

274 OF CHRISTIAN RELIGION. PART 2.

all this there is but one and the same divine effence of the three persons, albeit the father, as the fountaine of the deire. hath his being from no other, but from himfelfe: the fon begotten of the father: the holy ghost proceeding from the father and the Sonne.

2 The outwarde or externall woorker of the perfont are those which are done towardes the creatures, and on them, and by them, through the will and power, or efficacie of the father, the Son, and the holy ghost: but yet that order stil of the persons being kept, as that, the father is the fountaine of the operations of the Son, and the holy Ghoft, and doth all thinges, not of any other but of himfelfe: The Sonne and the holy Ghoft doe not worke of themselves, but by themselves, that is, the Sonne worketh, the fathers wil going before, the holie ghost worketh, the wil going before both of the Father and the Son. Obiection Whose worker are diverse, their effence also is divers. The external worker of the Father the Sonne and the bolie Ghoft are diverfe. There fore their effence also is diverse. Answere vnto the Major we make by inverting it thus; Nay rather because the persons are infinite, there must needes be but one effence of al. Because the inward operation is the comunication of the effence: & therfore the diverfity of external works doth not import diverfity of effece.

THE FIRST PART OF THE CREEDE. OF GOD THE FATHER, CREATOR.

BELEEVE in God the father Almighty, oreatour of heaven and earth.

To beleeve in God, is, to beleeve I. That there is a God, and hee fuch a one, as hee bath manifested himselfe in his woorde and worker. 2 That hee is fuch a one to me, and shat whatfor ever hee hash manifeffed of his nasure, hee will

apply and refer to my fafetie.

Obicet. In the Creed the father onlie is faide to bee God. Therement effen. fore the fon and holie ghoff are not god. Answere. We deny the Antecedent. Because the name of god in the creed is put effentially, & compriseth al 3. persons, that is, it is put for God the father, the Son, & the holy Ghoft. Thefe three therefore, The Fasher, the Son, and the holy Ghoft, are one subject by apposition of the

The worde, God, in the Creede, is tiallie to all three perfons, not personally to one.

the word, God, as if it should be faid! I beleeve in one God, who is the Father, the Son, & the holy Ghoff, The reft, which commeth between each of these in the Creede, appertain to the de scriptio of each perio:& this is easily proved First, the feword, 1 be leene or the porticle in are referred after the fame maner & fenfe to al three perfons. For it is as wel faid; I belene in the fon, & I belene in the holie ghoft, as, Theleene in the Father. But wee may beleene but in one god. Wherfore as we beleue in the father, in that he is god! so beleeve wee also in the Sonne and the holy ghost, because they are god. When then it is faid, I beleeve in the Some, and, I believe in the holie ghoff, in both places is necessarily understood the word, God. Furthermore, if of thefe worder of the first article, it follows that the father one lie is god, then of the fame words by the like reason is should follow, that the Father onlie is sumiposent, and creamir of heaven and earth: which the whole Scripture crieth to be most falle. But of especiall consideration is this name of God, but only once mentioned in the Creed, thereby to fignific, that the true god is but only one. --

Wee are moreover to observe in this place, that it is one One thing to believe god, another thing, to believe in god. For that shew to believe God, an oeth a faith of knowlege, or historicall, this declareth true faith cherthing or confidence. To believe god, if we speake properly, is to believe to believe there is a god, and he such a one, according to whatsoever is in God. afteribed vnto him, as he hath manifested himselfe in his word.

To believe in god, is, to be perswaded, that whatsoever god is, & is laid to be, he is all that, and referreth it all to my safety, for his sonnes sake, that is, to resolve that he is such a one towards

me.

To believe in the Father, is, to believe, t That hee is the Fa-Whit is to ther of our Lord Jefus Christ. That he is also my father for Christer believe in sake, that is, that he beareth a fatherly good will towards mee, the father, and why as having adopted vs, by Christ and in Christ. to be his fonnes. God is called a Father First, In respect of christ his only begosten & led a father. naturall Some. Secondlic, In respect of all creatures, as he is Creator, and preserves of them al. Thirdlie, In respect of the elect, whom being adopted in his beloved Sonne, he regenerateth. Wherfore god is our father in respect both of our Creation, a doption, & regeneration.

When the name of the Father is opposed to the Sonne, it fignifieth the first person of the god-head: but when it is refer-

Sı

276 OF CHRISTIAN RELIGION. PART 2.

red to the creatives, it fignifiesh the whole divine nature, which is the Father, the Sonne, and the holy Ghoft : Or, the name of For sher as is is opposite to the San, is underflood personally, as here inthe Creede:but as it is compared with the creatures it is taken effential b: at. Our father which art in heaven.

What is to beleeue in God Almighty.

To beleene in God almigheie, is to beleeve in fuch a one, I Who is able to doe whatfoever he will year alf a those thinges which hee will not , if they bee not contrarie to his nature: as he could have kept Christ from death, but he woulde not, 2 Who doth all shinger even with his becke and worde onely, without anie difficultie . 3 Who alone hath power to woorke all thinger, and is author of that power which is in al his creasures. 4 Who is also unto me Almightie omnipotent, and both can & will direct all thinges to my fafetie, that is, who wil vie his omnipotencie to the preferving and faving of mee, not onely for that he hath nothing wanting vnto him. for performance hereof to my behoofe, but also for that no creature is able to stop or hinder it. There is no good then so hard or full of difficultie, but he is able to give mee: no evil So great, but he can avert it fro me. And this is properly as be-Leeve in god almightie and omniposens. Nevertheleffe those things which go before, are necessarily linked with the latter. For except we beleeue God to bee such, that is, omnipotent, wee shall not be able to beleeve that God is such to vs in Christ: that is, we shall not be able to applie his almightinesse and omnipote. cy vnto vs: so also in the rest which our faith apprehendethes. cerning god, these two are to be joyned, to wit, that god is such both in himfelfe and towards vs.

Obiection. God is not able to make that which is once dine, to doone. Therefore he is not omnipotent. Answere. To have the power to ly, or to be changed, and the like, is no part of omne potencie, but of infirmity . Now a passive power, as to suffer chaunge, and defectes, are in creatures, not in GOD. Further it is Gods omnipotencie, to bee able to'doe whatloe ver hee will . By inverting it therefore I conclude thus Because GOD is not able to will and doe that which is a gainst his nature, and which woulde destroic it, hee is omnipotent.

What is to beleeue

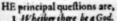
in God

To beleeve in the Creatour, it , 1 To beleeve in him, who it or the maker, atour of all thinges. 2 Who fuffaineth and governeth by his provior Creator, dence those thinges which beehath created. 3 Who hash created

all things, and fo my felfe alfo, to his owne glorie, & to the obtaining at length of my falvation; or that I may be a veffel of mercie be bringesh me to that falvation by his efpecial providence, where with he embracesh his chofen. 4. Who hash creased at other things to his glorie, & for us, even to ferue for the safetie of his Church. More brieflie thus: I beleeve in God the Creator, that is, I beleeue that God, who hath created al things, and governeth them by his providece, hath created me and the faithful in the world, to celebrate & ferue him & al other thinges, to ferue for our lafetie. Al things are yours, and you are Christes, and Christ is Gods: as if hee shoulde fay, All thinges are created for vs, even as wee are created for God.

To this first part of the Creede belong three Common places, verie necessarie to be knowen.

- of GUD.
- 2 Of the Creation.
- Of Gods providence.
- OF GOD.



- 2 Whathe is, or what maner of God heis whom we wor (hip, and in what he differeth from Idols.
- 3 Whence it may appeare that there is but one God
- 4 What the names of Effence, Person, and Trinizie, signifie.
- In what the Effence differeth from the perfon.
- 6 Whether these names are to be vied in the Church, and whether they are had in the Scriptsare.
 - 7 How many perfons there be of the godhead.
 - 8 How thefe differ one from another.
 - 9 For what cause this doffrine is to be held in the church.

I WHETHER THERE BE A GOD.

THE great miserie of mans nature cannot bee sufficient. L ly thought vpon, that, whereas it was created to the bright knoweledge and even the verie image of god, it is fallen fo farre, as not onely it is ignorant who, and what God is, but also maketh dispute, whether there be any God in heaven or no. The causes of this evill, the Church alone doeth vnderstand a the first whereof is the blindnesse and corruption

OF CHRISTIAN RELIGION. PART 2.

The caufes which have made mé to doubt whether there be a God.

of mans nature after his falthe next, the infligation of the divel, who would have the whole opinion of God rafed out of the minds of me vnto which cometh the horrible confusio of mis life & humane affaires, in that often-times the wicked florish, & the godly either are oppreffed by the or while they perceive not the causes of these evils, & the secret government of God, they fal to doubting whether there be any god, who hath care over the world and humane affaires.

The reasons which proue there is a God. I The order in the worlde. a The nature of

But that there is a God, is proved by diverse reasons. I From the bentiful & goodlie order of nature, beheld in the world, Now order is inflitured, but of a wife and vnderstäding nature, In nature there is order. Therefore there is a superior mind or of all things intelligent power, which instituteth & maintaineth the same.

2 From the nature & excellencie of mans mind, For it canot post bly be, that he should bestow any thing vpo another, which him selfe hathnot, who should give it: & that our reasonable nature mans mind. must needs have his original from an intelligent & understanding nature, is manifest inough for that the cause is not woorfer or baser than the effect it bringeth. But the mind of manis reasonable or indued with reason & hath some cause. Therfore it hath an understäding cause, which is god. The Minor is proved. Whatforver hath a beginning, is from another: because it must needs be from some thing. And of it lelfe it canot have being or beginning because nothing is cause of it selfe. But mans mind hath a beginming. Therefore from another; which other must needs be God.

t The generall rules and principles naturally ingendered in the mind of ma.

From the notions of generall rules or principles in the mind; at are the difference betweene honeft things & dishoneft, numbering, vaderstanding of consequences in discourse & reasoning & other notions borne together with vs. For these notions of principles beeing borne in vs, and with vs, could not come by chance, or from a sensible nature common to vs with brute beafts. Whereupon we frame this Syllogifine: Notions are not engendred nor have their being, but from a cause intelligent (for no man maketh another wife, who himselfe is not wise Bus in men there are notions, not comming by Use, nor received from men: Therefore shey are from God. Rom. 1. God is faid so have manifested his righteoufnes to men. Likewife, Manis the image of God Seeing then thefe effectes are attibuted voto God as proper: there must needs bee a God.

4 This prin ciple it felf;

From the naturall posion of this principle, whereby wer of that god is, firme, thet god it. Principles are tive : Because they are di

vine wifedome, and because, the contrarie or opposite thereto being granted, nature is thereby destroied. But, That god is, is a principle. I. Because everie one hash experience hereof in himselfe. 2. Al wife me confeste is. 2. Al nassos confene in is: because they have fome religion, & about that they contend and ftrine. 4. Rom. 1. 19. That which maie be known of god is manifest in the that is, in the minds of men, for god hash thewed is were shem, Therfore God is.

5 The serrors of confcience which are fireben into the minds of the wicked after they have finned. The torment of mind which enfu- 5 The tereth youn fins comitted, is inflicted of a judge which knoweth rors of conboth honeft & dishonest things, detesteth those things which science. are dishonest, beholdeth the mindes and heartes, exerciseth judgement ypon the minds: But in al the wicked is this torment.Rom.s.15. They fhew the effect of the Law written in their harts, their conscience also bearing witnes. Ifa, 37.20,21. The wicked are like the raging fea, that cannot reft. There is no peace, faith my god, to the wicked, 162,66,24. Their worm fral not dy, neither fhal their fire be quenched. Therefore there is fome fuch judge. But he cannot be, except he be god: because this punishment cannot come

but from god. Deus. 4. God is a confuming fire.

And hence is apparant the impudency of Epicures and Academicks, who deem alreligion to be devifes of fubtil men, coined Against the to this end and purpose, that the rest of the common people might, tho beastes of rough fear of a superior power, be kept in good order. For first, if tho- the worlde, rough deceineablenes other men beleeue that god is,& dread this doctrin him, why then are these men themselves, who will seeme by of God to their sharp infight to efpy the guile, most of al tormented with bee but a the conscience and privy acknowledgement both of this their vise of the blasphemy, as also of other their misdeeds? Moreover the sole wifer fort. and bare affeveration & word of a few, could not have bin fuffi- to keepe cient, neither to perfuade al mankinde, neither to maintaine the simple the persuasion once brought in to al succeeding ages. Neither people in doth that lighte the force of those argumets, which are dedufted from this notion, that there is a god; and from the conscience, in that they lay, there are manie found, who neither beleene there is a god, neither are moved with the cofcience of their fins. For al though they covet never fo much to perfuade thefelues, that there is no god, yet is their conscience alwaies against them. And therfore it is most false that these men imagine, that any one of the wicked is free from the gnawing of his conscience.

who thinke

280 OF CHRISTIAN RELIGION. PART 2.

For how much the more every one despiseth God & al religion, and endevoureth to represse the prickes of conscience: fo much the more is he tormented, and at every mencioning & fignifiyng of God, he trembleth and shaketh with hortor; and how much the flowlier, with fo much the more fevere dolor & paine is his security shaken fro him. Whereupon we see, those, whose whole life was protone & secure, for the most part, when they are oppressed with the terror of gods judgement, to perish in despair. Now that which is saide, Pfa. 10. The ungodly is fo proud, that he careth not for god:neither is god in all his thoughts:& PL14.& 53. The fool bath faid in his heart, There is no god: that this hath not this meaning, as if the wicked were void of al know. ledge & feare of god, or doe not confes that there is a god but that framing voto themselves another, than he indeed is who hath manifested himselfe, to wit, one that careth not for meas affairs, defendeth not, nor delivereth the good, and punisheth the wicked; they place an idol in roume of the true god: David himselfe doth sufficiently declare, when as he describer the fame prophanenetic of the wicked, Pf.Io.in these words: For he hash faid in his hearse, sufb, god hash forgossen, he hidesh away his face, and he wil never fee is.

6 The punishments of the wicked.

0

6 From the punishments of the wicked, which they suffer besides the torments of cofcience. For the evets of al times constrained me to cofesse that their fin- are punished with grievous punishments in this life; & cotrariwife the lot & end of the good to be more pleafant. Wherefore there is a mind or vnderstanding power, which decerneth honest things fro dishonest, judge of makind punishing the wicked, & defeding the good. And that this may not be ascribed to the wiledome or severity of magistrats, or other men, this firft withfrandeth & hindereth; for that it must needes be that this natural inflinet, whereby men indee that offenders are infilie parished must proceed from some minde which is enemy to wickednesse. Againe for that oftentimes by marvailous and inexper, Eled and unlooked for meaner, they are drawen to the inflice and pumishment of the magistrass, whose sinnes before had beene privy, or who feemed to have beene able by their owne power or subtilty easily to escape their handes; and that especially, for that many, who through either the negligence or whiteliverdneffe of Magistrats are not punished by them, yet run into calamities, and have allotted voto them ruthfull endes. And

OF MANS DELTWERT.

And when transgressions & fins encrease too much, and their impunity, whole nations of common wealther, with horrible of manifell examples of gods wrash, perifb: as the world in the deluge: Sodo by fire cast fro heaven: l'harao in the red searthe lewes. & many flowrithing kingdoms by most lamentable overthrows. That thefe thing, canot come to paffe by chauce, neither any other way, than by the judgement and power of him, who is Lord of mankind & nature, both gods comminatios & threatnings, & the conscience of every one, and the order of iustice, whereby these follow and ensue vpon impiety, and the very hugenes, waight and greatnes of thinges doth convince. Wherefore it is Saide , Pfal. 58. The rightsons Shall reisice when he feeth the vengranuce: he shall wash his footsteps in the blood of the ungody. So that a man shal saie, Verelie there is a reward for the righteous: doubtles there is a god that sudgeth the earth. And Pfal. 9. 16. The Lord is knowe to execute indement. Now albeit the wicked florish often for a while, & the godlie are oppressed, yet nevertheles examples which are fewer in nuber, do not weaken the general rule, vnto which most events agree. But if it were so that fewer of the wicked did fuffer punishment, yet those selfe-same ex Sples, though but a few, would reflife that god is, & that he is displeased with the offences of others also, who seem to be leffe punished. But this is not true, no not of any of them, that they are not punished in this life. For al those who are not before the end of this life converted to god, if punishmet do not fooner overtake them, yet at length they die in despaire, which punishment is more grievous than all the evils either corporal or externall, and is the beginning & tefturonic of everlafting punishment. Nowe in that this punishment is not sufficient, it doth therein agree with all, even the most tragical cases of the wicked; and therefore we are taught by the doctrine of the Church, that Gods lenitie, which he doth not feldome vie in this life towards the wicked & his feverity, which he feemeth to fhew towardes the godly, doth not at al weaken his divine providence & iustice, but rather declareth his goodnesse, whiles by uifferring of puni fhment, he invites h the wicked to repentance, & by exercifing the godly with chaftisements and croffes, hee perfecteth their falvation; and also it confirmeth the certaintie of judgement after this life, wherein perfect fatisfaction shall be made by the wicked to Gods inflice.

282 OF CHRISTIAN RELIGION. PART 2.

y Common weales wife ly ordered.

7 From a bodie politique, which is wifelie ordered by lawes. This coulde not have beene shewed vnto men, but from a minde, vnderstanding and approoving this order, which minde is god himself. Moreover, that which is not preserved by humane wisedam, or by force, or natural cause, neither yet can be overstrowen by Detail and the multistude of wicked men, hash a defender more potent and mightie than those. Common-weales are not preserved by humans firengthor wisedome, and are opposped by the wicked and Divelu. Therefore they have a superior and mightier desender than all shelt. And this desender is God alone.

8 The order & nature of efficient causes

8 From the order and nature of efficient causes. For it can not bee, that the processe and race of efficient causes shoulde bee of an endlesse and infinite, extent; wherefore there must bee fome first and principall cause, which may either mediately, or immediately produce and mooue the reft, on which also all other causes may depend. Nowe that the progresse of causes, which have their mooving and beeing eache of other, is not infinite, they shewe by this reason. # the causes of anie effect were infinite, whereof some shoulde mone or produce other fome, one of shefe abfurdisies (houlde follow; that either within the compasse of a finite time, shoulde bet effelfed infinite motions and mutations, or elfe at no time those infinite causes ever to assaine unso their ende, that is, unto their purposed effect. Both which being manifestly falle, and impossible, it must needes be shat the originall of musations dependesh of some cause immusable, evernall and omniposens.

of al things.

9 From the foull causes of al things. To appoint the ends of al thinges belongeth to a nature which is wise, and administreth al things. Now al things are ordeined to their ends, and those also certaine. (But these ends and vies of things have not their being by chaunce, or from a nature onely endewed with sense.) Therefore from some nature which is wise and omnipotent, which is God alone.

For that nature worketh for some end, this is so far from removing the framer and artificer from it, as rather it most of all confirmeth, that there is a minde maker and framer of the worlde, which appointed the actions of nature to these ends. & nature indeede intendeth to an end through the ordination & appointment of another, but neither vade: standeth is,

nor is mooved thereby to worke.

And

And further, that there are manie things in the world, which not enelie feeme unprofitable to all bus are alfo trouble fome & permitions: this also doth not infringe the general rule, that al things were made to a good vie. For by reason of finne, those things now hurt, which would have profited men, if they had not finned. And therefore to the godly al things turne to their fafety, yea that punishment it telfe, which god inflicteth by other creatures youn men, ferveth for an vie agreeable to the wifedome and justice of God. Many things also, whereby men feele dif. commodities, have withal fome vies acceptable, & prefervatiue to mans life. And farther, there is no one thing among all things, which yealdeth not matter of agnizing & celebrating the wiledome, bounty, power, and inflice of the author,

10. From certaine and cleare fignifications of future eventes, 10 Certaine which neither by humane fight or perceiueableneffe, neither foretellings by natural catifes or fignes could have beene foreknowen but of events. onely being revealed by him, who hath both mankinde & the nature of al things fo in his owne power, that nothing can be done, but through his motion. Such are the prophecies of the deluge, of the posterity of Abraham, of the comming of the Melfias. Which first is thereby manifest, for that the decrees and counsailes of that minde, which is the first cause of his owne woorkes, no man can knowe before himselfe: and therefore they cannot be foreknowen of others, but being disclosed by him. Furthermore, manie Prophecies have been vttered in fuch fort, that God hath not onely foretolde things shoulde fo come to passe, but also that those things shoulde bee doone and brought fo to passe by him. Exech . 1s. Of all thinges foretolde by him, he faith, I will Beake the word, and I will de is. Laftly, it must needes bee that hee knoweth all thinges, who promifeth that bee will give aunswere corcerning all purpoles and eventes necessarie to bee knowen, which shall bee demaunded of him, and doth indeede perfourme this; even as god did among the people of Ifraell. And therefore god himselfe aleageth this as his worke alone, for proofe of his divinity against all forged & fained gods. If ai. 41.13 Shew she shings shas are so come bereafter, shas we may knowe that you are Gods.

11 From bereicall inflinctes, that is, wifedome, and excellent vertue, in vndertaking and atchiving those woorkes, which furpaffe

OF CHRISTIAN RELIGION. PART 2.

11 Heroical and noble inflincts of minde.

furpasse the common capacity of mans nature. Such is the felicity and happinesse of noble artificers or governours, in searching or polithing artes, and in finding out devises and counfailes: Likewife the courageousnesse of minde in perfourmine the actions of vertue, and in menaging matters: such as was in Achilles, Alexander, Archimedes, Plato, and others,

Wemnft acknowledge God to be fuch, fefted himfelfe to be.

2 Who and what God is. THen it is demanded who is the true God, we are to holde V most firmely and furely, that he alone is the true God, who even from the beginning of mankind did not only manias himselfe fest himselfe in the nature of things, by the steps and printer hath mani- of his divinity thining therein, but especially in the Church, by his word delivered, and other famous testimonies of miracles, deliveries, and confolations, whereby he plainly teacheth whom, and what he wil be acknowledged and published by vi to be, & that he is not acknowleded or worshipped of any, but of them, who think according to this worde both of him and his wil, neither is the true knowlege of him found elfe-where, than in this word. The certainty of this politio, is hereof most manifest, for that al those who imagine God to be other in elfence, or nature, or will, than he hath teftified himfelfe to bee in his owne manifestations and reveilings, doe not embrace and worshippe at al the true God, but another thing of their owne framing, insteed of the true God, according to these fayings, Joh.4.22. Te woorfhip that which ye know not we woorfhippe shat which we know for fatuation is of the Jewes. And cap. 5. ver. 23. He that honometh not the fon, the fae honometh not the fasher which hath fent him Gal 4.8. But the , when ye knew not God, ye did fervice unto them which by nature are not Gods, Eph. 2.12. Yes were at that sime without Christ, and were aliants from the common-wealth of Hrael and were straungers from the covenaunt of promise, and had no hope, and were wishout God in the world. Act. 17.22. Whom ye then ignoranslie worthip, bim thew f vous you. I. loh 2.23. Whofoever de niesh the fon the fame hash not the father.

But against thesethinges seemeth that to bee, which Paul faith to the Rom, 1.19. That the which may be knowen of God, ir me nifest also in men estranged from christian Religionsfor that God bath Thewed is was shem. For the invisible things of him, that is, his et a. nal power and godhead, are feen by the creation of the world being con fidered in his workesto the insent that they (bould be without excuft.

The glimle of nature not fufficient to fhew who is the true God.

And Ad. 17. That god in former ages did not leave himfelfe without witnesse: and that out of the whole nature of things, but chiefty by the mind of man, & the difference of things honest & dishonest, & by the punishments of the wicked, is may in some measure be gathered, not onlie that there is a god, but also what he is to therefore manie things are found to have bene focken truly by the heathen & others concerning the unity and nature of god. But to these objections we anfwere: that there are indeede some true thinges, concerning God manifested otherwise also than by the word delivered to the Church : but by them notwithstanding, who is the true God, cannot be shewed; and that for two causes. For first, shope things by she felmes are not fufficies: For to the knowing of the true God it is requifite that we know and professe, not some things only, but al things which he openeth of himlelfe and woulde have knowen. Moreover, thefe felfefame arms seftimenies of god alfor which remaine in mens minds and in massere, all they by reason of a nameral blindnes in them, and pravity, do many water corrupt, who in weighing of them follow not the light and interpretation therof drawn from the word of god delivered to the church, when as even of thele things which might be knowen by the helpe of nature, many things they doe not knowe, many they faine of their owne, which have nothing agreeing with the nature and wil of god; and thole things which they do retaine, and in thew of words professe, they farre otherwise vnderstand, than they are proposed of God, and declared in his word, and in the church vnderstood:and so beholding and sounding in their mouth true fentences and fayings concerning God, conceive nevertheles and foster falle opinions of him in their mind. This aunswere Saint Paul himselfe expresseth Roman. I . when he addeth; That they are inexcuseable because that when shey knew god, they glorified him not as god.

Now albeit Philosophical wisedome cannot therefore shew, cocerning who is the true god, for that concerning the effence, nature, will, and woorks of God, so much as is necessary to bee knowen, it doth not teach, and is diverfly depraved by men, so that out of the church remaineth no true knowledge of God; yet nevertheleffe that voice of the nature of thinges concerning God in respect ought not for these causes to be rejected as falle, or contemned as fruitleffe. For neither is that ftraight-waies falfe in is felfe, mens mitwhich is perverslie confirmed of men neither fruitles for al things, coffruings,

The voice of nature God,neither to bee reieded. nor conténed, either of injufficiency, or of

286 OF CHRISTIAN RELIGION. PART. 2.

nor to al men, which availesh the reprobate nothing at all to everlafting fatuation. For God wil also out of the Church bridle the lewd and diffolute, by the testimonies which their conscience and punishments give of his wil, anger, and judgement, & according to them wil he have the life and maners of men ruled. He wil haue mans corruption and his justice made more conspicuous and cleare in punishing them, who stubburnely withftand the knowen truth. He will by naturall testimonies mens conscience shewing the imperfection thereof, have me flirred up to feeke the true God in the church , as it is faide, Act. 17. That me were therfore placed in the theater of the world shat they fhould feel the Lord if fo be they might have grouped after him, and found him. He wil also have them, who are coverted to him, to be more confirmed by the confent of nature & the word. as the often alledging of natural testimonies in the scriptures declareth. Laftly hee wil, the imperfection of natural knoweledge beeing confidered, have mens ignoraunce concerning God acknowledged, and his mercie magnified, who discovereth and openeth himselfe in his word.

God cannot be defined, t. Because he is immense. 2. Because his affence is unknown units us: Yet some wait he may be described which description comprehendeth his attributes or properties, the persons and principal works; and by these three is the

true God discerned from al false Gods.

The description of god according to the rules of Divinity.

After this fort then is God Theologically described. God is a spiritual esfence, intelliget eternal, infinit, other fro al the creatures, incomprehensible, most perfect in it felfe, unmutable, and of an immenfe power, wifedome, and goodnes, srue, inft, chaft, merciful, bountifull, most free, angrie and wroth with sinne: which effence is the esernal father, who from everlasting begot the Son according to his owne Jmage, and the Sonne, who is the coesernal Image of the father: or the holie ghoft proceeding from the Father and the fon: Even as it hath bin manifested from above, certaine word thereof being delivered by the Prophets, Christ and the Apostles, and by divine testimonies, that the eternal Father together with the Son, and the bolie ghoft hath creased heaven and earth, and al creatures, and workesh al good things in al: and that in mankind he bath chosen unto himselfe and gathered a church, bygand for the fonne, that by his church this one and orne Deisie maie be according to the word delivered from abone, acknowledged, celebrased, and adored in this life, and in the life to come : and Lafflie.

OF MANS DELIVERY.

laffle, shas he is she indge of the infl and uninfl.

Philosophically he is described on this wife: God in an exernal The descrip mind or intelligence fufficient in himfelfe to al felicitie, most good, and according the cause of good in nature. So is he defined by Plato in his book to philosoof Definition; likewise in his Timene: And by Aristotle. Lib. 12, phie.

Meraph.cap.7, and Lib, de Mundo, dec.

The Theological description of God, which the Church de In what the livereth, differeth from this Philosophical descriptio, because former dethat is perfecter than this. I. In the mamber of the parts, whereof it additter, deth manie by nature unknowen unto men; as of the Trinity, of the Redéption of ma,&c.s. In the underflanding & declaration of those part, which are common to both: for the Theological description declareth the more certainly & fully. 3. In the effect or fruit, By Philosophy or the lighte of nature men are not able to bee brought to the true knowlege of god both because is is maimed, and falle by mens corruption: as also became it doth not flir to in to godlines, that is, the love & fear of god: feeing it teacheth not those things, whereby this is effectuated and brought to passe.

An explication of the description of god delivered by the Church.

OD is an essence That is, a thing, which I bath bis beeing Ifro none, but fee himfelfe. z is preferved or fuftained of none, but Subfilleth by himfelfe. 3 is neceffarily a is the onlie canfe voto at other things of their being. Wheretore bee is called Jehova as if you would fay, being by himselfe, and causing other shings to be, to wit, according to his nature and promifes.

Spiritual] T. Because he is incorporeal: as being infinite, & indivisible, and most excellent, 2. Infensible, For first, experience reacheth this. Secondly, God is without fenfible qualities, which are the objects of the lenfes; and Thirdly, he is immenfe, The eies perceive only things finit, and which are within a certain copatte.3. He is spiritual, because both himselfe liveth, and is the autor

of al life bosh corporal and spiritual.

Obiection. Against this opinion many places of scripture and Angels have beene heretofore by fome alleadged, in which it is wris- appeared ten, that God and Angels did appear and were feen, thereby to proone, voto menthat their nature is corporeal and visible. But we are to know, that not the very substances of god and Angels, but created shapes and bodies were beheld of men, made, carried, and moved by the wil & vertue of God or Angels, that by them they might

make

OF CHRISTIAN RILIGION, PART. 2.

make knowen their presence, and vie their ministery and service in instructing men of those thinges which seemed good who them. And these were sometimes by imagination represented to the interiour series of men: which also somewhere may, and somewhere cannot bee gathered out of the eircumstances of the histories: As the Angels appearing to Abraham and Lot, were invested with true bodies, as which might bee toucht and handled. Whether Micha before Achab sawe with the eies of his body, or of his mind, the Lorde and his Angels, is a matter of doubt. But that those visible shapes were not the very substance of God, is hereby manifest, for that the Scripture with great consent teacheth, that god is seen of no man, mishir can be seen, and encomprehensible, and unchangeable. But shall wishle shapes wereness alovaises the same unchangeable.

Howe God is faide to be feene face to face.

Diect. To thefe they adde that which is faid, that god par feen of Facob face to face. Gen. 23. And of Mofes, Exadus 22, and Deut 34. And of al the people, Deut, 5. And that al of w hal fee god fare to face in the life to come t. Corint 12 By which mersphor or borrowed-speech, is fignified a cleare & conspicuous manifestation and knowledge of God, which is perceived, not with the eies of the body, but of the mind either by mean, as by the word, by his works and outward tokens, and (uch as run into the fenfes, whence the mind may gather fomewhat of God Or wishout means, by inward revelation. And albeit in the life to come shalbee a farre more bright knowledge of God than now: yet to know God most perfectly is proper to Gud onely, as it is faid, John 6. 46 Nos shas anse man bash feen she fasher fam he which is of god, be hath feen the father: So far is it, that the invifible, infinite and everlafting Deity may ever be conceaved by bodily eies, whose nature is not to perceaue any objectes, but such as are finite and limited.

How the parter of mans bodie are attributed vnto God.

3 Obiection. They have alleadged also those sayings, when the parts of mans bodie are astributed to God. But these also are not properly, but by a Metaphor, spoken of god, whereby is signified to vs a power in god woorking after an incomprehensible maner his works, a certaine shadow whereof are those actions, which men doe by the ministery and help of their bodily partes: as the eies, and ear signific the wisedome of god, whereby he vnderstandeth all things: the month, the publishing of his words the face, the declaration, tokens, and feeling of his di-

vine goodnesse & grace, or severity & anger: The bashis lone: the handr and armes, his power the feere, his prefence

Objection. They have affirmed alfor because men was The image made according to the image of gody that therefore god hath a hu- of God in more hape: not marking, that the image of god confident not man, doth in the shape and figure of the body, but in the minde, and in- bodsly tegritie of nature, in wifedome, righterafnes, & orne bolineffe. Eph, thapein As for Tertullian, whereas hee reasoneth, that gatis a bodies Cod. that bee speaketh ynproperlie therein, and abuseth the woord bodie, in fleed of fubstance, not onlie Auftine witneffeth in his Epifile to Quodvultdeus: but this is also an argumer, & proofe thereof, because he termeth also the soules and Angels oftentimes bodies.

Wherefore let vs knowe that therefore wee are taught the Why wee nature of god to bee spiritually has we may not conceine of god any must know e thing which is groffe, terrene, canalisad unwarthis bir divine Mais frituall. By:neither (bould deeme shar by each be perceived by our budity fenfer or in thought imagined, but should consider his nature by bir word and worker; that we Thould not dere soreprefens him by any bodity Brever and in a word shas we froud remember that he is to be war forpped, not with the geftures, or other thinges of the body; but with the minde and spirisuall motion of the hars. Laftly Seeing her alone inspiresh into us semporal and everlasting life we should acknowledge the gift of both to come from bim: Out of this fountaine onely we should feek it, & indevour so refer it wholie to his glory.

Intelligent] I. Because he is she cause both of the mind of man, & Why Godis of the notions thining in it, and also of that order which it in the na- intelligent, ture of things and common wealer, 2. Because at inselligence or under- and against flanding of the creature commeth from him, both in respect of the fa- whome we entry as all's invefpect of the operation. For neither can the effici- are to holde ent and preferving cause of intelligent natures, and of the vnderstanding it selfe and order in nature, be but intelligent and understanding. And therefore the holy Scripture also reasoneth on this wife. Pfalme. 94.9. He that planted the eare, Shall be not heartor he shas made the eie Shalhe not fee? now this we are to hold first, against those, who ferring narme in the place of god, imagine the world, and the variety and order of things in vit, to arise from the matter and the inclination thereof to this forme : when as notwithflanding these thinges coulde not have their beeing from a cause not intelligent. Wee are to holde it also, thereby to at-

faid to bee

knowledge was only true knowledge is felfe, but also al ability of underflanding, and the sagacisie and perseverannee of the senses and minde

to be the gift of God.

The eternitie of God without beginning or ende. Exernal That fuch an exernitie, which can have neither beginning not anic end of beeing, agreeth to God atone, both nature fhewesh, for so much as hee is the first cause of al things, and of infinite perction and power, and the scripture also recountesh, as Psalm. 90. 2. Before the meantains were brought sorth and worlde were made; then are God from everlasting, and worlde without and. But were are to observe, that not therefore onely the eternitie of God is so often incultated in the scriptures, that in regard hereof hee may be discerned from things created: but also because hee will impust retensitie runs to, that is, hee hath purposed and promised that hee will give vs of his eternall goodnesse, and providence, eternall bessings, and will have continual care of vs through all eternitie, and will have a kingdome in Angels and men, whereof shall be no end.

God eter-

Therefore are we given to understand that God is eternal to vs, that wee may oppose the certaine bope of eternal blestudnesse, grounded upon his eternisie, against the shortnes of mortalitie, and against the fraitie of mans condition. For seeing hee is eternal, hee can, and seeing hee promises. For shis God is our GoD for ever and ever. And Platna 111.9. He hash commanded his Covenauss for ever. Wherefore beeing uphelde by this consolation, let us neither results to suffer the short miserie of this life, nather preserve the short selicity three she from miserie of this life, nather preserve the short selicity three she for everal blessings: to sering god will be not onlie bountiful towards the godlie, but indee also she ungodlie eternalie, set the cogistation of the evernal wrath of god keepe and hold us in the feare of god, that we may not desire to buy the sading shew of what sever good, with evernal miserie.

God, other & diverse from all ercatures. That god is other from all his creatures, wee must hold, first against Philosophers, who will have the world or nature it selfe to bee god, that is either a generall matter, or a power, or a mind and intelligence, or some forme to bee insusced, mingled, and tied to the bodies of the woorlde, and them to insome, quicken, sustein, and modue, as the soule susteineth and moveth mans bodie. Which Virgil calleth, the spirits of the worlds: others the soule susteiness the soule susteiness the soule susteiness the soule susteiness the soule of the world.

the treatners, either all, as Servesus; or some according to the doctrine of the Manichees, to spring from the verie effence or nature of god, deriving is self-use that all prophene, unworthie, and idolarrous cogization of god, whereby god maie bee made like to anie creature, may be excluded For, that the effence of god is farre other than the effence of all the creatures, both nature and the word of god she weth, when as it teacheth that god is wife and creatour of the world: now the world hath manie parts unreasonable; it is self-e cannot be Creasor to it selfe, it showeth also that things are not derived out of the substance of god, that being unchangeable of indivisible. And lastly, that the Dettie is most vilke and different fro al things created, because there can neither bee, nor be imagined anie similitude of a finite nature, and an infinite.

god, or the effence of god, or propagated from it . For al other of God. things are of god, not as begotten of him, or proceeding from him, as the word, and exernal fpirit of god; but as created, that is, made of nothing Rom. 4.17. Who calleth those things that are not, as if they were Secondly, when at the fonde of man is called celeficall and diviner likewise, when it is faid, we are she generation of god. Act. 17. 19. this is not meant of the communicating of the divine substaunce, as if the soule were derived from the effence of god, but of the fimilitude of properties, and of the creation. The foule therfore is faide to bee celeficial and divine, that is, adorned with celeftiall and divine powers and gifter, which although they bee a certaine shadowe of the divine nature, yet are they created qualities . Thirdly, whereas the elect and faints are faide to bee of god , to be borne of god and his fairite, and the farmer of god, and fairitually Iohn. 1.13. and 8.47. and 2.6. Neither is this vaderftood of the propagation of the effence, but of the similitude of the properties, or of the image of God, to the which they are refallitoned by

Gods spirite. And sourthly when Paul also saith, 1. Cor. 6: 17. That her which is issued who the Lorde, is one spirite; and Petera. Pet. 1. 4. That wee are made partialers of the divine nature; wee are taught, both that the spirite of God dwelleth in vs by grace, and is issued vnto vs, as also that there is begunne in vs even nowe, a conformitie with gad, which shall be per-

First therefore, whereas the scripture faith, there all things are things are faid to bee

fected

OF CHRISTIAN RELIGION, PART 1.

fected in the life to come. And laftly when Christ himselfe is faide so be God, and so have a divine body : There is not thereby fignified, a mutation of the divine nature into the humane, or of the humane into the divine: but an vnleparable conjoyning of two natures, reteining their properties diffinct, into one perlon,& a glorifiyng of the humane nature, which indeede agreeth to a nature ruler and governes of all things, but yet not withftan-

ding made and created.

25 are to by the immenfity & imcoprehen fibility of God.

292

Reasons to shew that the power and effence of God is everywher, whole, one, & the fame.

Incomprehensible, or immense I . He wil have vs to knowe, that he cannot be comprehended in the cogitation of any creature, fo that what thinges he afcribeth to himfelfe in his word, how great foever they be thought of vs, yet are they alwaies farre great ter. For the power of understanding which reacheth but to finite thinges, cannot conceive the forme or perfect patterne of an infinite nature. 2. The Deisie cannos be comprehended or sincumscribed in place or space, or anie limits; that is, the effence of God, is immense or vnmeasurable, neither to bee extended, nor devided, or multiplied. Therefore it is all everie where, one & the fame. The I, reason hereof is: Because an infinis porer cannot be contained in an effence or nature which is finit and limised. 2. Because she power of god is alwaier every where; and sherefore his Substance alfo, For that cannot be without this; year it is the divine effence it selfe. And that the power or vertue of the divinity which bath beene foread perpetually in infinite manner both before and after the creation of the worlde, cannot be any where, either in no substance at all, or in any substance, but only in the very substance it selfe of god, the Philosophers also who conceived god to bee infinit, have confessed . Neither yet is it to be thought, that the substance of the divinity is so extended, that one part thereof is one where, or fo multiplied, that an other part is another where; but that it beeing infinit is every where: and feeing it cannot bee devided into partes, at beeing immense and most perfect . to bee all every where: and seeing it is but one, that it is every where the fame, fo that none can pierce into or comprehend is, but is piercesh into, & comprehendesh all shings . let. 23. Doenot I fill the heaven and the earth , faith the Lord? 3 Not oney she power, but the effence alfo of the Divinity to bee infinite, doth even hecceby most certainelie appeare, Recanse there is one, the fame, and whole substance of the three persons. For the esernalifasher, as hee is alwaies, fo at that time, when Chrift lived on

earth,

earth, was he in heaven. And the word or coerernal forme of the Father was in his body on earth; and yet because there is but one and the same effence of the father and the sonne both the father was with the fon on earth and the fon with the father in heaven; as himselfe faith, Joh. 16. The fasher is wish me: and Joh. 3. The some of man which is in heaven; and loh. 14. 7 am in the father and the father is in me. So the boly Ghoff was truly prefent in the likenes of a Doue and a flame, at the Baptisme of Christ,& at Pentecoft, and now dwelleth in vs, as in his Temple : & yet is alwaies with the father and the Sonne in heaven, as the father and the sonne are with him in all the Saintes, which are difperfed throughout heaven and earth: And hence appearesh the third difference between an infinite nature, and a finit nature, or the third reason, which is only opened in the woorde of God, whereby the divine effence is incomprehenfible, to wit, by communication, wheras the whole is in such fort common to the three persons of the Divinity, as not only it is in them as in the creatures, but also is their very substance, and yet nevertheles remaineth in number one and the fame.

Now, that it is proper to the Deitie alone , nor imparted or commu- Infinitie, or nicased to anie creasure to be infinit or immele, or to be every where as immenfity the fame time, or to be the fame in divert places, is apparat by these proper to realos. First, Becanfe is is impossible that any creature should be or be God, not im made equal to the creator; as it hath bin ofte faid: Lord, who is like vnto thee? 2. Because God himselfe by this mark diffinguisheth & discornesh himselfe from the creatures; for in faying that he is he, who filleth beaven and earth, he fignifieth that there is no other fuch belides him. z. Because Christ (heverh his divinity by this argumes, in that when he was in bodie on earth, yet he affirmeth himfelfe to be in heaven, loh. 3.13. The fourth reason is , that the godlie Doctors of the amerient Church defended the Divinity of the holie Ghoft by this felfefame argumer: as Dydimus in his Treatife of the holy ghoft, lib.t.cap. I. The holie ghoft himfelfe, if he were one of the creatures, should have as leastwife a substance limited, as all things which were made. For although invisible creasures are not limited and circumfaribed by place; yet are they limited by the propertie of their fubflance. But the holie ghoft being in manie, hath not a limited and finis Substaunce.

God in moreover moft perfett in himfelfe. I . Because be onlie bash perfett in all thinger which maie be defired onto perfect felicity and glory : fo himfelfe.

parted to any creature.

OF CHRISTIAN RELIGION. PART 3.

that no way any thing may be added vnto him to make him more glorious or happy: And all the creatures have but onely some partes and degrees of bleflinges distributed vnto the, convenient for their nature and place, which the creator affigneth and giveth to everie one. 2. Because he receivesh no parte of this most absolute felicitie from anie other, but hath al thinges in himselfe, and of himselfe, & is alone sufficient to himself for al shings and therefore needeth no mans labour, or aide, or presence, but was alike bleffed fro everlafting, before any creature was, as he is nowe, after the creation of the world. But contrariwife, al the creatures stande so in neede of the goodnesse and prefence of God, that without it, they cannot onely not any way be well & in good flace, but not fo much as be at al the space of one moment. 3. Because he is not for himselfe onely, but for the creasing alfo, preferving, quidind, and furnishing of all and every crea ture fo sufficient, that he alone doth give to all of them al good things necoffarie and moese for shem, aswel esernal and heavenlie, as servene and semporal neither yes for al that doth the least jote depart either from his power, or from his happinesse. Now all the creatures not onelie cannot at all profite one another, more than god worketh by them as the instruments of his goodnesse, but neither they thefelues, which are as it were cundites, ca have the least good in themselves, but what they have drawen fro god alone as the onely fountaine and wel-spring of goodnesse and felicitic. Now he alone is sufficient for al, and becloweth all things, because there must needs bee some one first cause in nature of al good thinges: and he hash all things in his porer, because, except hee hadde them, he coulde not give them others, And except he had them of himselfe, he could not be the first head and tountaine of all good thinges.

How God is made all thinges for himfelfe.

I Obiection. Proverb. 16. He is faid to hand made althings for faid to have himfelfe. Answere. Not for the aiding or encreasing of himselfe, as if he needed any thing, but rather for to comunicat & the himselfe vnto his creatures, he made the; because this is the nature of that which is good, not onely to preferue it felf, but alfo to comunicate it felfe to others. 1. It is objected, that he west she creatures in accomplishing his workes. But this he doth not as constrained thereto by any necessity or impotency, but of his most free will & goodnes, to shew that he is able both waies, both without them, and with them, to doe what foever he will

that he is Lord of alchings, both by right, and by his power, and can vie al things at his pleasure; and that he also doth worthy his creatures this great and free honour, as to make them the instruments of his bountifulnes, and fellowes, and dispofers (as Saint Paul speaketh.I.Cor.4.) of his divine works.3. Furthermore, that we are willed to performe, exhibit, and offer, obedience, wor hip, honorer, facrifices, to God, and to give him that which is his thereby is taught, not what good commeth more to god, but what good ought to be in vs. For as disobedience and defpite against God maketh not God, but the creature more miferable, so obedience towards God, which is a conformity and agreement with gods Law and mind, is the good and bleffedneffe, not of god, but of the reasonable creature. And this is faid to bee given or taken from god, not that god needeth it, or is profited thereby, but because men ought, by order of iuflice, to perfourme and yeelde it vnto god . As Pfalm. 50. 9. 7 wil take no bullocke out of thy houfe: nor hee-goares out of thy foldes. And Luk. 17.10. When ye have done at shofe shinges which are commounded you, faie, wee are unprofitable fervannes . And if any The glorie man replie, That glory nevertheleffe tendeth to his happineffe and which wee perfection, unso whom it is given: we must knowe, that the glorie of give vnto god fignifiesh somesimes the foundation of glorie, to wit, the astributes vailcable or vertues which are in god himselfe, and his divine work, and the be- for our hap. holding and approbation of them in god . And in this fenfe can no pinette, but man give him glory, neither can it be diminished, or augmen- neither man gue him giory, neither can it be diministration doth, nor ted, but it was and remaineth the same in him for ever: accor-can make ding as it is faid, Joh. 17.5. Glorify me, O fasher, wish the glory which God more I bad with thee, before the world was . Sometimes it fignifieth the happie, agnizing and magnifying of the goodnes and works of god, which is not in god, but in creatures endewed with reason; and therefore maie bee made leffer or greater; and beeing amplified or diminished, it encreaseth or diminisheth the goodnesse, happineffe, and perfection, not of God, but of the creature. But if any man wil further reply , shas shis verie woor hip and obedience profiteth him water whom it is done: to graunt this concerning the Creatures, as who maye bee furthered and enriched by the mutuall dueties of eache other; yet willig by no meanes agree to GOD, feeing no manne can helpe or harme him, and the true agnifing and magnifying of GOD, as also the whole conformitie and agreemente

296 OF CHRISTIAN RETIGION. PART 2.

Our obedi -Ece, though due to God yet bringeth no encreale to

him.

with him, is not his happines & perfection, but the creatures. 4 Objection. To whom is given that which is due vate him, to him formeshing commesh thereby more then he had before . I'mes Godin yeelded our obedience and worship, which is due vuso him. Therefore Somewhat commeth to him from vs. Auniw. The Major is true of that which is due of need or want, or which he needeth, and is furthered thereby, to whom it is given. But our obedience is no fuch due, but that which God, by order of his justice, requireth of vs: and that not for his , but our perfection and felicity.

Gods reioiobedience on, is the caufethereof but not our obedience and Glyanon, the cause of his rejoicing.

Laftly, if any man vrge, that he who reinicesh, doth receive fiere cing in our good of shofe things, whereen he reisiceth: and therfore fome fruit certainlie to redound tout God out of our obedience and fatverion, feing and (alvati- he pronouncesh that he reinicesh therein, we graunt verily that in men, reioicing, and the like affections are ftirred vp by outward objects: But we must not deeme that our vertues are the cause of that reioicing which is in God. For therfore is a thing thought right and honest, because it is agreeing to the wil and nature of God: and because god from everlasting is delighted with his owne goodnes and vprightnes, and with things agreing therewith therefore doth he create & work fuch in me:& that everlafting approbation or liking, which was the cause why God created good things, is the cause also why he now cherisheth and preserveth them being created. Wherefore the everlafting reioicing in God, for our obedience and falvation, is the efficient cause of our obedience and salvations but not contrariwife, our obedience the efficient cause of that reioicing in God: as it commeth to patte in men, who are affected by outward objectes. Or shue: God reioiceth at our good, as beeing an object, but not a cause: because objects are not the cause, but effectes of Gods approbation and reioicing.

Whatis ment by Gods vnchangeableneile.

Moreover when God pronounceth himselfe to be wwhange able, he sheweth that he wil be alwaies such, as he hath beene from al eternity: to that first, neither his effence, and what forcer is proper thereto, can be augmented or diminished: neither secondlie, his nature and wil be channed: neisher laftly, himfelfe hath need m transport bimfelfe from place to place. This doe Philosophers, its duced thereto by reasons, confesse. For first, phasforor inches ged, that muft needs have, either fome outward can y, or fame wig

nall or beginning in it felfe of mooving and shannging, or both . But God cannot be mooved or chasinged by any thing which is without him : for fo himselfe should not be the first moover and maker of all that is good in nature. Neither can be fuffer change from any inward original or beginning of change. For whatfoever is fo mooved or changed, that must needs have parts, wherof some must moue, and some be moved . Now that God should be divided into pares, neither doth his immensity suffer, nor his great perfection. For feeing every part is imperfecter than the whole, and in god is nothing which is not most perfect : it is impious to imagine any parts in him . Wherefore neither by any encuard, nor inward cause is he moved or chaged Secondly, what sever is changed, that must needs be changed either to the worfe, or the bester, or into a flate equal to the former . Je is impossible that god fould be made worfer for he should lo become of perfect, vnpertect. And to be made better, is also unpossible. For lo hee shoulde haue bin more ynperfect, Bus neisher can be be translated into an equal condition and flase, as thereby to leave fome good, which before he had, and to receive some good, which before he had not for thus should he be neither before nor after his change most perfect, as wanting some part of those good things which belonged vnto him. Thirdly, That which is infinit neither can be made greater; for fo it thould not have bin infinit before:nor leffer, for fo it should be made finit, Seing then both the effence, and power, and wisedome, and all the vertues of God are incomprehenfible, and al things in God immenfe; therefore can not any of them be either diminished or encreased. Fourthlie. For the same cause, god doesh nos transport and remoone himselfe fro place to place as creatures, seeing by reason of his immensity, whereby he filleth heaven and earth, he can neither departe, nor be absent from any place. Fiftly, Seeing hee is most wife, and therefore from everlafting hash most well purpofed, decreed, and forefeenall things; change of purpose and will cannos fall into him. And therefore God would have this in many places of holy scripture inculcated vnto vs. that his nature and wil is subject to no mutations, as being a thing most respecting his glorie. As No. 23.19 God is not at ma, that he should by nor at the son of ma, that he Should repent Hash be faid is shen, and Shall he mos doe is t Hash he Spoken, and (hall be not accomplift is?Pfalm. 33.11. The counfel of the Lord final endane for over And the thoughts of bis bert fro generatio

298 OF CHRISTIAN RELIGION, PART 2. to generation, lam. 1, 17. Wish whome is no variablenes, neither the-

dow of chaunge.

Why God is faid to repent, whe nothing which he decreed not from ewerlasting.

I Obiection. But Godin faid to repent. Answere. Hee is faid to repent, not that he changeth his wil:but, I, because he earnestie yet he doth detestesh fins, and is not delighted with the defraction of men. 1.Because by reason of this harred against sinne, and this mercy towarder repensant sinners, he makesh channge of things and events, which fro everlasting he decreed, as men are wont to doe, who repent the of their purpose. For among men every change is an améding of that, which difliketh them. Amending rifeth vppon repentance. Wherefore the name of repentance, as also the names of other humane affections, are faid to be attributed to god by an anthropopathy. Because the scripture speaketh of God after the maner of men, for our infirmity, that we understanding thole things, which are in vs. to bee shadowes of those which are in god, may in some fort coceiue something of the nature of God and his wil towards mankind. Wherefore these formes of speaking doe not fignifie anye perturbation in God, or chaunge, or passion like vnto our affections, but are vsed to fignifie thele two things of God . First, that that is not a fained or dissembled, but an earnest evernall, unchanngeable nasure, and will in God, a shadow and image whereof be would have the affectios & motions created in men to be:yet is it without al trouble, or hinderance, or diminishing of his blessednes & ioy. Secondlie, that he dosh those things which men are wont to do, being stirred vp by those affections, which are attributed to god, not that he, as men, being moved by a present or sodaine affection of the mind, doth now first take counsel, but doth now at the length execute and doe those things, which he decreed and appointed from all eternity.

Gods Fromifes and & with an exception,

2 Obiection. The promises and threatnings of God oftentimes are not fulfilled. Answere. The promises of God are alwaies to be vn threatnings derstood with an exception of the crosse of the godly, and of conditional, the punishments, and chastisements of such as depart fro god and fin, or with a condition of perseverance in faith and godlines: and also contrarily his threatnings, with an exception of conversion and praier, or with a condition of perseverance in finne . And these conditions are sometimes expressed, as Jer. 18. and . 28. where plainly is fer down this rule of vnderstanding gods promises and threatnings: as that God wilpunishe them

them who depart from him, vnto who hee had promised blesfings; and wil spare those who repent, to whom he had threatned punishment. And sometimes they are closely understood, especially in the threatninges and comminations, thereby even to wrest repentance and more timely and earnest praiers from vs.by which as means interpoled & comming betweene, he hath decreed to faue and deliver vs. Reply. But thefe conditions are uncertaine and channgeable. Therefore the wil of God is also changeable. Aunswere. In respect of the nature, will, and judgement of man, they are changeable but in respect of the counfell and providence of God, vnchangeable and most certain, For god hath decreed from everlafting the meanes and ends of thinges: as also hee bath decreed in whom hee will, and in whome he wil not worke conversion.

3 Objection. He changesh manie bis precepts, obfervances and works, as the Mofaical Lawes and government. Aufwere. He changeth them indeed, but so as hee woulde also from everlasting that chaunge: neither are althings appointed of god for perpetuity. But he decreed from everlatting some thinges ro laft

only for a time.

Wherefore be it to vs out of al controversie, that god is vn- Gods vnchangeable . For first, this is amongest those ofpecial differences, changeawhereby the Creatour wil be difcerned from alcreatures, that be only blenes one can by no means be changed, whereas alother things both are diver- of his speciflie changed, and maie as the onlie pleasure of god be changed infinitlie, howfoever for a while, fo long as it is his pleafure, they are by he is diand feem firme and immutable, according as it is faid, Mar. 14. Heaven and earth shal passe, but my worde shal not passe. Second. ly, Hence we understand and are assured, that at things in the world are governed by the everlasting providence of god. For leeing no mu sation happeneth to god, it must needs be that all his counsailes were purposed from everlatting. And feeing god both forefeeth all things unchaungeable, and his counfailes concerning the event and end of things are certaine and unchangeable; it must needs be also that the second causes and meanes, or Antecedentes, without which those events were not to follow, must bee certaine and vnchangeable. And because in things created, especiallie in humane affaires, there is great uncertainty and mutabilitie, neither is there anie cause of unchangaubienesse, but she will of god; god could not haue appointed any thing certain or ynchageable cocerning

all differences, whereftinguished from alcre300 OF CHRISTIAN RELIGION. PART 2.

the event and end, except he had also made al the meanes, (by which the end is attained vnto, and which, as concerning their own nature, are most vncertaine and changeable) by his everlasting counsaile and decree certaine and vnchangeable,

Wherefore it is faide, Ifa. 14. 27. The Lord of hofts hash desermin med is and who shall difanul is? Thirdly , she whole wfe or force, and declaration of the promifes, threatnings, & examples of gods goodnes, power juffice mercy, and wrath, both old and new to seach us, and to erest us with comfort, or by feare to hold and keepe us in our duesie & she feare of god: dependesh of gods unchangeable nasure. For al those doe then affect vs, when we thinke that the fame nature and wil of God, which was in times past, is nowe also, and is & will be fuch to vs repenting or perfifting in our finnes, as we fee it was in times past, and now is towardes others. And then do we truely rely vpon the promises of God, when we knowe, that his counsell shall never be changed. Fourthly, This doctrine inclineth mens minds to obedience and subjection, which is necessary in asking things at gods hands: that we defire not God to doe those things for vs, or others, which he hath before-time affuredlie toulde vs, that he will not doe; and further, that wee submitte and leave with reverence those thinges to his pleasure, whereof hee would not as yet haue knowen vnto vs, what hee hath decreede. Fiftly, The unchangeableneffe of gods wil is the grounds and foundation of the hope and comfort of the godlie in this life . For it is most absurde to conceive of god, that now he loveth, and now he hateth vs, now he will affuredly give vnto vs everlafting life, and a little after againe hee will not: And therefore when once true faith and conversion vnto God is begunne in our hartes, and the spirite of God hath begunne to witnesse to our spirite, that we are the sonnes of God, and heirs of everlafting life: God will haue vs certainely to resolue, that as hee had this his will towardes vs from everlafting, so to everlafting he will not chaunge it, but wil affuredly bring vs, at his pleasure, out of this wicked and miserable life through al tenta tions and daungers what-foever, to eternal & everlasting life, according to that article of our Faith, I beleeve life everlafting.

When as Omnipotencie is attributed to god, thereby is firk vnderstoode, That what soever he will; or what soever, not impairing his nature and maiestie, hee is able to will, he is also able to perform Secondly, That he is able to perform all those withinges without and

difficultie

Whatis fignified by Gods omnipotency. difficultie & labour, even with his onely beck & will. Thirdly, That all the force & power of working and effecting any thing, is fo in God only, that there is not the least abilitie or efficacie of any creature, but what he continually impartesh & preservesh as his pleasure. And therefore the power of God is to be confidered of vs. not as being idle, but as creating, fulfaining, mooving, and ruling all thinges. The reasons are, I God is the first canse of al things: Therfore he hath al things in his power, and their abilitie is fo much, as he giveth vnto them. a. Hee doth (such shings, as can bee done by no creased & finite power: as are the creation and governing of al things, the preservation of common weales, the deluge, the deliverie out of Ægypt, and al his miraeles a He is un changeable. Therefore in him to be able to doe, & to doe, is the fame which to will, and so of the contrarie.

But although al men affirme God to be omnipotet wer there Howe the is a double difference betweene the facred doctrine of the Church , and the Church Philosophie concerning gods omniposency. For first, wishous the do- and philo-Etrine of the Church, men onely knowe the univerfall and general pow- fophy, difer of God, whereby he creasesh, prefervesh, & governesh she whole fer in conworld: but they know not that power, whereby he favesh men, & reflo- of Cods reth the world by his fonne, gathering and preferving an everlasting omnipoten-Church, and delivering it from fin and death, and endowing it with Cic. life and glorie everlasting: by which workes God especially sheweth forth his power, as it is laide, Hag . 2.7. Tet a listle while, and I wil shake the heavens and the earth, and the sea, and the drie land Se condly, neither do shey professe of the generall power of god so much as is sufficient. For albeit they are enforced to confesse that God is the author and preferver of the woorld:yet are they not able to faie that all thinges were created of nothing by the woordeof god alone: and for as much as they are ignorant of the cause of sinne and confusion, they cannot affirme al things fo to be administred & governed by gods omnipotency, as that al which is good, is done by the powerful working of gods wil: but they attribute many thinges to chance, fortune, & humane wiledome, or vertue, and so imagine the power of god to be idle in these, and doing nothing.

Furthermore, shat god cannot either fin, or wil, and allowe of fin, or be changed, or diminished, or suffer any thing, or make things doone Undome or wil thinges flat repugnant and contradictorie, or create another god or some nature equall to himselfe, or be perceived by bodily

Senfes,

Gods exceeding wife-dome: where by both hee knoweth all things perfectly, and is the foutain of al know-ledge & vn-

deritäding.

Jenfes, or doe other things proper to a crease or finite nature, or admis the fame into himfelferthis doth not diminith or weaken, but rather augmet & ftrengthen his power. For that is the greateft & most perfect power, which can neither be destroied, not wear kened, nor diminished & that, non susteining it, but onely by it felfe. But contrariwife, to be able to be corrupted & impaired is a token of imbecillity and imperfection of exceeding & immenfe wifedome. That we may rightly and with profit and commodity know the power of God, it is necessarie not to consider it, but as it is joyned with his immenfe wifedome and goodneffe, which moderateth it. Further, of his divine wifedome first we learne, That God dosh of himselfe in one afte or view understand and beholde perpenually and most perfectly in marveilous manner, & that unknowe to us, himfelfe & the whole order of his mind declared in the nature of things and in his word, & what agreeth therwith & difagreeth, et a! his worker, of the worker of al creatures pall prefent, & so come, & al the causes and circumstances of al things. And more over, That al Angels and men have no more knowledge of divine and humane matters, than God dosh worke and maintaine in their minds, For among others things, the most beutiful and fightlie order which is in the nature of things, the endes & vies of al things, the fignification of future events, arts and fciences, the everting and overturning of those devises, which the Divell and wicked men haue most craftely contrived against God and al the godly, doe enforce all men to confesse, that these thinges coulde not proceed but from a most wife artificer and author. Wherefore also the scripture it selfe willeth vs to consider the wisedome of God, shining in these his woorkes. Eccle 2. It. God bath made everie thing beautiful in his time. Ifai, 44.7. Who is like me that Balcal or Ball declare is of fer it in order before me, fince ! appointed the ancient people? 10.5.13. He taketh the wife in their craf sineffe. And of thefe he concludeth, that the wifedome of God Is immense & vnconceiueable. As, Pf. 147.5. His wifedo is infinit. RO. 11.32 O the deepnoffe of the riches both of the wifedome & knowledge of god! But here againe is to bee observed a difference betweene Philosophic and the word of god. First, that even in the creation, the knowen or legall wifedome was darkened and maimed in men through finne, and therefore needeth a reneweing by the woorde delivered to the Church. And then, that menne wishous this heavestly dostrine are altogether ignorasmite of that e (pecial)

fir

especiall wisedome of God revealed in the gospell, whereby hee faveth the Church gathered from among ft mankinde by the forme. As it is faide, Mat. 11. I give thee thankes, O father, bicanfe thou baft hid shefe shings from she wife & men of underflanding and haft opened them unto babes.

The goodnesse of god fignifiesh sometimes his bountifulinesse, The goodas Pla.106.1. Praife the Lord, became he is good : lometimes all the neffe of God diversues, and whatforver is fooken of the nature of God, as Pfalm J4. verfly take Let shy foirite leade me through the right way, That which also is in Scripmeant by the name of holines or fanctity and light. T. Tohn. I. So tures. in this place, first by the name of goodnesse are understoode all those things which are astributed to god in his woorde, and are represented & refembled in his image, as shofe thinges which are termed good in Angels and men, as life, power, wifedome, joy, righteoulnelle, &c. For such is the nature of god, as it hath manifested it selfe, in the Lawe and Gospel, and the goodnesse of the reasonable creature, is an image of the divine goodnesse. And therefore here also differ philosophy and the Scripture; in that Philosophie attributeth onely to god that his goodnesse which was opened in the lawe, and yet neither that wholie: but of his goodnes revealed in the Gospell it is alrogether ignorante. Secondly, by reason of she great & huge difference betweene she creatour, and the creature, we underfland those good thinges to be in god, which are agreeing to his divine nature & maiefile. For those which are proper voto created natures, would not be good in god, but rather a diminishing of his goodnes. Thirdly, By reason of the immensity of his divine nature, those things which are finite in creatures, are in god infinite. And therfore against fundry & diverse disputes of Philosophers concerning the chiefest good, we learne in the Church, that god is the chiefest good. Fourthly, Because nothing is unperfect, or not subsilting by it felfe in god: what sever is attributed unto him, is not in him, as formes, or accidents in creatures: but such is his essence, and nature, in a manner not able to be comprehended by our knowledge and understanding. Fiftly, His nature and will is a rule of that goodneffe and verightneffe which is increasures. For so farre foorth thinges are, & are called good, as they agree with the wil of god. Sixtly, god is the onely fountaine of goodnesse, & the first cause of al good things: So that al things have so much goodnes, as god doth create and maintaine in them. And in this

fenfe

304 OF CHRESTIAN RELIGION PART 2.

The righteouineffe of God both generall & particular.

fenfett in fini di time vo. televe de ment good boar God sheely, even fo, as he is most pertectly good, and the foundaine of goodneile. un The stobson he for of Oak formentine s'in Scripent Significat the which is accommentable beinging be for bon aine where the makesh verighteens: e thas elfe-where legali which without so file. or conformity with the laws of god, which god workerh in vs by his fpirit, begunineer this life, and to be perfected in the life to come; or lam t so. The writh of man doth mor acomptilh the righteenfires of god Or former mes Everyetion which is the righreoufneffe of Chrift impured to beloever bof the free merey of god. As Roman, at Bus now it the right south as of Ood math remifeft without the Lawe, having witner of the law and of the Prophets, so wis the right souther of god by the faith of lefter Christ was aland when all this believe Sometimes is means thus sighteen fre who reby bing offe irrighteems and then alloin many places in figurifieth the faithfulleries mercie and deminist of god, who seconding to his promifes prefervoits defendents, and deh veretter he fanhfullias Plates \$ 1.40 Detroorie in abseightentifiet Burwhon it is properly spokers of they be temper of god, whereby hanfelf are righ sone, a first this place of the Deal ratios my on rope of the general inflier and rightes sheen which is the order or mature of this divine vaderflanding and will whoreby god will and approved, doth himfelfe, and workerh in others vnehengeables and vnfocikeably fuctorhinges, as hee buth commanded in bisdam and neither wil, nor approveth, nor woekerly boneaufeth whor furdereth any thing, whatfoever differenth from this order, but horriblic hacetr and detelleth them, as icis faid, PAL 11. 17: The righteons Lord towerh righteon furs. Secondly, In suffert of his particular infife and right toufney which is the work being at their of God, whereby god giveth to himfelfe, and will have given him by others that glory, which is due wnto the chelingo adas he faith, I witt mor give my glarte to and there and puhisheshell fin with fuch purifhment as is equal to the offence dies is, wishe ternal, as in them who pereffigor with equivalent as in his Son Christ, fusteining the puhishment for at chase, who are laved by him, according as it is faide. Then fale net deper shouts, unsill thou haft paied the vernoft feeding : and cannot minire anie creature, whatfoever he determineth of him, or doch voto him because he oweth no man aniething; as it is saide, Pfabn.45. God is inft in all his waies. And Act. 10. God is no accepter of perform. Thirdly,

Thirdly, Gods divine wil is the chiefe and perfetteft rate, and onelie fquire of uprightnes: And therefore god alone, because he is exceeding good, cannot of his own nature, wil or work any vniust thing, but the wils and actions of al creatures, are so farre just, as they are made by god conformable to his divine will.

Now although al confesse god to be righteens and inst, because Men nota ble without God hash imprinted this notion & knowlege of himfelfe among other, the doin the reasonable nature: because he w perfectly good , and therefore w drincos the the rate of perfect righteenfnes because he witnesseth by examples of Church, to punishments everwards, that he hatesh & punisheth uniuft thinge of conceine aright of liketh the institute he is the indge of the world, to whome it belon. Gods ingeth to compose or fet & administer al things in a inst order because tice and laftly he owesh not any thing to any nature, but by the right of a crea- right coultoure, it is lawful for him to dispose of al things at his will, and there nelle. fore cannot be so any inimiour, as it is faid, Luc. 17. When yes have done all, far, we are unprofitable fervans . Rom. 1 1.35. Who hash give unso him first, and he shal be recopenced. Mat. 20. 15 . Is it noe keroful for me to doe as I wilwish mine owne 'Yet notwithstanding it is far off, that men should judge aright of the righteousnes & inflice of God, without the doctrine of the Church, because they have not the whole knowledge, not fo much as of the Lawe, wherein God made knowen his justice, and can affirme nothing certaine concerning the everlafting punishments of sinnes; and are altogether ignoraunt of the punishment which the Sonne of God lufteined for finnes.

Moreover, mens mindes are troubled, fo that they doubt, The canfes Moreover, mens mindes are troubled, to that they doubt, whichmake shesher all things be governed of God in a inst and upright order, men to co-Firft, when they fee it go well with the bad, and il with the good . And ceine amis to this objection the doctrine of the Church onely is able to of Gods make answere, which sheweth that Goddifferreth the punish - inflice. ments of the wicked, and the rewardes of the good to another life inviteth the vngodlie by his mildnesse and lenity to repen tance: proveth and confirmeth the Godly by exercises and calamities: punisheth and chastifeth many for their finnes , who feeme in mens judgements to be giltles. It goeth therefore evill with the good but not finally. Nor as he differresh the punishmens of herickel, hereby to invite them to repentance: fo he afflitteth the Godlie. First, Because they yet retains many sinnes. Secondlie, To prome and my them. Thirdlie, to confirme their faith in them.

Obiection But insticerequireth, that never any good shoulde be done

done to the wicked; they were prefently to be punified ... Aunsware. Except there be a reasonable and infl cause why to differre then punishment. Reply. Butyes no harme should ever be doone so the good. Aunswere. Not to those which are perfectly good Butwee in this life are not perfectly good Reply. We are perfect in Christ. Aunswere, And therefore we are not punished of God, but onelie chastifed, proved, and exercised, that so at

length we may be also perfect in our selues. Secondly, when men confider, shat God doeth not cause and bring to paffe that no finne be committed, when yet he might most easiby do it; bus farsher, that he punishesh sinner which went before, wish after-finnes; and paffeth as his pleasure thinges from one to another, as the Agyptians goods to the Hralites, Exod. 12. And yet thefe shinger to be forbidden us by his Lawe: it fremesh unto shem, that god will, and doeth fome things contrarie to his lawe . But thefe thinges are contrarie to his Lawe and inflice, if they bedone by men: but if God doe them, they are most just, and are most agreeable to his Law. For creatures are bound one to another one to provide for anothers lafery wheloever he ca: But god is bound to none. Thirdly, some, when shey hear that god doesh not give alike and equally so men, who all are by nature equal, that is the Sonnes of wrath, when as he conversesh and favesh forme, bardnesh and condemnesh others, they deeme shat by this reason accepting of persons it laid opongod. But thefe men marke not, that then it is vaiuft to give vnequallie to those who are equal, when a due and deferved rewarde is paide, and that god doth give his bleffings vnto men not of due, but of his free bountifulneffe,

Reply. Those shings which are done according to inflice, are done as due But shat good (hould be doone so shofe who are good, she order of inflice lequireth: Therefore good is doone unto the good as due. Aunfwere. All this is true, if wee talke of creatures. But if of God not fo: because the creatour is bound to none, as the creatures are : neither can the creatures deferue any thing of god, as they may one of another. Wherefore god punulisth of its flice; but doeth good of grace and mercie; according as it is faide, When yee have doone all, faie, we are unprofitable fervants, ve have doone that which was our dutie to doe. And if any man Ke: plie, that not men onelie , but God alfo is bound by order of inflice . 12 spare, and doe well so the good, out of those worder of Abraham, Gan 8.23 Wils then also defirois the righteons with the wicked It is to observed

observed that this bond is not of any defert or right, that may make the Creatour to frand aunswerable to the Creature', but of gods promife and truth. For god did most freely and of his exceeding goodneffe, when he ought nothing to any, bind himselfe by promises endented, to doe good vnto the godlie. And this goodnesse of god and faithfulnesse in keeping his promifes, is often called inflice. And therefore it is well faide, that it agreeth not with god, to afflict anie undefervedly. not because he should inniurie any, though hee destroied him not offending, but because his mercie, and bountifulnesse, and trueth do not admit this.

Thefe thinges are necessarily to bee ascribed of vs vnto the inflice of god, that the cogiration thereof maie afcertame vs of the punishment of the wicked, and of the deliveraunce of the Godly from their injuries after this life : that fo wee may patientlie beare, whatfoever hee will laic vpon vs., 48 Dan 9 fers faide, O Lorde, rig:comfneffe belongeth unto thee, but un-

to vi open firme.

GOD reacheth vs in the Scripture to knowe his How we are trueth after this manner: First, that his infinite Wifedome taught the fuffereth none, but most true and terrayne knowledge of at things to be God in in him. Heb.4. 13. There is no creature which is not manifelt in his Scripture. fight: but al things are naked unto his eies, with whowe have to do. Secondly , that he neither appointeth, nor wil, nor fpeaketh, things reengnaunt and contraditionie. 2. Corinth. 1. 19. The Sonne of GOD Jefus CHRIST, who was preached amonge you by ve , was nos Yea, and Naie, but in him is was Yea . Thirdlie, that hee faineth nothing, nor deceiveth anie man, but this it in mieth and indeede his will, which her openeth unsows. Romanes. 14. Les GOD bee true, and everie man a lier. Fourthly, thes We never changeth his minde . Pfalme. Sq. 34 My covenannt will I not breake , nor after the thing that is gone out of my topper . Fifehe, that it cerezinclie commetio to pafe, what foever God avolucheth Well come to pafe: which experience also wirneffeth, and mathe layings of holy Scripture, as Matth. 24 . Heaven and earth Ball ouffe , but my morde hall not paffe. Sixtly , that hee is the lover anthor, and preferver of the truth in the reasonable creatures, and an estimie to all lies, diffembling, and hypocrifie. Therefore John 14 Tf and 16 . the holy Ghoft is called The fraise of muesh, who (boulde seach vs all strueth . Proverbes, 12.15.

The lying lipper are an abomination unto the Lorde: but shop shat deale truely, are his delight. Mat. 14.51. He will give him his portion

with hypocrits.

Seeing then the trueth of God is to be confidered out of his worde and woorkes, albeit men by nature confesse that God is true: yet are they ignorant wherein his truth confisses h. For it is said, Joh. 17. Thy word is truth, and Pfal 89.5. Thy sruth in the congregation of the Saints Neither do the conscience or the privile knowlege of any mans sins suffer him, who knoweth not christ the Medi atour, to put any confidence in Gods promises. For as 2. Corinth. I. it is said, All the promises of God in him are Tea, & in him Amen, unto the glorie of god.

God diffem bleth not when hee faith, he will doe that which yet he doeth not.

But if fometimes god foresaid that he would do those things, which he never decreed to do, he did not therein diffemble. For what hee threatned, that he meant with this condition should so come to passe, except the conversion of men and praiets come betweene. & what he promised, hee meant with this condition, it they repented, & either persisted in godlinesse, or needed and affliction and chastiscement. Wherefore he would indeed have punished the Ninivits, if they had persisted in their sinnes. And Christ, the 14, was indeed departing, except his disciples had defired him to stay in the line at Emaus.

How God is faide to deceive a deceived Prophet,

As for that which God faith Exel. 14.9. And if a Propher be deceived, and hath floken a thing, that he hath deceived him: he figuifieth not thereby that hee deceiveth by instilling lies into falle Prophets, but that they are by him in iust iudgement delivered and given to be seduced by the Divell, as. 1 Kings. 22. God is said to have given a lying spirit in the mounter of all the Prophets of Achab Replic. But yet God would that the false Prophets shouldered a saise taste. Aunswere. Hee would; but in diverse respectes, and to a diverse end. God sore tolde victorie to Achab by an iron, and that a sharpe and butter one, thereby to recall him for not obeying, by delivering him to be seduced by the Devil. The false Prophets fore tolde victorie to flatter him, the Devill to destroy him, and to die.

Why chafti ty is one of Gods properties,

There is made also mension of Chassissie in the former description of God, because amongest his especials and most notable differences, whereby hee may be discerned from Divels, he will have truth to bee and chassissie. For as god will bee acknowledged to bee

true, & wil haue truth loved of vs, that it may cerainely appear, that he is, & what he is, & that me may think & fpeak the truth of him, and through his knowlege bee partakers of everlasting life; so the Divellattempteth to fil the worlde with lies; that he may both darken the glorie of god, and by forging hes of God, deftroy mankinde. Whereupon the holy ghoft is called the foirite of truesh; But the Divel a liar and murtherer from the beginning, or the father of ties. Tuhn. 8. And as god both by reason of the exceeding puritie of his nature, as also because he wil have the sponfall love and conjunction of mariage to be the image of the vnfpeabeable love and fpiritual conjunction between him & the church, as we may fee, Eph. 5. Eze. 16, Ofee. 2. and therfore wil haue itaccounted facred and holie amongest men; As god then in these respectes is the lover and author of chastitie, and doth most feverely deseff and punish all uncleannes, both internal and externall, which is reprenations to this order, as the examples of the Sodomites, of the tribe of Benjamin, and others of al other ages & nations reflifie: So the Divel, both for his impuritie, as also because whatsoever god would have held most holie and venerable, that, for the harred he beareth to God, he studieth most to deprace, and most foulie to deforme; endevoureth with obscenitie and filthines horriblie to pollute all mankinde, and towithdrawe them from god . Therefore it is faide .. Theffe. 4.3. This is the wil of God, eve your fantification, and that ye [boulde ab-Hein from fornication, that every one of you should knowe how to poffelle his vellet in holines and honoser.

The mercy or favourable and inclinable wil of God to pre- The mercie ferue his creatures, and especiallie mankinde, the Scripture of Godin propoleth vnto vs opened by thefe degrees. First, that he taketh his creadelight in the falvation of all, but in the destruction of none. Ezech. tures. 33.11. As I line, faish the Lord god, I defire not the death of the wieked, but that the wicked turne from his way, & line. Secondle, that he differreth, mitigateth, & taketh away punishments, inviting all men by his long suffering to repensance, if not one way set by the te-Abmonit of their conscience. Hereof Exed. 34, and often elsewhere he is faid to be flow to anger. Thirdly, that he debafeth hemfelfe to re-Dene our informitie both by inwarde and outwarde (upplies, as by his Shifte, worde pather Sacraments, and miracles. Fourthly, that he embraceth with fingular lone his chofen fo that he favesh, and deliveresh them for ever from fin dat eville, o cofortesh shem alfo in afflictions.

Revel

Revelat. 7. and at. God fhal wipe awaie al sears from their eies. Ifai. 49.15. Though a woman frould forget her child yes wil I not forgette shee. Fiftly that he chofe rather to bring to pafe this our deliverie even by the incarnation and death of his only begotten Son, than that al mankind (hould perifh. toh. y . So God toved the world, that be game his only begotten Son. Sixtly, that he promifeth and performent all thefe things of his owne free goodnes. Ex. 34.19 . I wil flow mercie, to who I wil hew mercy: and wil have compassion on who fuit have com. paffion. Ifay. 43.15. I, even I, am he that putteth awaie thine iniquisies for mine owne fake, and wil not remember thy finnes. Seventhly, That he doth thefe things towards finners, who not only were wowoorshy of them, but alfo who were his deadlie enemier. Komonics. \$.10. When we were enemies, we were reconciled to God by the death of his forme. They also of the wifer fort, which are out of the Church, are all compelled to attribute mercie vnto God, because they fee him fo mercifullie to spare finners : whereverpon leremie , Lamentations Chapter . 3 . 22 . faieth , Je in the Lordes mercies that were are not confumed, because his compasfions faile nor . But because the perfectenesse of gods inflice, and the privitic of their owne finnes doeth not permitte them to conceiue anie firme perswafion of GODS mercie rowardes them, neither knowe they ought concerning the falvation of men by the death of his Sonne: therefore are they not able cyther conflantly or wholie to agnife gods mercie.

Obicction. Mercie is a kinde of griefe or forrowe: therefore there is forrowe and griefe in God. Aunswere The names of affections, when they are attributed vnto god by an Anthropopathie, they doe not fignifie anie passion or change in god, but an inspeakeable either dislike, or liking of the obicctes. God therefore is saide to bee mercifull. It. Because he is against the destruction of his creature. 2. Because hee the shofe things, which mercifull men are vecent to deet. L. Obicction, God seemeth sometimes to reiose in revengement. Hist. I. Profett. I. Aunswere. Hee reiosyceth not in revengement or punishment, but in the executing of his owner instinct. 3 Obicction. Is seemeth in the places of Scripture, that God mercie doeth not extende it selfe time the vicked liaity, Aunswere. This is to be vinderstoode of that degree of mercie, wherewith hee embraceth his cholen. And yet hee sparet.

rethalfo the wicked, neither rejoiceth at their destruction. 4. Objection But yet her faverb not all whereas he is able to doe is. Therefore he is me exceeding mercifull, neither merciful, toworks al Aunfwere. He doth not faue all', for most just cause. For his mercie is fo to be exercised, that it hinder not the execution of his juffice.

Objection . He dash not sake mer oy an anie, or receine anie into favour wishout the fathfattion of his fanne . Therefore he dash it nos freelie. Auniwere. That which is concluded, doth not followe; because God of his free grace giveth this facisfaction it felie, an applieth it vnto vs. Nowe hee giveth a thing freelie, who giveth the price of a thing, for which the

thing it felfe is given.

God is also called Bounsifull, Because he creasesh and gover- bountifulnesh all shinges. A. He is the onely fountaine of all good shinges. 3. nesse of god Which befull to al creatures 4. Yea to the wicked 5. Of his goodneffe, is leene. low and free mercie towardes al creatures. 6. But effeciallie towardes mendinde, which he hath made according to his image, and for whose sake hee hath created all other thinges . 7 . But in sherp alfa chieflie somardes his Church to whome hee hath opened himselfe and his will. 8. And in this his Church , towards his chosen Angels of men, to whome by his some her givesh life and glais evalafting. And further, whome he is angrie with, and on whome hee inflicterh punishment hee is not angrie with their fubstance or nature which himselfe created but with that corsuption, which came by other meanes to his divine worke. Ro. 1.18. The wrath of of god is revealed from heaven against al ungodlimeffe. Objection. No creasure visible is subject to so manie evili, as man. Therefore he is not bountifull towarder men. Aunswere. Hee is Spine to these evils by an accident, that is, because of sin: but withal he is enriched aboue other creatures, with great bleffings, even when hee is out of the Church, but is most happy and bleffed, if he repent.

God also alone is most free, because he alone by nature is such, For what shas no faule or milerie can fall upon him. 1. Neisber can be bee con- is faid to be Prained of anie A. Neither is bee bounde to anie 4. Neither is bee (ub- molt free ind or sied to the rule or lore of an other. Wherefore whatfoehe will and doth that he wil and doth of himselfe most freely, when, as much, and in what manner he wil; and what he will, that is most good and just. But here chiefly is considered the

freedome

312 OF CHRISTIAN RELIGION, PART 2.

freedome of miles, liberty fro conftraint, which is the power & ability, whereby god without any necessive hath from averlasting decreed the whole order of the creation, prefer vation, and rule of all things, and doth accomplish the same, not beging constrained, or tied to other causes, you so, that her never swarveth from his rightnes. To this beare winnes his miracles, and many examples of deliveries and punishments. Semany places of scripture, as Pfa.135.6. What see or phased the lord; that did he in heaven and earth, in the sea, and in all the depths. A. Sa. 14.6. Is in not hard to the Lord to save with many or with few.

I Obiection. That, without which fecond causes, which works meets arily, cannot work, she his selfe also work meets arily. It is toom the first cause, which is God, second causes, which necessarily work, xame not woork; wherefore the first cause also, which is God, worked nogether with them necessarile. Aunswere. The Major is true of such causes as woorke with absolute necessary; but it is telle of such us worke only of a conditional necessary, that is, bicause into please set of God (who notwithstanding could move them otherwite; or else at all not moone them, or not so much as make them; that they should work, and should worke after the unanter; which they doe work. Therefore al second easies depende on the first, but not the first anse way on the second.

a Objection. God is unchangeably goad; therefore not freely good. Aunswere. This vnehaungeablenesse, doth not dimmish, but establish the libertic of Gods will. For it is not the vnehangeablenes of a nature, but constraint and coaction, which is contraint to liberty; and so much the more freely the will chose the with howe much the greater and store force and motion it is casted vnto-her object.

Objection. It is faid also of particular events, what Godesn onlie wil these things which are best then only these things which have best then only these things. But attnowned is made to the Minor: What things God hash decreed, those are best, not before, but after his decree. For gods will being the rule and squire obrightness therefore are things good, because he will them: whose fore is the would have from swettlassing had any other thing: that then shoulde have been best. As that loseph should be solde, and made Lord of Sigyps, and give sustenance to his fathers samily, was best, because God would so. Now it God would have any other why exercised so

Seph,

feph, and taken vengeaunce on his brethren, that fhould then have been the best le foloweth therefore, that God will no other thing after he hash once doeseed what he wil have done; but that hee was side from everlatting to have decreed fome other thing for whatfoever he would, that from everlafting he would most freely 4 Objection . Moreover, some places of faripenre fermenintimase that the wit of God may be fametimes him. dered by his creasures As Exceling 3.1 1. I defire me the death of the wicked, March 14, How of sen woulde I have gashered shee, and show wouldft nor? Answere. Tincle and the like places only thew, with what god is delighted. & to what hee inviteth and calleth all: but not what by his mercie and spirite hee hath purposed to worke in every one.

Wherefore this d scrine of the liberty and free will of god let vs diligenthe maintaine, that both the glory of God may be vindicated from Sporcal blasphemies : & in vs faith, hope, invocating on God, and fedulity and earnestnes in perfourming our duty, may be oftablished if acknowledging god most freely to governe at his creatures, we be neither fecure in prof perity, nor in advectisy do cast away hope & good indevours.

Laffly in the description of gods nature is put, that he is angry. The anger and wroth wish offences and fine Which therrible anger and wrath of of God agod, whereby he deseftesh and punishesh al fine, although al the wicked at length soo late perceive and have experience of, when they suff into exernal despaire; yet fuch his displeasure and indignation as God will have to bee knower, they cannot fo much as conceive, who are without the Church, feeing they neither indee alshole evils to be fins which God in his Lawe threatneth he wil punish with everlasting tormentes; neither knowshe death and punishment of the fon of god, than which God could not thew a greater token, and argument of his anger against fin. The elect and chosen alone, are throughly mo- the whole vodey a right and faving knowledge thereof gathered out of nature of Gods purishments and threatnings to conversion & the fea: e of God. But the greatnes of it no man can fully conceine according as it is faide, Pf.90, Who knowesh she power of shy wrath? the spirite,

Out of the description therefore of God before delivered, goeth bewee may vinderstande, howe she true god is differred from falle gods. Likewise, what about worldge of god reveiled in ble word diffe. resh from share which the beather have being deroved from the Behr meth.

coccivingof God, he. that is inftructed by youd him, whom nacure in lor-

314 OF CHRISTIAN RELIGION PART 2.

of nature. The difference couldeth, first In the auribates or properties of God, now expounded, Secondly, In the perfons, Thirdly, In the works: of thefe two is to be floken afterwards. Thefe things me fullie and rightly underfloods in the church onlie. Because they are made knowen by revelation from God onely, wherefore they who are not of the Church, doe not knowe and worshippe the true God, but an idole insteede of the true God. For they erre, First, in the attribuses or proportion of God , who either knowe not and professe al, or doe not rightlie and fulle expounde them, as they are declared in the word or elfe corrupt them. The Heathen therefore knowe not the omnipotency, wisedome, goodnes, inflice, truth, mercy, bountifulnes of God flewed in the faving and reftoring of men, by the fending of the fon, and the holy ghost: They know not the death and punishment of the Sonne of gad; therefore they know not the grievoulnes of Gods anger against sinne, even that he wil onnish al sinne, yea the least, with eternal punishment. Wherefore also they know not the justice of God punishing al sinne with eternal paines in the wicked, or with that which is equivalet to eternal in his Son. They knowe not the Wildome, Mercy, Truth of god, freeing vs finners from death, and receiving vs. without breach of his infice, into favour, luftifying vs, Canchifying, and gloryfying ys in his sonne by the boly ghost, according to his promises. Neither further doe they ascribe vnto God fully and wholly his Omnipotency, Wifedome, goodneffe, which thineth in the creation of thinges, and in the continual preferving of the same . For of manie thinges they have either none, or but a dareke knowledge : manie thinges they fub:raft, and withdrawe from the providence and governement of God, and attribute it to their owne Wilcdome, Industrie, vertue, and firength, or ascribe it to fortune, and channee. The like wee are to conseine of other attributes of God in which they are alike blinde.

fence.

fence, fo also the person of the Godhead they professe to bee possenied, bocoodly, young perfeas. I san yland

Thudly, They which are not of the Church, are altogether ignorant of the worker of the Churcher fatoution, namelie, the reconciliation of men with God, in Rification, fanctification, and full deliverie from all finne and milery by the Sonne and the holve shoft. Neither doe they wholy acknowledge or professe the worker of Creation. For they doe not thinke all thinges to have beene created of nothing by the woord of God only : they dany all eenerally, and each in particular, even the leaft, to bee administred power-fully by the Omniporencie of God: but seribe verie manie to Chaunce, Fortune, and humane Wifedome, to ambinal add to as an 10

Wherefore, feeing out of the workes of God, as his proper effectes, are made knowen both the properties or nature of the true God, as also the Trinity of persons in one godheade, and therefore God and each of the persons take their names from them; and feeing those woorkes are both all and chieflie excant in the Church, and are by the Church rightly, and fufficiently underfloode: hereof is necessarily concluded, that he slone who is made knowen in the word. & the Church, is the true and natural God, and that hee is to bee knowen and difcerned from Idols by the word only, and by his benefites and revelations exhibited to the church; as the fending of the holy ghoft, the redemption of mankind, regeneration, fanctification, and glorification; concerning the which Paganes & many other lects know nothing at all.

3 Whence is maie appeare, shar shere is but one God,

3 Whence is male appeare, at shore in out one con.

Whence to make appeare, at shore in out one con.

Whence the control of th Avnto mankinde that he is but one onelie, as what he is: the multiyet the worlde by the guile and decente of the Divell (going tude of about to spoile god of his honour, and to beare and vaunt himselfe for god, and to destroie mankinde for the harred hee beareth vnro god) and through their owne blindnesse & malice revolting from gods divine manifestations, & from the doctrine of our first fathers, hath in horrible madnesse forged a multimude of gods, yeelding divine honours partie to creatures, partlie to imaginarye gods, and forgetting the true god, or defiring to joine and couple other gods with him. And whereas there is no greater bonde, than whereby

316 OF CHRISTIAN REDEGION PART 2.

whereby the creature is bound to bonour his Greatoure, and therefore no more grievous finne, than to obfcure the glorie due ento god, or to convey it over to any other:god, that hee might meete with this facrilege, hath often teftified & witheffed in his word, that there is but one god, not manie: That is, that there is but one divine effence eternall, of infinite power, wifedome, and goodnes, Creator, preferver, and ruler of all things. As Deu. 6.4. Heare O Ifrael, she Lord our god is Lordonely. And cap. 32.39 Behold now, for F. Lan be, and there is no gods with me. Ifaic. 44.6 . I am the first and I am the Last and without me is there no God. And cap.45.5.I am the Lord, and shere is none other: there is no God befiles me.I. Cor. 8.4.We know that an Idole is nothing in the world, and that there is no other god but one. Eph.4.5. One Lord, one faith, one baptifree, one god and fasher of all, which is above al, and in or al. See allo Dem 435.2 Kings 22.32. Pfabr. 18.32. Ffai. 36.5. & 45.21. & 47.8.10.Hofe.13 4. Mar. 2.10, Marc. 12.32.Rom. 3.30. Galar. 3.20. 1. Tim. 2.10,60c.

Reafons to thewe that there is but one God. R But one onelie manifeffed by Sufficient of miracles & prophefies, & other workes.

The maiestie of God admitteth no fel lowes.

There are not wanting reasons and arguments also, vnto which the judgement of reason affenteth and yeeldeth, that there are no more true gods but one.

I. We are so bold fo many for gods, as have manifefled sheir divinity by certaine & undoubted tellimonies, But there is but one onlie manifefted by miracles, prophecies, & other works, which cannot be doone but by an omniposous nesure. 112.44. Plat 86. Therefore but one is to testimonies be beld for god, even he, whom the Church adoreth. Obiect. Other gods have wroughs miracles, and vesered prophecies. Anf. t. Thoje miracles were no other than might be done by creatures, not proper to an omnipotent nature. 2. They confirmed fome manifest implety, or the

pisude, and therefore were not true miracles.

2. His authoritie and Maiestie is greater, who almeraignesh over all, and alone governesh all thinges, than his, who hath a fellow partas her of the rule and governement with him, that is, it is a point of the greatest maiestie, so raigne alone but the Maiestie of god is fo great, that no greater can either be, or be imagined: Therefore there is but one god. The Major is prooved, Because he who is not Lorde alone, unso him greaser Maieftie may be added : but the greatest and highest Maieslie, is shar, whereunto nothing can be added . And the Minor is prooved by the perfectues, omniposencie, bleffedneffe, and furpaffing goodnesse of god, and by nasurall indgement. Exod. 34. 14. Than fhals bowe do une so none other god. Ifai 42.8. 7 am the Lord, shis

this is my move, of my glary will not give to woother. T. Tint. T. 17. Vano god and wife, be being Apoca 1 c. Thou are wer thie, O Lord, to receive glorie, and bowner, or powerifer show haft created at things.

The which hash grosseft perfection, am bebut one, for the whole is greater and perfector shan any para theref. Therfore he is perfeel, who bash she whole alone: and they imperfeel, who have any thing most perdivided & distribused among fi them. Furthermore, the very evidence of the shing is felfe doth fo inforce we so confeste the greasest perfection of goodnes, wifedome, and power to be in god feinghe is the cause of al, that good is in masure; that mothing is more abford, then to imagine any thing to be god, which is not most great, and most perfect Wherefore there is but one only divine effence, for that the divinity beeing difperfed into more gods, would be al and whole in none : and fo none of them would be perfect, and therefore none the true God . And herehence appeareth the vanity of that devile and imagination, whereby is fained shar there is but one fupreme god : but so this are added other minor and demy gods, as fubiell and under-powers to the higheft. For feeing it is impious to conceine of the divinitie, o- Whatfor therwife than as beeing most great and most perfect, and fuch, ver is God, whereto nothing maie be added, and which is subject to none; therefore neither that which is diffributed into more Gods, neither any thing, which commeth thore never fo little of the greatest perfection and surpassing al mans cogication, can bee the true god, as it is often faid: Lard, who is like unso shee! Whether therefore the others be equal, or inferior, yet would there be in none the whole divinity. For in him that is supreme or foveraigne, and the rest jointly together, is more of the divinity, than in that one supreme onely. Therefore neither in the supreme and soveraigne god, should the whole Deity be. And further, those inferiour powers cannot be gods, because they are not most perfect, nor supreme.

istoversine, & Supreme.

4 Godie of infinite goodner, and the very chiefe good . But there 4 But one sught to be one only chiefe good. For if befides that there were another chief good chiafe good alfo, shat frould be either greater, or leffer, or equal . greater, then should is alfa be god: which were consumelious against godifleffer is should not be godif equal, shen neither she one nor the other Should be god ...

There is but one Omnipotent. God is omnipotent. Therefore he But one is but one. The Maior is prooved thus, Hee againft whose will anie Omnipothing maie be done, or whom another can hinder from doing that hee tent.

would, cannot be truthy omnipotent; but if there be more at one of the same time put to be omnipotent, then shall they be able to doe any thing though the others be against it; or one shall necessary things that the power to hinder another, or to let his action, or to doe any things contrary to the others wilf, for otherwise he should not be able to doe at things, (for it is proper to him that is omnipotent, that no man be able to ressent him show should have his power bounded or limited within a certaint compus. None of them therefore would be indeed omnipotes, but in word onto, and by intreasise each of other and therefore there cannot be sima gived more gods, a representative be withelt taken from them. Obtection, But they may agree al. Wherfore omnipotecy hinderest not, why there should not be mo omnipotes. Auns. Omnipotencies, not only not to be hindered, but, not to be able to be hindered.

6More gods would be ei ther voperfect, or iuperfluous.

6 Is in not lawful to imagine god to be such a one and sufficient not for the wealding and menaging of all things, neither such a one as is superfinents or idle, without manifest impiers to absorbe the ingothers to be sure of them will be soo weak to rule al, to imperfect, or not worthy of the title to name of divinities or one will suffice for the guiding of the whole would, to so be refs shall be idle, superstance or needle. Where for the trusted to be but one god, that he alone may suffice for all.

7 There can bee but one infinite: for if there were more infinite; none should be present every where, and rule al. Wherefore there can

not be more, but one only god which is infinite.

8 But one first cause. How many are called Gods in scripture.

7 There can be but one

infinite.

8 There is but one first cause of al things . God is that first cause. Therefore h: is but one. Obied. Many are called Gods. Pf.8 1 6.1 have faid, yee are Gods. 1. Cor. 8.5. Many are, and are called gods in heaven and in earth. Exod. 7.1. Mofes is called Pharaos god. Likewife the gods of the heathe. Therfore there is not one god onely. Anf. There is an ambiguitie and double fignification of this woorde, Ged, which fometimes fignifieth him, who is by nature god, or hash his being not from any thing, but from himfelfe, and by himfelfe, & all other things are from him. Such a god is but one onely. Sometimes it betokeneth not the verie Divine, Eternall, & immenfe Effence, but a god either fo entitled, for fome fimilitude of the Divine properties, dignitie, and divine office, and function: Or on imaginarie, and faigned god. Such gods are manie. First, Indges, and Magistrates are emitted and called gods, not that they have the Divine Effence communicated vnto them, and are by nature God; but because they beare a Divine office and function.

function, that is, because they are the Deputies and Vicegerentes of God, by whome, as by his instrumentes and fervauntes, hee exercifeth his power and judgementes here on earth and therefore doeth furnish and arme them with Wisedome, Fortitude, Power, Authoritie, and Majestie, as much as is peceffarie and fufficient to bridle the mindes of the multisude, beeing defirous of licenciousnesse, and to holde and keepe them in feare and obedience: hee doeth alfo youchfafe them the honour of his name, that the Subiectes may thereby knowe, that they have to deale not with men, but with God himselfe, (whose Vicegerentes they are) whether they obey their Magistrate, or repine against him. Rom. 12.2. W bafoe ver reliftesh the power, reliftesh the ordinanne of god. Secondly, The Angels also are called Gods, both for the excellencie of their nature and giftes, power and wisedome, as also for the divine office and function, which god exerciseth by them in this world, in defending the godly, and punishing the wicked. Thirdly, The Devill is called the god of the world, for his great potency and power, which he hath over men and other creatures by the inft judgmet of god, 2. Car. 4. Ephel. 6. Now Idoles are called Gods by a figurative speeche of imitation, imating & following therein the opinion of men, who faigne a divinitie in creatures, feare them, truft in them, and reft on them. Exod. 10, 2. Thou Chals have none other Gods before me. Philip. 3.9.Whose God in their bellie.

4 What thefe words, Effence, Perfon, & Trinitie,

betoken & fignifie. Sfence, as it is vied in this doctrine, for fubftance, is a thing The explica Liubfifting by it felfe that is, a thing having a proper being, tio of these not fulfained in another) although it be communicated to moe. That is faid to be communicable or communicated, which is the vndercommon, or may be made common to mo. That is faide to be flanding of incompnunicable, which is not in moe, neither can be affirmed the vacon. of moe . Mans effence is communicable and common to manie men, centrative of but this effence is in generall common, not in particular, and in num- the Trinity; ber that is, the nature and effence of all men is in general one, and therebut not one in number: for everie man hath his effence fore is itnot diffind from others, neither are al one manne, but manie to be reade with a runmen . But the Effence of god is communicable in particular ; bee- ning e e. cause the selfe-same Deitie in number, and that whole and

words, ferue much for

entire

OF CHRISTIAN RELIGION. PART. 2.

entire is common to the three persons, & is the substaunce of the three persons:and therefore the three persons are that one God, who created al things; not three Gods.

A person, is a shing subsiffing, individual, living, understanding, incommunicable, not fuftained in another, neither part of another.

Subfiling By which word is fignified, that it is not an accident, cogitation, decree, vanishing found, or any created qualitie, or motion.

Individual Not any generall: but a particular one in number, and therefore undividable, and called individuall.

Living No inanimate thing, which hath no life, as a stone.

Vnderflanding A thing which hath fense onely, as are brute beaftes, who are things living & lenbfile, but not underftading, and therefore are no persons.

Incommunicable) Not the divine Effence, which is common to three not the lubstance of mans nature, or any other thing ereated, which is communicated to the thing begotten thereof, or thence derived.

Not fusteined in another) Not the humane nature of Christibe caule this is personally sufferned of the word, that is, fo, that it together with the word, is the fubftance of one Chrift, and except it were subfifting in the word, should not at al be.

Neither part of another) Nor the foule of man, which as long, as it is conteined in the bodie, is part of man.

5 What difference betweene Effence & Perfon.

TN the Church , by the name of Effence, is understood that which God, the eternall Father, and Sonne, and holy Ghoff, ing of God; each of them are in themselves absolutely, and is common to them three, even the very eternal and one onely Deitie, or the very being of God. By the name of Person is fignified the manner, after which that being or Effece of god is in each of thefe three, or the proper and severall manners of each of their beings. That is, Person, is that, which each of these three are refpectively, or being compared one to the other: or, is that very being of god confidered respectively to one and another,& diffinct by a proper and peculiar manner of beeing and lubfifting from the others. Wherefore in mamber there is one to the fame Being or Effence in god, that is, in each of thefe three, whoe are god, but it is after a divers manner in god. As when we speake of god the father, that beeing is of it felte, not from another. The

Effence is the very be-Person, is the manner of his being, which manner of beeing. is threef .ld, and fo maketh three perions.

Nowe

forming the fasters the firming other decisions. Effects, but from the firsthose of the holisiphed discussed the folis forme divine beeing which where fasters and the folishes of the firm divine beeing which the folishes of the firming the firming of the firmin

adilitha Summer the duft sence between the Effence & peri funi grafiante in affoliare pidentipamitables the profess official or realisation and another This may have produced in content of the profession of the p emplifying mamon wolfigeneshing to her a man, another thing to bon Fasher, and Soones and yet one and she fame, is both a man and a Fathermuche sha man ablolustly or in himfelfe, or according to his lowns nature: hee is a father to an other, on in sciped of an other manely of his Some Semblably, it is one thing to be Gud on other thing to bee the Father, or Some or boly abolt and uctone and the fame is both God & Fathers Godiner foethochimielle ot his owne nature: Father invelocit of the Sonner Agmen, the force of americals begetserb marcher in communic borden bin , who is begen; but she perfan, at individually is not committeeed . For the begatter bringeth forth nochimicates his another diffint from himselfe, the Jame effence notwithflanding being comunicated rate him. And no solution is his correlative of any part shereid. Thetefore the Son is not the father mor the father the fon although both be true ma So in like fort shaceernal father hath by everternal generating communicated to the Son his effence but not his perfo, that is, he begot northe father out the So, neither is the father the So, or the So the father, albeit each is true God,

OF CHRISTIAN RELIGION. PART 2.

God, and man communicare both their Effence to ano her; but their manmer of comu micating is most different, and is much to be observed.

323

Now although this be like in God and man, that both doe comunicate to another not his Perfo, but his Effence: vet is shere an exceeding diffimilisade in the manner whereby the divine Effence being infinite, and the humane being creased and finite, is communicased to another: Which diffirmlunde is diligently to be observed. For first, in men, in she father and she fonne, she Essence is as di-Ainel as the Persons thewselves. The father and the Sonne are not onely two persons, but also two men distinct in effences: So that the father is not that manne, which is the fonne. But in God, the personnes are so diffinet, that yet the effence remainesh commonne and the fame, and therefore there are not three Gods, but the Sonne is the same God in number, which is the Father and the Sonne Secondly, In perfons created, he that begetteth and generateth, deth not communicate his whole ef-(ence to him shar is begotten : (For then he (bould ceafe to be a man,) but onely a part, which being alossed and severed out of the effence of him shas begersesh is conveied or derived into him shas is begosven, and is made she effence of another individuall or perfon, diffined from the effence of the individual who begestesh. But in uncreased perfons, he that begetteth or infliresh, communicateth his whole offence so him shas is begoese or proceedesh,or is inspired yes fo shas he who communicateth, doth receive she finne, and that whole. The reafon of both differences is, that the effence of man, at alfo of other creatures, is finise and divisible, she effence of God infinise and indivisible, and sherefore the Deity may, beeing the same, and whole or ensire ber together both communicated, and received . Wherefore the eternall Father, and Sonne; and holy ghost are that one true God, and yet the Father is not the Sonne, or the holie Ghoft, neither is the holie ghoft the Sun; that is, they are one God, not three Gods, but three persons, subfifting in one god.

By the name of Trinity, are understoode the three maners of being in God, that is, three not effences, but persons of the same divine Effence. Now Trinity and triple, differ. That is said to be Triple, which is compounded of three effences, or is distinct by three effences. Trinadis that, which in effence is but one and most simple, but hath three manners of beeing. God therefore is not Triple; because there are not more effences: but Trinush, because he being one according

to his effence, is three according to his perfons.

This difference of effence and person is so be observed and beld. I.

Leaft the unisie of the true god be diftracted a Leaft the diffinction of the perfous be raken away . A . Leaft another thing be under floode by the name of perfon then the much of gods woorde declareth. For perfor in this place doth nor fignific onely a relation or office, as the Latines are wont to fpeake, Principis perforam ineri, to defend the person of the Prince, as of olde, Sabellins fallely taught, muchlefie doth it fignify the countenance, or visible shape (as in these daies Serverns sported & trifled with the word, per(5,) representing the forme, or gesture of another: such as is the person of a stage plaier but it fignifieth a thing subfiftent, truely diffinct fro others, voto whom it bath a relation & respect, by an incommunicable property that is, it fignifieth that which begetteth, or which is begotten, or which proceedethe not the office, or dignitie, or degree of him that begetteth, or is begotten, or proceedeth. Furdermore, the perfini are mit anie thing feparased from the effence, but each of them are the verie felfelame whole effence of the Divinirie. But the difference is in this, that the perfonnes, are eache diffinct from the other, but the effence is common to them three. And that the person is no other thing subfifting, or other substance, than the effence. may be underfloode in some fort by the example of a mi. One and the fame man, or one and the fame fubliance, is a father & a man, or a fonne and a man; and yet the manhood, or, to be a man, is one thing: the fatherhood or, to be a father, another: but there is not one subsistent, which is the father, & another subfiltent, which is a man, but one and the fame subfiftent is both, because both manhood, and fatherhood is in him.ma n hondable lurely, fatherhood respectively, as in regard of his So. Of the worde effence also it is furder to be noted, that God or the desiste or divine effence is not in refpect of the performes, the fame which the master in respect of the effectibecause God is vnebangeable, neither is copounded of matter & forme. Therfore we ca not fair wel. Three perfons are, or, confift of one effence: Neither is it as the whole in refpect of the persobecause God is indivif ble . Wherefore it is not well faide, that the perfon is a pare of the effence, or the effence confifteth of three perfonse for every person is the whole divine effence, one and the lame . Neither is it as the generall to the speciall, because the persons are not specialles, but individualles . Neither is is supply as the special to the individualles, because the divine effence "

OF CHRISTIAN RELIGION. PART 2.

324

effence it felfe is individual, or one in number; and the perform are not another or a diverse, or a separated thing from the ef-Sence, but every person is that effence. Therefore it is welfaid. God,or the Divine effence, ir the father, is the fonne, is the boty ghoft: Likewise, The shree persons are one god, or in one God: Againe , shey are one and the fame effence nature di vinity, wifedom, orc. They are of one or the fame effence nature, divinity fre. Yet it cannot be faid welthey are of one god. Wherfore the divine effect is in refeet of she persons, as a shing after a rare or singular maner comunicated, in respect of those things, was which is is como. For neither is there the like exaple of comunity in any created things. For a general is a certain thing como to manie (pecials, de a general de (pecial to many in dividuals: but yes for shas shey are affirmed of shofe many plurallie, not fingularly: as, that the father of the fon, or this father & forme me two living creatures, swo me. But we may not foeak after this fore of god er the divine persons, as to fair, the fasher and the son are two Gods, two fpirits, two omnipotents, erc. Because there is but one god, one foirise one omniposent esc. Wherefore that affirmation the father is God, the Sonne is God, the holy ghost is God, is a true affirmation, affirming that which is more comon, of a thing which is more reftrict: that is, affirming the effece of the individuall; which hath in some fort an analogy and proportion only with the speciall affirmed of his individual, but is not at al the same, nor of the same kinde.

6 Whether thefe names are to be vied in the Church,

These names are to be vied and reteined in the church. Obiectio, But these names, namely Essence, person, and Trinity, are not in the Scripture; ther fore they enght not to be vied and reteined in the Church. Ans. Those names which are not in the Scripture, neither the words the cliuce, nor the scripe ture, neither the words the cliuce, nor the scripe of them, are not to be vied: but both the names themselves of essence and person are foud in the Scripture, and the thing also or the doctrine it selic eccerning the. The name Essence is expressed by the name of le hova, which is frequent in the Scripture. Likewise by the name of being, which often also offereth it selse in the Scripture. Essence, and which it to come. The words Person, it expressed by the greeks woords o'escreen; Hebrewes. 13. which woords is there interpreted, Person: The ingraved forms of his person.

The name of Triminie is fignified.1. Job, 5.7. There are shree which beare records in heaven, the father, the woord, and the both Ghoff, and shele shree are one. And this for the names themselves . Nowe for the thing. As often as is mentioned one lehova, so often is mentioned one effence. As often as the Father, the Son, and the holy Ghoft, is called lehova, fo often the three persons of the Divinity are expressed; that is , three subsisting, three vnderftanding, &c And this aunswere yeeldeth the first cause, why these words ought to be reteined in the Church; became namelie they are extant in the holie feripture, either in woordes or in Sense and meaning.

The fecond cause is, because they are fit to expound the phrase & freech of the Cripture unto the unlearned. And furder if no words were to be yfed, but fuch as are extant in the feripeures; all interpretation should be taken away. For interpretation requireth, that the woordes of scripture bee expounded to the vnlearned by fuch woords, as beeing more vfuall in other languages or matters & doctrines, are more easie for them to vn. derftand, and paveth and maketh plaine a way vnto them for the voderstanding of the speech and phrase of Scripture.

The third cause is, shat the fleights and sophifmes of beresiques, which for the most parte they goe about to cleake and tover with the words of the holie feripsure are more easily espied and saken heede of if the fame things be expounded in diverfe words, and those ofpecially there, perflictions and fignificant. So the fectaries and followers of Serverus doe confesse, that the Father, the Son, and the holie Ghoft, are one God, but not one in effence, but by propagation, that is, that they are not is ou, the fame in fubflaunce, but quer'en, like in fubflance . Likewife they graunt the fon to bee true God, but they deny him to be the fame in fulftamee with his father. But therefore is it that heretiques wil none of the Churches phrase and speech, because they dislike the thing it felf. For if there were a confent & an according in the things, we should easily come to an agreement about the words.

10

16

x-

re

7 How many perform there be of the Divinity or god head. TN one divine effence are substitute three perfant, and those truely Three per-Adiftinct one from another by their properties, namelie the fons are one Father, the Son, and the holy Ghoff; each of which abree per fans God, & one God is three mounthflanding are one and the fame god, evernal, infinite, to muft per- persons. fiel in himfelfe. And these persons are consubstantiall and coe.

326

ternal, without any confouding of their properties & respects, as also without any disparagement, or inequalitie between the,

And that there are three persons, each of which are that one true God, creatour of al things, is prooved, first, by Testimonies of scripuse, which are taken partly out of the old testament,& partly out of the new. The old Testament yeeldeth vs many testimonies. Gen. 1.1 , The Spirite of God mooved upon the waterin Then God faid, les shere be light. Exod. 3.2. The Lord is faide to have appeared unto Mofes in a flame of fire, out of the middeft of a buffe. Steven, Ads.7. 30, calleth him the Angelof the Lord, which is Christ the Sonne of God, even that Angel of the great counfail. May .61. I. The prist of the Lorde God is upon me : therfore hath he annointed me, he hash fent me to preach good tidinges unto the poore, so bind up the broken barred, Here the fairit is discerned both fro him that annointeth, and from him that is annointed. Hee is discerned also by his giftes, because hee faith, Vpon me, that is, dwelling in me, fanctifying me. Therefore thefe be three diverse persons subfifting. But yet there are both mo, and more cleare testimonies in the new testament, Mas. 28, 19. Teach al na sions, baptifing them in the name of the father, and the Some, and the holy Ghoft. Ich. 14.26. The comforter which is the holy Ghoft, who the father wit fend in my name, loh. 15.16. Whe the comforter shal come, whom I wil fend worse you from the father, even the Spirit of truth, which proceedesh of the father. 2. Cor. 13. The grace of our Lorde Fefus Christ and the love of god, and the communion of the holy ghoft be with your f. In this faying of the Apostle, invocation is soyned with an application and diffinction of the 3 persons. By grace, he meaneth the benefits of Christ: by Lowe, the acceptation, whereby God, for his Sonnes fake, doth receive vs into favor: by the community of the holy ghoft, his gifts, which are common vnto the godly. 1. Job. 5.7. There are three in heaven which bear record. Tit. 3. 3. Galfaved as by the washing of the new birth, of there. newing of the botic ghoft, which he (bed on ve aboundantlie through Jefus Christ on Saviour. Here hee makerh three authors of our Salvation Eph 2.18. Through him we have an entrance unto the father by one fairit, Gal 4 6. God hash fent forth the fpirit of his fante into your hars. Therefore it is one spirite, which the father and the fon fendeth. Secondly, The fame is proved by those places of Scripture, which gine conto shefe three, the Father, the Sonne, and the holie ghoff, the name of Jehova & the true god in like maner choice places

places wherein those thinges which are spoken of Ichova in the old restament, are in the new referred expressely and most plainly to the Son & the holy ghoft. Thirdly, thefe places which astribute the fame whole divine effence to the threetand thewe that the Sonne is the proper Son of the father, most truely begotten of him: and that the holy ghost is the spirit of the father & the Son, and that fo proper & peculiar, as that he is & proceedeth of God, which is the father & the fon. The fon therfore & the holy Ghost haue the same, and that whole effence of the Deity, which the father hath: the Son hath it communicated of the father by being born of him, & the holy ghost of the father & the Son, by proceeding from them. Fourthly, tholeplaces, which give unto the three the fame astribuses or properties and perfections of the divine nature : namely, eternity, immenfity, om nipotency, &c. Fiftly, shofe places, which astribute so the shree the Same effectes or works proper unto the Deiry :namely, creation, prefervation, & government of the woorlde, as also miracles, and the falvation of the church. Sixtlie, shofe places, which yeeld to the three equal honour & worthippe, & fuch as agreesh so the srue god alone. By this confent therefore of the old and newel Testament, it is confirmed, that one God is three persons truely distinct, and those three persons are one God.

By this also we understand, that it is truly faide, that the father is other from the somme and the boly ghost and the boly ghost other from bosh: but not truly, that the father is another thing from the son, the fen another thing, and the holy ghost another thing. For to be another thing, betoke neth a divertity of effence : to be other, a divers maner of existing, or a distinction of perso. Now the three diftinct persons haue not a diverse Deitie, but one and the

fame in number.

8 How the three persons of the godhead are distinguished. THese persons are distinguished two waies: by their inwarde

Two ke: and by their ones and works. Their inward woorks are those The three which the persons have er exercise one towards another. By these the they are diftinguished, in shas she fasher is and existesh of himfelf, not from another. He begot the son, & inspired the holy ghost, by communicating his effence vnto them after an vnlpeakeable maner. The sonne hash his being from the father, begatten of him fro tuallie everlasting, that is, he hath the same effence with the father, but communicated vnto him from the father. The holy Ghoff proces-

persons diflinguished by their in. warde workes mudirected towardes ond another

deth from everlafting from the father and the fon, that is, hath the fame effence, but communicated vnro him from the Father & the Son Objection. That which is not under flood, cannot be difcerned or diffinguished: the maner of the begenning and generating of the Son, and of the proceeding of the holie q hoft is not understood. Therefore they cannot be discerned or distinguished. Auniwere. Those things cannot be discerned, which are not at al vinderstoode, neither in respect of the proper causes thereof, nor in respect of the effects. But that the fon is begotten of the father , and the holy ghoft proceedeth from the father and the fonne, we know out of the holy scriptures. Wee vnderstand also in some fort, what this is, namelie, the fon to be begoesen of the father: For so be born or so be begossen is so be produced out of his effence who begessesh, to have his effence comunicated onto him of him who begetteth, Albeit the maner, whereby the eternal father communicated his effence, the same whole and entire ynto his sonne, we coceiue not. The like also is to bee vinderstoode concerning the

proceeding of the holy ghoft.

Here is to be observed also, that it is truly said, The some is begotten: The holie ghoft proceedesh. Likewife, The divine perfon is produced, begossen, proceedesh of the effence of the father, or of the fasher and the fon . But not trucky : The druine effence is produced, or begosten, or proceedesh. Yet truly it is laid , The divine effence is given, communicated to another, received of another. The rea fon hereof is, for that so be given, communicased, received, thret-The person, cheth further than to be produced, begotten, or so proceed. For not whatfoever is given, communicated received, is also begotte. Further, that is faid to be begotten, not which is communicated to the thing begoven but that, unto which the fubflance of him that begestesh is communicated. So the effence of God the father, is not begotten, or produced from another, and yet the felfefame effence of it felfe subfifting, is given and communicated to the Sonne and the holy ghoft, and received of the fonne and the holy Ghoft. Ich 5 26. The fasher harb likewife given so the Some to have life in himfelfe . Nerther doch it follow: The perfon is begotten: therefore the effence is begotten For that which is affirmed truly of a thing respective, is not necessarily to be affirmed of a thing absolute in his own nature. For although every father hath a fon: yet not every thing, of which it may be truly affirmed, that it is a father, may bee faid to hane a sonno . Albeit then

not the effence, of the Sonneis begotten.

then the person of the Sonne is begotten: yet whatsoever is the fonne, is not begotten.

Another difference of the perform is, in the order of sheir out- The performs ward affion, which they exercise towards the creatures, in the, dillinguishand by them. The father workerb creavesh, fanctifiesh of himfelfe, ed by their by the some and the holy Ghoff He sendeth them, and is not sent. The forme workesh from she fasher by the holie gooff: hee is lent of the father: he fendeth the holy ghoft: The boly ghoff workerh and the creais fent from both. His woorking is faid to be from another, who tures, worketh, anothers wil and pleasure going before, his owne accompanying and following it, not in time, but in the order of working. The persons therefore differ not in the woorks themselines, but in the manner only and order of working . The work is not difunct: the maner of working is diffinct. The father is called the fuff person, because the Derry is communicated voto him fro none. The fanne, the fecond perfon : because the Deity is communicated vnto him from the father. The boby ghoff, the shird because the effence of the father and the son is communicated vnto him from the father and the forme. Now the first and last are here laid, not as in degree, or dignity, or time, but only in order of existing and working.

This eight question together with the former shall bee more at large explicated in the Articles of the sonne and the

holy Ghoft.

9 Wherefore this dostrine is to bee belde and main-

tained in the Church.

His doctrine of the Trinitie is to belearned and helde in The doctrin I the Church. 1. Inrespect of the glory of God, that god may bee nity to bee discerned and distinguished from Idob. For God wil not be mat- rought in ched with Idols:but wil have himfelfe to be worthipped, & ce- the church, lebrated, and therefore known & agnifed for fuch a one, as he hoth declared himself to be. 2. In regard of our owne salvasio & comfort. No man is faved, who knoweth not the father; and the a ded father is not knowen without the fon. 1. John. 2. 23, Whoforver denieth the Sonne, the fame hash not the father. Againe, no man is freed and faved from fin and death, without beleeving the Me diatour Christ But no man reposeth trust and confidence in the fonne, when as yet he is not knowen vnto him: Therefore we must first know the fon, & then for the fon we must know the father, that wee may beleeue in him. Likewife no man is

works exté-

of the Tri-1 In ret, ca of God.

fancti-

330

fanctified and faved by the holic ghost, who knoweth not the holy ghost. For he who receiveth not the holy ghost, is not faved. But no man receiveth him, who he knoweth not. Therfore who knoweth him not, is not faved. That no ma receiveth him, whom he knoweth not, is proved by those wordes of thisself. Job. 14-17. The spirit of truth the world cannot receive, because is seeth him not, meither knoweth him. Ioh. 3.5. Except a man be borne againe of was ser and the spirite she cannot enter into the singdome of heaven.

Hece it manifeltly appeareth, that they which wil be faved, must mecessarily know the father, the son or the holy ghost. And they must knowe, that the sonne and the holy ghost are distinct from the father, but yet consubstantial with the father, and equal in per sections, honor, worship, and therfore the same true god which is the father. For except god be known of vs to be such, as hee hath declared himself to be; he doth not comunicate himself to vs, neither may we look or hope for everlasting life fro him. And what he hath shewed himself to be, we have heard, namely, that he is the eternal Father, coesernal Son, & coesernal holy Ghost.

But among al points there is none more sharply oppugned by the adversaries of the truth, than this doctrine of the three persons in one godhead, especially since the son of god was manifested in the sleshes, it is not hard to espie the causes of this strife, for that indeede no part of doctrine is more unknown and unsearchable to mais reasons a slip for that the dives, in harred of god or men, attemptesh with borrible swite to darken and extinguish the

glorie of the sonne of god incarnate.

1. Objecti. One Essence is not three pessons: Jehova is one essence. Therefore hee is not three persons. Aunswere. One finite essence, is not three persons. But God is infinite. Objecti. 2. That which hath a beginning, is not external. But the some and the holy ghost have a beginning. Therefore they are not external. Aunswere. That which hath a beginning of essence and time, is not external. But the son and the holy ghost have onely a beginning of person, or order, or maner of being; and so the Scripture teacheth, christ both to be lehova, and to have a beginning, namelie as touching his maner of being. He game was the son to have left in himselfe. Ob. 3. Our unitie with god in a consent. But the unity of the son with the father is like to own. Therefore it is the unity of the son with the father, which the son hath with the father. Aunswere. The conclusion of this reason hath more in it, tha was in the

former

Certaine obsections against the Trinitie answered.

former propositions. For the conclusion is generall of al kind of vnity, whereas the Minor was particular of the vnitie of cofent. For there is another vnity of the Sonne with the Father, namely of effence. Obie. 4. In whom she whole Deisy is befides him there is no other in who the whole Deitie is But the whole Deity is in the father. Therefore mot in another. Aunswere. The Major is false, because the same Deitie which is in the Father, is whole also in the Sonne, and whole in the holy ghoft, Obiection. 5. The diwine effence is not begotten: But the Sonne is begotten. Therefore he is not the divine Essence, Ans. Where al be particulars, nothing can be concluded. And the first proposition or major canot be expounded univerfally: For it is false, That what soever is the divinc Estence, is not begotten. Ob. 6.Where are distinct operations, at leaftwife internal, there also are distinct effences. But the internal operations of the father and the forme, and the holie ghoft are distinct. Therefore alfo their effences are diffined, Ant. The Major is true of finit perlons, but not of infinit, Ob. 7. The divine Effence is incarnase. The three persons are the divine Essence. Therefore the three per for are incarnate. And Here also are mere particulars, wherof nothing can be concluded. For the Major Speaketh not of the Divine Effence generally, but particularly as it is the Sonne. Obiection .8. The Sonne is Mediasour unso Jehoua. the Sonne is lebova. Therefore be is Mediatora to himfelf. Answere. Here also are meere particulars, and therefore nothing concluded. For not al that is lehova, is Mediator. Obiect. 9. Chrift hatha head about him: Therfore he is inferious to god, and by a confequent he is not of one and the same effence with God. Answere. Hee bath indeed a head, but that first, in respect of his Mediatourthippe, secondly in respect of his manhoode. Obiecti. 10. This is (faith Christ) life everlafting, shat they do know thee to be the one lie very God. Therefore the Sonne and the hoty Ghoft are not true god. Answere. In this place is opposed, not the father to the sonne, and the holy ghost, but god to Idols and creatures . Moreover the particle, only, doeth not belong to the fubiect, thee, but to the predicate, god, which the greeke Article fleweth Obiect. II. Jehova is the Trinitie. The father is Iehova. Therfore he is the mi min. And Ichova is not take for the same but varieth in this fyl logi me. For lehova in the Maior is meant of al three perfos, in the Minor of one only. Reply. The father is tehova, one in nuber: therfore the father is the trinity. Here tho's divers meners ofbeing are

233 OF CHRISTIAN RELIGION. PART 2.

of no force. Aunf He is one in number of effence, not of perfons. Obiection . 12.Where are three or one, there are four . But in god are three and one namely three persons on estince. Therefore there are four in God Ant Where there are three and one reallie difting, there are foure. But in god the perfos are not really diffinet fro the effence: for the three persons of the Divinitie are one and the same effence. Obie dions 3. The same workes are astribused to the Father, and the Sonne, and the bot ghoft, in the Scripture. Aunf. This hindereth not the diffinction of persons. For mo persons may concurre to one action, the diffinct order of working being observed Objection 14. Chrift faith Job 14. He that feeth me. feesh she fasher. Auni, Chrift meaneth not hereby, that he is the father, but that he sheweth and resembleth the person, wisdo, omnipotency, goodnes and will of the father in his doctrine and workes: as it is faide: The Soune, which is in the befome of the fasher, he hash flowed Again, Who is the invisible image of god And as himselfe addeth here, The fasher in me, and I in the fasher. Obiection_I f. The wifedome and power of the father are not diffind perfor from the father, bus are the father himfelfe, as alfo mercie, goodneffe, Chaffisie, sruesh and other properties of god. But the Sonne and the boly ghost are the wisedome and power of God: Therefore they are not perfous distinct from the father, but the father himselfe wife and powerfull, Aunswere. There is an ambiguitie in the words, wifedome and power, which in the Maior fignific the wifedo me & power, whereby not onely the father, but the Sonne also and holy Ghoft is wife and forcible, or effectuall, that is, the comon nature or effence of the father, and the Sonne, and the holie ghost. But in the Minor they fignifie the persons of the Sonne and the holy ghoft, the Sonne beeing called the wifedome, & the holie ghoft the power of God, because by them the Deitie sheweth foorth, and declareth the wisedome and power thereof.

OF CREATION.



EXT vnto the doctrine concerning god, the Doctrine of the workes of god, is most fitly placed as we see to be done also in the Creed. The workes of God are of two fortes. Generall and Speciall. The generall are divided into the workes 1.0f creasion, (the works whereof are read in Genesis to have bin accomplished

In 6.daies, and are by daily increase furthered and multiplied in the world) 2.0f preservation, (whereby God still susteineth the heavens and earth, and the thinges, that in them are, that they fal not to ruine and decay.) 3.0f administration, whereby through his immense and great wiscodome, he administreth & governeth all things. These two latter are comprehended vnder the name of his providice. And therfore next vnto the creation is annexed the place concerning Gods providence. The Speciall works of god, are those which are wrought in the church and companie of his elect and chosen, to infisse, sand glorise them, and are either workes of Reparation, or refloring (whereby he repaireth al things which for the sin of man are labied to corruption) or of presedion & accomplishmet, whereby he bringeth al things to their certaine appointed end.

The principall questions of creation are thefe,

1 Whesher the world was created of god.

2 How it was created.

3 For what cause it was created,

WHETHER THE WORLD WAS CREATED OF GOD.

THE name of the world is diverfly vied in the Scripture. I. It fignificth the univerful frame of althings, namely, Heaven & Earth, and althinges which are in them, visible and invisible, besides God himselfe. 2 Woorldly concupifeence. 3. Al manhinde. 4. The wicked, or those that are not regenerate in the world. 5. The elect. Here we consider it in the first lense.

To crease lignificth, 1.50 ordeine or conflience, as the latins vied it, creare Confulem, to create a Conful. 2 To make some shing of nothing, wishous any motion, wish a becke or woord onely. So is it taken in this place. 3. The consinuating of creasions or creasion consinued:

Which is the providence of god.

That the world hath not bin fro everlafting, but had, when it feemed best to the creatour, according to his eternal counfel and will, a beginning once, and was created of that onely true god, who hath manifested himselfe in the Church, that he is the eternall Father, & Son, and holy ghost, we know: First by testimonies of boty scripture, as by the whole historie of the creation set down by Moses. Likewise out of other testimonies of Scripture verie manie. Psaim 33.6.9. By the woord of the Lord were the heavens made, and at the host of them by the breath of his

month.

OF CHRISTIAN RELIGION, PART 2.

114.136,146 & Ifaie 44 ad. 4. & 17.

Pf. 134113. mouth. He foake and it was done, he commanded, and it flood, or mas evented. There are other places also in the Pfalmes, where more largely and amply the woonderfull woorkes of God, and the principal parts of the world created by God, are proposed to be considered of vs, that through the consideration thereof, we may learne to put our trust and confidence in God. For to this propose did the Lord himselfe propose vnto lob his marveilous and incomprehensible works conspicuous in heaven. and earth: and other thinges also created by him, to declare his juffice, power, and providence.

Iob.38. & 19.

The creation of the worlde proved byrea. fonmot one ely by tefti monies of the facred ward.

Furthermore, befides testimonies of Scripture almost innumerable, it is confirmed also by firm and true reasons, that the world was created of God. First, The amorier of God himselfe avouching the same in his word Secondly, The originals and beginnings of nations and people show is, which could not be faigned of Moles, when as fome remembrance and memorial of the was then extant amogst manie: which yet in processe of time perished Thirdly. The noveley and Lateneffe of all other histories compared with the antiquity and ancientnesse of the sacred story. Fourthly, The age of men decreasing; which showeth that there was greater ftrength in nature at the first, and that not without some first cause it hath decreased hitherto, Fiftly, The certaine course and race of times, even from the beginning of the world, unto the exhibiting of the Meffias. Vnto testimonies of scripture come also arguments drawn our of nature it felfe. First, The order of things instituted in nature, which must needs have bin produced and framed by lome intelligent mind, far superiour to all thinges. Secondly, The excellency of the mind of men, and Angels. These intelligent minds have a beginning: therfore they have it from fome intelligent cause. Thirdly, The principles or general rules, natural notions ingenerated in our minds Fourthly, The tremblings of consciences in the wicked. Fiftly, The constitution and founding of common wealer. Sixtly, The endes of al thinger profitablic and wifely ordeined. Therefore by some cause understanding and ordaining them. Seventhly, The very order of causer and effecter, which ednot be carried backward or forward infinistr: for the never should the end bee come vnto, or the effect produced. Laftly, thole other argumentes and reasons also, which prooue that there is a God, prooue in like manner that the worlde was created of God.

And

And although out of Philosophy or those general principles which are naturallie knowen it cannot bee knowen or shewed, Whether the world was creased from everlafting or in time; and also, Whesher it was to have beene created, or no: Like wife, whether is shall endure for ever or no : en whether is shal remaine she same, or is to bee changed (for their thinges depend onely youn the will of god which is onely declared to the Church in his word:) yet notwithstanding it may be knowen by the light of nature; sithence the world was, that it was by God alone produced out of nothing. For even the founder Philosophers are enforced to acknowledge, that GOD is the cause efficient, or maker of all other thinges which are : Therefore he was the maker both of the first matter of all thinges, and of those celestiall and heavenly spirites, & of the soule of man. But these thinges are not produced by God out of any matter, Therefore out of nothing, Wherfore, what foever argumetes are brought of Philosophers against the creation of the worlde, it is easie to perceine that those were not framed out of true Philosophie, but by the imaginations of men; if the order of the generation and mutation of thinges inflituted in nature, which was created of GOD, bee difcerned from creation.

I Obication. God, fay the Philosophers, could not bee from ever- God not ilafting idle. But the world not beeing created he flould have been idle, dle before Therefore the world is evernall. Aunswere. First, the Maior is false, but conte-If it be all one with them, to be idle, and not to administer and rule the plating fro world. For GOD created the world most freely, which beeing everlatting not created, he should neverthelesse have beene no lesse per- his owne feet, than he is now, when it is created: as who for ever is most perfect of himselfe and in himselfe. Secondly, the Minor is also falle, If they meane by idle, him who doth nothing at al. For God before the creation of the worlde, did contemplate and beholde from everlasting his owne wildome; he begot the Sonne, from him flowed the holy Ghoft:he chofe vs to everlafting life : hee Motion godecreed to produce and create the worlde in time. Thirdlie, eth before It is impiesie to rush and breake in into the secrets of God, who hath any moues. provided and prepared hell for carious feehers or fearchers , what God ble thing, did before the creation of thinges.

2 Ob. They collect arguments also, wherby to proue, that this but not bemotion or mutation of thing; which now is, hath beene from everlast- fore that ing What Gever can any way be moved or chaged fay they that either which is

having created

336 OF CHRISTIAN RELIGION. PART 2.

having been fach from the lafting, hash admissed no change or motion, which were abforded, and is also demied of visor hash beene made such by some generation by motion. But there is no moviou and changed, except there be some thing before, which can be moved and changed, where the sum of aniething can be brought, which some other motion his hard game before, by substree shall be no beginning of changes or matation. But there is an introduced, and an insustrate and meration in the Major, for that they imagining that thinges coulde never be produced out of other, but by generatio, take away from god the power of treating what he wil, even out of no matter preexistent or being before. Wherefore our answere 1s, that Motion gooth before a moueable thing which is generated, but this is created.

There went not any motion before the first beginning of motions in nature, but onely the ereating will of God.

2 Object. All metalon, before which was quietnes or a coassing of mutation bath another roditor going before it, whereby is removed the canfe of that quieserffe, or les of unitation. But they (ar, that according to am afferthoughere is fist aquiernes before the first motion shat ever was in she rector of beings . Therefore stiers must be force enotioner mulation, whereby the sanfe of that quiernes was taken a-Wast with Tothere Butthe in tout posion which may be faile to bee the firff. Aunf. The Major is true of the mutation and entercourse of rhings now begunne after the creation, but mor of the first original of those mucations, and changes, which we now see in the world. For the let and thay of them was the the wil of god onely, which'is not taken gway, but beeing the fame, and ftam ding immousable from everlalling to everlalling; beginneth and effecteen the beginnings and ends and mutations, or motions of things, and allo quietneffe or cellation, and & continue shee in the same state, most free be, and without any mutation or change of hinneste. Seing then this his divine wil alone beginneth the motion and mutation of thinges without fecond caufes, as he did in the creation of the worldin was not onely not necessary, but not so much as possible, by reason of the eternitie and immurabilitie of the divine wilthat there should be any other mutation before that originall and beginning of the motions and mutations of nature. For god wil from everlafting to everlafting, that al shoulde then begin, have their mooving, mutation, & being, when this beginning was made. There is therefore an ambiguitic in the word, quietnes. For we grant the Maior, as concerning that quietneffe, which fignifieth

etha privation in the fubicet; that is taken away by motion: But the major is falle if it meane such a quietnesse as is an abfolute denial of the being of motion. This is taken away, not by motion, but by the wil of god, which alone, without fecond

causes and any motion, beginneth motion.

4 Ob. If sime be eternal, then motion also is enmal for almo is Time, as it the meafare of motion, wherby we indge how lung or four al motion is, is taken for But sime is evernall; became every inflant or paint of sime is the end of motion, of shat sime which went before, and the beginning of that which fol- is not eterbresh Therefore also motion is from overlasting Antwere. The ap- nall. pellation of time here is ambiguous or doubtful, and therfore caufeth a double auniwere. For if sime be raken and for the meafire of forme monion, the Maior is true : but if it be taken for the during of any shing, the Maior is falle: as it is massife t in the during of quietnesse, which during also is time. So also eternitie is time without anie mutation of the thing which is esernall, So the Minor allo is true as concerning duration; but as conterning the measuring of motion, it is falle. Neither is it furthered by the argument which is adjoined concerning an inflane, For the first instant or moment wherein anie motion beginnerit, may be also without autic precedent motion (for otherwife we thoulde be faine to fay that all, even the thorteft motions of al things, were from everlafting.) And that inflant is onely the beginning, or first point, or indivisible moment, wherein time; by the wil of god, began to flow, or mulriply; but it is not the ende of anie time forepatt. So the first point in a aline hath onely line after it not allo before it that is, it is the beginning of the line not also the end.

Objection. Whatforper hash a beginning hash alfo an end. Heaven is ing. The celefial bodies have no ending. Therefore they had no begin- ted naturalhing. Aunswere. The Major is to be diftinguished. What soever ly, but by hath a beginning naturally by motion or alteration of a pre- the power existent switch, hath an ending also and is corrupted, to witte, of God. naturally, by motion. The celeftral dodies are not corrupted, that is naturally for they have not a mater which is capeable of another furme. Therefore they had no beginning, that is, by natural motion. For, by order of nature, corruption follow eth the generatio of one thing out of another. Now although heave is not corrupted naturally; yet is it corruptible by the absolute power of god working without any motion. For the

omnipe-

OF CHRISTIAN RELIGION PART 2.

omniposency of the Creator is able most freely either to preferue in the fame state, or to change, or to bring to nothing as wel those thinges which he formeth out of other thinges, as

6 Objection. God is evernall. Heaven is the pallace and feat of god.

which he produceth out of nothing,

Therefore heaven is evernal Answer todoth not followe . For first there are four termes in this Syllogifme. For God is one thing & she pallace and feat of God another thing, which is not god. In like ma ner the body is the feat of the foule. But it followeth not hereof, that the body is a spirituall, intelligent, immortall ef-Sence, because the soule is Secondly, heaven is the feat of God, not properly, nor necessarilie; because God, as being an infinit effence. is in al things, and without al things. And Aristotle himself witneffeth that he is without heaven. Therfore he can be, though heave be not neither needeth he this Tabernacle. But be is faid to dwel in heave, shough he fil al things with his effence & power-I. Becanfe he is about al shings of the lord of ruler of al. 2. Because he exhi bitesh there his glorie, maiestie, and grace more clearlie and fullie to be

Lib.r-de Cœlo,ca. 9.

Heaveisthe place of the bleffednes of the elect; himfelfe,or bleffednes.

behelde and enjoied of the bleffed Angels and men, than here on earth, Against the first aunswere the Vbiquetaries reply in Aristotles behalf, on this maner: The bleffednes of God is not wishous god, but is god himfelf. Heave is the bleffednes of god, not anie place: Therebut not god fore heave is god himfelf. Anf. t. Not only Aristotle, but the facred Scripture alfo, doosh everie where diftinguish heaven from god, as, the thing made from the maker thereofi& also, opposeth heave to earth, fo that it affirmeth earth to bee belowe, and heaven aboue vs, where god communicateth himselfe and his blessednes vnto the elect more clearly and fully, than on earth; Heaven , faith GOD himselfe, is my feat : and earth my footfloole, Wherefore although heaven were somewhere taken for heavenly bleffedneffe, yet might it not bee hereof inferred, that heaven properly is not a place, wherein the elect enjoye, and shall for ever enjoye that bleffednesse: For also hell sometimes fignifieth bellish paines, yet fo, that it excludeth not the place, where the wicked, beeing truclie fevered from the Godlie, shall suffer those paines and tormentes. 2. The Minor is falle, if heaven bee taken for that bleffedneffe, which is G O D himselfe , beeing sufficient unso himselfe in al things. For Heaven is a thing created and finite : that bleffedmesse is increase, and immense. And if it bee vnderfloode

floode of a creased bleffednes, which is in vs commitmicated from god, there are foure termes in the Syllogifme. For the Maior proposition speaketh of an increated bleffednes, which is the very effence of God neither is communicated at any time to

any creature.

7 Obic & Hee that is Lord in poffeffion, is happier than he which The exteris Lord onely in poffibilisie. But God before the creation was onelie nal refpede in possibilisie Lord. Therefore hee is made happier by the creasion. and relations of God, But this is absurde. Therefore the worlde was from everlassing. Aunare not the fwere. He is happier, that is Lord in poffession; true, if by the a- mutation or auall dominion and government there arise anie more persection good vnto him than he had before. But vnto god by reason of God, but of his exceeding great perfection, fimpleneffe, and immuta-ture. bilirie there could or canne nothing at all come by his cre. ation, and dominion over his creatures . For the respectes and appellations of Creatour, Lorde, Saviour, Redeemer, Fasher of mankinde, and the like, which God in time assumeth vorso him doe not appertaine to Gods effence, but signifie the beginnings and mutations of creasures; that is, God is termed creatour, not of anie newe action or forme, that is in him, but of the creatures, which once beganne to be from him, when they were not at al before. Wherefore theferefpectes, creation, dominion, and the reft, are in the creatures reall relations, but in god refpectes onely of our consideration. And therefore the creatour and the creature arerelatines, not mutuall, as the Schoolmen well speake and judge: because not both of them, but one one lie dependeth of the other, and is referred thereso reallie and formally, that is, the creature. For in the creatour is nothing at all depending of the creature. For if the creatour and the creature were relatives mutuall, then thefe abfurdities necessarily follow; 1 That god is not most perfeet in himselfe. 1. That from everlasting both the creatoure was as he is creatour, and the creature, 3. Or some reall thing to have come in time to the devine effence: 4 and therefore the drvine effence to be murable & epounde. Wherfore relations in god do not make mutatio, but are attributed to god in respect of the creatures.

How god made the world. "He world was created of god the father by the forme, and the created. I holie ghoft. Of the fonne it is faide, Joh. 1.3. Al things were Sonne and made by this worde: of the holy Ghoft, Gen. 1.2. And the fpirit of god the holy moved upo the waters. And lob.33.4. The Spirit of god hath made me Ghoft.

The worlde

2 God

ated moft freely, without conflerint.

2 Without motion.

Fine fortes of Agences.

& Naturall.

2 Agentes with an appetire, as rute beafts

Men and Divels, working with reason . but corruptly.

4 The bleffed Angels, woorking

2 It was ore 2. God created the world most freely, wishout anie conftraint not by a. nie absoluse necessisie but by necessismof consequence, that is by the decree of his wil, which decree though it were eternal and ynchangeable, yet was it most free. For neither was god tied to the creating & fufteining of things, neither if he had not at al created the world, or did annihilat it being created, and bring it to nothing, were he therefore leffe good, or leffe happie.2. God made the world with his beck only or wal, without labour, wearifomner, motion, or any change of himselfe, that is, not by anie newe action of his but by his forcible will onely, which from everlafting would that things should on a sodaine existe and bee, at fuch a time as he had freely appointed and decreed. 7/640.28, The Lord hash creased the ends of the earth the neither fainten nor is wearie. Now to work any thing, with his beck and word only, is the highest and chiefest manner of woorking. For there are fine kinds of operations, and agents. t. A natural agent. 2. That which worketh with an appetite. 3. Men and Divels. 4. Angels. 5. God: which

three latter forts are voluntarie agents.

The first therefore is of shofe things which work according to the qualitie, and force of their owne nature, not being guided by anie proper understanding or wil of their owne: Such is the operation of fier, water, medicinable hearbs, precious stones. The actions & operations of these are subject to the rule of those which are voluntary agents, and are by them moved and directed to certaine vies, and to the perfourming of certaine works. The iccond, is of shofe which follow also she love of nature in woorking, but not without foine proper appetise or defire of their owne, though the rule of reason be wanting. But nevertheleffe their action & working is fo ordered, that fometimes it is forced from them against their wil. Of this fort are the operations and actions of brute beafts. But theie also are subiect to the rule and direction of God, Angels, and men, yet fo, that no violence is offered vnto them, but what they doe moved by these superior agets, that they doe of their owne accorde, according to their owne nature and force given them of God. The third is of men & divels, who also work according to the qualitie of their nature, namelie by reaf in, and by deliberation, & freely, but corruptie. The fourth is of good spirits, which we cal Angels, who likewise as men work by reafon & wil, but not corruptlie : yet notwithit ading, both of them, both men & Angels, though they work according to their na-

ture,

ture, freely, are not exempted from the decree and direction with realing of God. The fifth is the highest and supreme kind of working, which also, but not corruptly, according to the nature of the first agent, flowesh from an understan- and vec diding and will, and shat most pure, most perfect, and most right, neither rected by a is it subjecte to the pleasure and disposition of anie higher cause, higher po-Therefore this agent, which is god himselfe, is most wife, most wer. good, most free, and immense, which hath no neede of any de- king most liberation to go before, and doth without motion, at his becke perfectly. & and commandement only, work and guide althings, which he directed by wil, and as he will. Wherefore althings depend of his will, but none but by he of none. Pfa 33.6.9. He fpake, & is was done he commanded, & himfelte. it was created Rom 4.17. W ho quicknesh she dead, and callesh shofe things which be not as shough shey were,

God creased at shings of noshing, nos of a preexistens or fore- 4 The world being masser: nor of the effence of god, nor of any masser coesernall was created of roted befides the creator himselfe, no not the matter, whereof al the rest were framed. I Obication. The which is produced with All thinges fome preexistens thing, i that created Man was produced out of a pre- created of. existent thing, the earth, and the rib. Therefore he was not created, nothing, But this is falle; for the scripture faith that god created man. There- either im-But this it falle; for the scripture saish that god created man. I here-mediatly for fire creation is not a production of a thing out of nothing. Aunswere, mediately The Maior is not simplie true . Because those thinges also are faid to be created, whose matter, whereof they came, is of nothing. Man therefore was made of nothing, not immediatelie, but mediatly by reason of his matter, not the last, but the first matter, for this at the beginning, had a beginning from nothing, and out of it afterward divers kinds of thinges were formed. To this reason also, that may be added, namely, that that production also is called creation, whereby a thing, which was not before, is made fodainly, without any motion, by the commaundement of God onely, out of a matter indeede, but yet fuch, as hath no definite power in it felfe of producing any thing.

Such a production, being no natural generation, and being after a fort not out of any matter, is rightly called in the scripture creation. Wherfore it followeth not fome creation is not ofnothing immediately, neither of that which is fimply no matter:therefore no creation is of nothing . For creation properly fo called, is a production of a thing out of mothing.

The world created at acertaine

cime-

2 Ob. Of nothing is made nothing. Anf. This principle andrule is true as concerning that order which was appointed by god in nature now created Further by fuch an ager, as is created it felfe nothing is made of nothing : but that which is impoffible to a creature, is possible to god the creator. And it appertaineth to our comfort that god bath created al things of nothing. For if he hath created al things of nothing, bee is able also to preserve vs, and to hinder the attempts of the wicked, yea to bring them to nothing.

5 God created the world at a certaine and definite time de even in the beginning of times, not from everlasting. For firth, al things were creased of noshing, and sherefore have a beginning. Secondly, it is to be knowen out of the facred ftorie, how long the world hash la-Red. For according to the veritie of the scripture, by Luthers ac count, there are from the creation of the world to the Nativity of Christ, yeares, 3960, and so to our time, namely, to the yeare of Christ, 1579 there shall be yeares, 5539. According to Melancthons supputation, the yeares from the beginning of the worlde are 5541. For from the beginning of the worlde vnto Christ, he numbreth 3962 yeares, According to their supputation of Geneva, fro the creation of the world vnto Chrift, are 2943. years & fixe moneths. There shalbe the to the yeare of Christ, 1 579 from the creation of the world, 5521, yeares, and fixe moneths, According to the supputation of Beroaldus, fro the creation of the world, vnto Christ, are 3938, yeares, and so then shal be to the yeare of christ 1579 fro the creation of the world, 5507. yeares. These supputations accorde verie wellone with another, as concerning the graunde number, though in the leffer number some yeares are either wanting or abounding. By these foure supputations then, of the most learned of our time, compared together, this at the least thal be apparar, that God created not the world before these \$541, years past, and therefore it was not from everlasting.

The world created in a certaine time.

6 God created not the world in one moment, but in the space of fix daies. In the feventh daie god ended alhis worker. Obie & He that li wesh for ever (faith the Sonne of Sirach, Ecc. 18,1.) made al things sogesher, Therefore he made at in one moment, And He speaketh not of a moment of time, but of the whole number of things: as if he should say, what soever are, they are al from god by creatio. But the causes why god created not alin on momer, are these.

I Becanie

I Because be would have the creation of the matter it felfe diffint & manifest from the forming, and fashioning of the bodies of the world; which confift of it. 2. Because he would there his power and liberrie in producing and bringing forth whasforver effects he could, and that without naturall causes, while he yeeldeth light to the worlde, maketh the earth fruitfull, bringeth plants out of it, even before the Sun & moone were made. 3. He would shis way (hewe his goodnes and providence, whereby bee cheriffeeth his creasures, and providesh for shem nos yes borne, bringing beaftes into the earth full of plants and food, and men into the world most stored and fraught with al things apperteining to the necessitie and delight of life. 4. He would by that order and course of creation holde ut not in an idle, but diliges cofideration of his works: which also by the confecration of a fabaoth he hath confecrated to al makinde.

7 God created al thinges most wisely, very good; that is every thing 7 All things in their kind and degree perfect. Gen. 1.3 1 Althings were very good, of the world Wherefore god was not the cause of sin or deformitie; but sin created came into the world by man. Obiect. Death is evil Likewife it is faide, There is no evil which the Lord bath not done . Amos. 2. 6. Anf. I , God as the first creasion made at things good; the evil both of crime or effence, and of paine or punishment, ensued vpon mans disobedience. 3. Death er calamities are evil, in respect of the creature which suffereth them, and in the judgement of fleshibut they are good, in respect of God, who justly inflicteth them for fin,& doth purge out that fin in the godly by chaftife ments. Wherefore after the fall of man, god was the author of pains & punishments: because they are in a respect and consideration good: but fin he doth not cause, but onely permit.

For what cause god created the world. THe ends of the creation of al thinges are force generall, fome fpe- The ends of I cial and subordinas. The first and chiefe and is the glory of god, the creati-for he would have his goodnes, wisedome, omnipotencie, iu- world. flice (which his properties he sheweth in the creation of all 1 The glory things)be knowen & magnified of vs. Prou. 164. The Lord made of God. al things for himfelfe, Pfal 103.12. Praife the Lord al ye his worker. Of him, & shrough him, & for him are al things. 3. The manifesting, "Ro. 11. 15. knowledge, and contemplation of his divine wifedome & goodnes (his 2 The know ming in the very creation things. For that he might be celebrated lege of god. & magnified for his works, he was to creat those things which shold know him, & should praise & magnific him, being known

and

OF CHRISTIAN RELIGION, PART 2.

and manifested vnto ibem in his workes. And to this purpost created he natures both endewed with reason, and without rea fon that there might be both those which should praise him,& the matter of his praife. Pfalm. 19.1. The heavens declare the glaer of god, and she firmament thewesh the work of his hands. 3. The ad-

a His providence.

might gather a church. That all thinges might ferue for mas.

ministration and governing of the world. For therefore he created the world that he might by his providence ever governe, rule, preserve it, and so might perpetually shew forth his marveilous works, which he hath done from the beginning of the worlde, and now doeth, and will doe: but chiefly that hee might adminifter the Church and congregation of elect Angels and men. Ffai. 40,26. Life up your eier on high, and behold who hash creased shefe shings. This third end is subordinat and servesh for the fe-4 That hee condend 4. To gather a church of Angels and men, who thould ag. nife and magnific this creator. 5. That al other things might fine for the fafety both of the foule, and body of men, as also for the life, mecessity, and delight of men but especially that they might profite the elect, each thing in their due place, and might be so them as ministers and instruments, whereby god bleffing and inerefing them, might be lauded and praifed of them. Gen. 1:28 Subdue the earth and rule over the fifth of the fea, and over the foule of the heaven, and over every beaft that moveth upon the earth, Pialm. 8.6. Thou haft made him to have dominion in the works of thine hads: show haft pur al things under his feese. Onely man he created for himselfe: the reft for man, that by man they might terue god Wherefore when we place creatures in the roome of god, wee cast our selves out of that degree, in which wee weig-placed by god.

Why God would haue this doctrin of the creanon to bee delivered . and held in the church.

This do trine of the creation of the world god would for thefe canfes especially have remaine extant in the Church 1. That the glery of the creation might be given wholy to go and his wifdome, power, & good neffe therein acknowledged. 2. That neither the Sonne, nor the holy ghoft (hould be excluded, but each (hould have their own partiresided shem sherein, according as is is faid, that all might honor the fonne, at shey honor the father. 3. That as the world was created by the fonne & the holy ghoft so also we might know that by them mankind is restored. Coloffians. I. For by him were at shings made; And he is she heade of she body of the Church; for it pleafed the father that in him froutd at fulner dweld. That feeing god created at thinges of nothing, we may shink that he is able to reffere them being corrupted and ruinused, in-

to their first flate againe. 2. Cor. 4. 6. For god that commanued the Tight to hine out of derkenes, it be which hath thined in our hearts, to gine the light of the knowledge of the your of god in the face of fefue Chrift. 5. Thus we may hos referre the originate of corression to God. but know shar to war purchased by the fault of Devits and men . loh. 8. The Devil is a lier and a new therer from the beginning; and when he foraketh a lie, be foraketh of his own Rom. y TE By one man fin enteved into the world, and death by fin 6. That knowing god, as in the creating fo alfo in the maintaining and governing of at things, not to be sied to fecond camper, and to the order by him feeled in nature but that he man either keepe or after it we Thouds with confidence and full perfungion boke for and crame those shings which he hath promised , yea shofe shings which in refpect of fecond canfer freme unpoffible. Rom. 4. He calleth thefe things which are not as if they were. 7. (hould celebrate for ever the knowen goodnes of god, whereby hee hash created al thinger, not for his own profit or happines (for hee wantesh muching bus for own and feeing all other things were created for mans ve, we about other creaturet, efpeciatly beeing reflored from fin and death, to right winfiner and Ofe Should at know ledge that we one thankfulnes unto god therefore Plat 8 4. What Is mon that thou art mindful of him and the forme of man, that thou vifilet him? Thou hall made him to have dominition in the words of thine hands. 8. That wee knowing god in as weich as of nothing and through his meers goodnes he creased at things Isoone nothing to anit but at his creasures to ove them felies and at hal they have to him their creator: (bould confeffe that so be most haff; what hever he shall do concerning vi and all his treasurer: lerem 45:4. Behold, that which I hane built, wit f deftroie, and that which I have planted, will I plack up, even this whole land, And feekeft show great things for thy felfe feek them nos 9. That wee Should refer the vie of all things to the glarte of god fince that we have recrived at good things from him, om. 11.0f him, and through him, and for him are at things to That feing the works of god were therefore created and placed before our eies, even for or so behold them: wee do not idlie, but earneftlie, and as much as everie mans abilitie, occasion, and vocasion permisteet him, contemplise and confider them, and learning ous of them the wifedonie power and goodnes of the Arsificer. celebrate it both in this life, and In the world to come. A Cts. 17, 16. Hee hash made of one blonde all mankinde to dwel on al the face of the the earth, and bash affigued the times which were ordained before, and the bounds of their habitation, that they foodld feeke the Lard, if fo be they mighe 346 OF CHRISTIAN RELIGION. PART 2.

might have grouped after him and found him schough doubtles he bee nos far off from every one of us,

OF ANGELS.



Mongst things created by god, the chiefe & principal, are those natures which are indued with realo, Angels & me. For in these he imprinted the marks, & image of his divinity, and would have all other things to be the matter of his praise: but of these he woulde be known & praised, and vnto them was his

wil to impart and communicate his bleffednes and ioy . The questions concerning Angels are two:the first whereof is, where description is set down in the Scripture of good Angels the other what description is delivered of bad Angels.

WHAT GOOD ANGELS ARE.

1Angels, fpi rits,or incor poreal fubstances.

A N gels, both good and bad, as holy scripture recordeth, are spirits, Iby which name here a spiritual person is understood, that is, a sub stance incorporeal invisible individual living understanding incommunicable not sufferned in another neither the part of another, 25 Lt. 24.it is taken A fpiris hash not flesh and bones, Col 1.16. Al which are in heaven, and in earth, things visible and invisible. Hc.I.I4. They are al ministring spirits. I King . 12, 11. There came forth a spirit and Flood before the Lord.

The Angels themselves are not feen but the bodies or fhapes. take.

That therefore both in simes past there appeared of sentimes good Angels, when as the gathering and eftablishing of the Church, the do-Etrine of God being not as yet plainly delivered, and she prophecies mot fulfilled, needed more extraordinary and miraculous revelations shan now; & now a daies alfo not feldome appeare bad Angels: this firft doth which they not proue their nature to be visible or corporal . For those visible shapes or bodies, which may be seen or felt, are diverse substaces from the incorporeal effence of spirits, being formed ether of nothing, or of some matter, and carried and moved by a spirit for a time, for the working and performing of certaine actions. For both they put them off and lay them away againe, and also they take formes of divers forts and kinds; as the Servent, by whom the Divel commed with Esse: Mens bodies, whose feet Abraha washed. Go. 17 A flame in the bush appearing to Moses. Ex 3 A pillar of cloud and fier in the defers: Horfes and chariots of fier. 2. Kin. 1.8.6.

Theerror of the Sadduces.

And further this very thing refuteth the opinion of the Sadduces, Who, Act. v3 faid, there was neither Angel nor (piris: but that

good

good Angels are cogitations and motions raifed by God in men, or hap py events proceeding from God: and bad Angels, evil and wandring affections, or lufts, or purpofes and devifes, which come of the corruption of nature. For except they were living substances and forcible in working, they would not affume, carry, and moue bodies and visible shapes. Moreover the scripture attributeth many things to them every where, which agree not but to natures subsifting by themselves living, and understanding.

For the good Angels were those ministers, by whom the Law was delivered in mount Sina. Act. 7. Galat. 3. They (hall come with Chrift when he shal judge she quick and she dead. Mat. 25. They knows not the daie of indgement, Mat. 24. They alwaies behold the face of the farther which is in beaven. Mat. 18. 10 They rejoice for the Catvasion of wen. Luk. 2, and. 15 1. Pet. I. The elect foal be like vons them. Mat. 22 Christ is made more excellent shan she Angels, Hebrew. I. They defend she elect. Pfalm. 34. But she evil Angels did not abide in the wash. loh. 8.44. They appeare among ft she childre of God lob. 1.6. They in vade and poffeffe the bodies of men and beafts, Mat, 3. They fast be pie nished with everlasting torments. Mat, 25.

Angels are alfo finis, that it, of a limited effence or nature, and en. : Angels, 6. deved with a certains measure of strength & wifedom. For although nature, and spirites are not circumscribed in a certaine compasse of place, in properas bodies:yet their fubstaunce is neither infinitely extended, ties neither in more places than one at the fame time, neither is able in wifedome or power, or other properties to match and equal the immensenes of the Creator. For they are said to goe from one place to another, and to bee ablent from one place, when they are in another as Lub. F. After th. 12. of Dan. 10.

They were created by God of nothing, in she very beginning of the 3 They were world Pl.148. Praifo yehim, al ree bis Angels praife him al bis arm. For he commaunded, and they were creased, Col. 1.16.By him were all things creased which are in heaven & which are in earth, things wifible and invisible: whether they be thrones, or dominions, or principalities, or powers, &c. Wherefore albeit in Moles there is no mention made, in the ftory of the creation, feverally of Angels, as who applying himfelfe to the common capacity of men, efpecially recounteth the visible works of God yet, whe as he faith that heaven, earth, and al the hoft of them was created, he implieth also Angels, which both are these very heavenly hostes and ministers of god, and are often mentioned among the by

Molesmade mention of the Angels in generall, though nes in particu-

Moles

348 OF CHRISTIAN RELIGION. PART 2.

Moses himselfe. And whereas they are called, Job 1. & 38. The children of god; it is not to be understood of any coeternitie and propagation of their substance out of god, but of their creation and conformitie with god, & of the mutual love betweene god and them, as in like sort also may bee saide of men.

4They were created in holineffe.

They were creased al good and holy, that is, in their creation, they were enriched with strength, wisedome, libertie of will, holines and righteous field, whereby they might be conformed & like to god, as it is said. He sawe all that be had made, and le, it was very good. And of the good Angels it is said, Plasso. 32. 32. 52 his Angels at excell in strength, that doe his commandements, in obeying the voice of his word. Mat 18. 10. Their Angels alwaies beholde the face of my susher which is in heaven. Mat. 22. The elect shall be in the resurrection as the Angels of god in heaven. Luc. 9. they are called boile. Likewise, Isa's. Seraphin, that is, shaming or shining, namely with puritie and divine wisedome, and with the love of God. But of the bad angels it is said, John 8. Hee abade not in the truth. And in the epistle of sude, The Angels which keps not sheir sins state, but left their owne habitation.

and con-

Now as these former, to be spirites, finite, created by god of nothing, and created good and holy, are in the Scripture delivered as common both to good and bad Angels : So also the-Scripture delivereth those thinges, whereby a huge and excee ding difference appeareth betweene them. For the good Angels by the effeciall grace of their Creasor were fo confirmed and establifeed in that fanctisie and bleffednes , wherein they were created, that albeit they forme their Creasor with an exceeding and most free will, yes can they never revouls from him, or fall from that flate of righteon heffe and felicisie, wherein they fland. Wherfore 1. Tim. 5. They are called elect Angels, Mat. 18. They are faid alwaies to behold the face of the father: Of those who are elected to everlasting life, it is faid Math, 12. That they fhal be like she Angels. And this perseverace in their state they have, not by the peculiar excellencie and vertue of their nature; as it is faid, Fob. 4.18. He found no fledfaftnes in his fervants, and laid follie upon his angels: but of the mere and free bountifulnes of God towardes them, by the sonne of God keeping and guiding them, that they may be joined to him, as to their head, and remaine together with elect menne, the everlasting Church and Temple of God, magnifying and praising God for ever. Colof. t. All thinges consist in him.

Like-

Likewise, Ephel.t. It hash pleased she fasher so gather together in one al thinger both which are in heaven, and which are in earth, in

Chrift.

be

d

ie

The good Angels were both created and confirmed I Eur 6 To woorlastingly to know and magnifie God for his goodnes, and bounty sowards thippe and the or mankind. Pl. 103. Praise the Lord al ye his hofts. Ifa.6.5. They magnific cric : Holie , holy, boly, she Lord of hofts, she whole earth is ful of bis glory. And Luk. s. They land and praise God for she manifestation of the Meffias . 2. To be the ministers of god for the accomplishing and 7 To be the maintaining of the fafetie and falvation of the chofen, when as god ministers of by them declareth his wil, delivereth the godly out of dangers, faving of defendeth them against the Devils and wicked men: Or allo to his choten. punish the wicked, who oppugne the church. Pfalm. 34. 7. The Augel of the Lord pischeth round about them that feare him, and deliveresh shem. Pfalm.91.11. He foal give bis Angels charge over thee, to heepe thee in al thy water Now although the wicked also and reprobate are defended by the Angels, and receive other bene- also for the fits not feldom at the handes of godias John 5. When after the wicked vaters of Beshefda had beene troubled by an Angel, whofoever then fir? Repped in, was made whole of his difeafe : Yet thele benefites fretch no further, than the commodities of this life, and as other thinges which befall voto the wicked in this life, whether good or bad, are turned to their destruction, but serve for the defence and deliverie of the chosen, for whose fakes, God oftetimes, like as he punisheth the wicked, so also enricheth them with his benefits. The ministene then and gard of Angels properly belongeth to the Saintes and cholen, vnto whome that the minibeing loft by finne, is reftored by the merit and benefitte of there of the Christ For he is the head of the Church, which confisteth of Elect, by Angelles and men, reftoring that good will and coniunctio Chrift. (which is betweene the mebers of the same bodie) betweene men and Angels, and vling at his good pleasure the ministery of Angels to fafe-garde and defend his. EphJ. That he might gather together in one at things which are in beaven and in earth, in Christ. Pfalme 97. and Hebrewes, I. Les al the Angels of god war-Ship him. Matth. 13. He Shal jend his Angels. Heb. 12.22. Yee are come Ento the mount Syon, and to the Citie of the living god, the celeffiall Jarufalem, and to the companie of innumerable Augels. And Gen. 18.13.1acob faw a ladder which reached from earth to heave, on which the Lord floode, and the Angels went up and downe by is which fignined

350 OF CHRISTIAN RELIGION. PART. 2.

fied Christ, God and man, the Mediator. John. 1. 91. Ye shall fee heaven open, and the Angels of god ascending and descending upon

the fonne of man,

Why God vieth the ministery of Angels, being able to bring what he will to passe without them.

Now god doth manie things by angels, and fometimes by many together, which he coulde as well do either without them, or by anie one of them: Partie in favour & regard of our infamilie; which valeffe it fee it felfe invironed with manie fuccours.defences, and instrumentes of his divine power & bountifulnes, falleth prefently to doubting of the providence, fafegard, and presence of god:as it is manifest by the example of Elisaus ser vant, 2. King , 6, and by those consolations and incouragemets which promise vnto the Church the aid of Angels : Parth to thew his power also over his Angels, who weeth their labour and miniflerie as his pleasure. Hereof , 2. Thef. I. The Angels are called she powers of the Lord Fefus when he Shall Shew himselfe from heaven, that is, by who he exercifeth his power. Likewife, Eph. 1. & Colof. t. They are called principalities, might, powers, dominios, creased by she some of god subject unto him, being exalted as the right hand of God Because by them he sheweth and exerciseth his principalitie or rule, might, power, and dominion. Likewife, Pfalm. 103. er 148.1. King. 22. Apoc. 19. The hoft of the Lord, and the hoft of heaven Because both the number of them is huge and great, and God ruleth over al of them, as a Captaine over his fouldiers, and doeth by them wharfoever hee wil. Hereof also are they called Cherubins, that is, flying or winged, because they perform and execute, with al readines and celeritie the heftes & commandementes of God, and doe each their own partes & dueties. Whereupon we pray, Letthy will be done in earth, as it is in beaven. They are also called gods. Pfal. 8. & Heb.z. Because the nature, and Maiestic of god shineth in their strength, vertues, functions, and marvelous workes. Which is also fignified both by the name of Gabriel, that is, the ftrength of god; and by the name of Raphael, that is, the medicin of god. For the fame cause alfo the name of Michael, that is, who is like god, Den. 10. 12. in the Epiftle of lude, and in the Revelation, cap. 12. Irgiven to the some of God and an angel, who is called the Arch-angel, either because the son of god is head of the Angels, or because god doth according to that measure, which seemeth best to him, distribute his gifts to the angels, and shew forth his power-full operation by them. of

The

HE T which now are evil fpirits or Angels, although they alfo were as their creation good, and adorned by god with the fame holines, and righteonfreffe, and bleffedneffe, wherewish the rest were : yes notwithstanding by their own wil, and that free, and therefore by their own fault, they averted themselves from God, and revoulted from his love and from obedience due unto him, so that they left the habiration of God, and no longer continued their conformitie with God, but ever burn with a horrible hatred of god and me, and that they may despite god, force men to fin, and by force and fleightes attempt to cast al down head-long into destruation.2. Pet. 2.4. God foured nos she Angels shas had finned , but caft shem down into hel, and delivered them into chainer of darkener, to be Less unto dammation . And lude : The Angels which kept not their full estate, but left their own habitation, he hash reserved in everlafling chaines under darkeneffe, unso the judgement of the great day. loh. 8.44. Te are of your father the Devil, and the lofts of your father re wil do. He was a murcherer from the beginning, and abode not in the truesh-When he freakesh a lie, shen freakesh he of his own : for he is a bar, and the father thereof. I .loh. 3.8. He that committeeth fingis of the Devil: for the Devil sinneth from the beginning. Iohn. 13. Satan ensered into Indas, Acts. 5. Sasan filled Ananias hars, shas be should lie unto the boly ghoft and keepe away part of the price of the possession. Ephel. 1. According so the course of this world, and after the Prince that rulesh in the aire, she fpirit, that now workesh in the children of disobedience. 2. Theffal 1 it is faid of Antichrift: Whose comeing is by the worcking of Sasan with alpower and figures, and lying wonders, and in al deceineablenffe of varighteoufneffe among them that perift, because they received not the lone of the trueth, that they might be faved. And therefore he is called the wicked I. John. ?. 13. Cain, which was of the wicked Ephel. 6, 16. That ye mais quench al the fierie dates of the wicked And every-where in the Scripture he is called Sasenas, that is, the adverfarie of god and men. r. Chronic . 21. 1. And Sasan floode up against ffrael, and provoked Davidto number Ifrael And he is in like manner called, Diaboliu, (Devil) because he deprayeth the woorde of God, and is a flanderer of men, as in Paradife, and Job. 1. and a. And the Dragon or olde Serpent. Revel. 12. & 20. because speaking by a Serpent in Paradife, hee seduced mankinde through his subtilty. neither ceafeth be to feduce them ftil: Gen.3.2.Cor.1 1, Apoc. 12.

The great Dragon, that old Serpent, called the divel and fatan, was cast out, which deceives hat the world. Again, The accuse of our institute, which accused them before our god day and night. And cap. 9. he is called Abaddon and Apollyon, that is, destroying. He is also called the God of this world, blimling the eies of unbeleevers, a., Cor. 4, and the Prince of the world. Iohn 12.14. 16. both for his power & forcible working, which he sheweth on the wicked, and for that tyrannic which he exercise the against the godly also by gods permission: as with all for that obseque, homage and obedience, which is done him by the wicked, even those who professe the worshippe of the true God. Ephes. 6.1. Pet. 5.1. King. 22. LCor. 10. 10.18.

The refutation of the Manichees, who helde two first causes.

By these places is made manifest the impiety of the Manichees, who frined swo eastes, or swo gods corrernal, the one good, whom they called the light and minderthe other evil, whom they termed, the darkenesse and master the former whereof had created good natures, the laster bad:abuling those testimonies of Scripture, where the Divell is called the god and prince of the world, the father of the witked ausor of finne and death, the power of darchneffe. And itanding most of all on this argument, that a good God frould not make the canfe of evill. For neither hath the Divell anie more power either over the godlie, or over the wicked, or over other creatures, for which he is called the prince and god of the worlde, than is granted him of god, as appeareth by the first and second chapter of the stone of lob, and by the invasion of the frime, Mat. 8 Neither is the creation of the wicked, but the corrupting & enforcing of them to evill attributed to the Divell Neither is there are neede leaft God fhould be made author of finne, to make another God of the Divell, feeing the Scripture reacheth of Devils and men, that both were created good and holie by God:but the Devil revoulting from god and leducing men, corrupted both himselfe and men.

The evil (pi rits are vnchangeably evill and damned.

And alshough of their owne proper and free will they rush is bend themsclues against godyer by the inst indgement of god they are so for saken and abie Aed of him, that they are wishous al change, or alseration unrecalablie evill, and subject to evaplasting tormanses. Wherefore lude saith, that they are reserved by god in everlasting them under darkeness. And Chist, Mash. 25. Goe yee cursed from me into everlasting fire, which is prepared for the divell and his Angels. For though doubtlesset the evil spirits, were even from their fall dispoiled

dispoiled of the celeftial habitation and bleffedneffe:yet notwithstanding both they and reprobate men that be at the last judgement adjudged to more grievous punishment:as contrarivile the felicity & glory of the godly shall then at length, after the refurrection of their bodies, be in al respects confummated & made perfect. Therefore a. Pet. 2. & in lude, these spitites are faide to be referved was downation and the indgement of she great day. And Mat. 8, They complain that Christ came to trouble shem before their time. Delegantle r'.

Furthermore, God permitted them to fall into this wicked. The causes nes, not onely thereby to them his wrash against fin in their everla- permitted fling paint :but also to punish by them in this life the wicked, and also them to take to chaffice or trie and exercise with semprasions the elect. For fire is faid to be prepared for them from everlasting, Matth. 25. And 1. Sam. 16.ver [.18. The evil prise of god came upon Saul, and vexed him. Pial. 78.49. He caft upon the Any poians the fierceneffe of his anger, indignation & wash, and vexasion by the fending out of evil angels. But lob, cap. 1. vertia is delivered to be afflicted of Satan, for the trial ofhis conftancy. Luc. 22. 41 , Sara bash defined you, to winmore you anotheat. I. Theffa. 2. We would have come was you, but fatan hindered one Coring 2.7. Least I should be exalted about meafine thorough the aboundance of revelations, there was given unto mee apricke in the fielh, the meffengen of fasan to buffet me, because .I found not be exaled out of meafore, 1. The flaks, Leaft the sempter had rempred you many fort, and that our debase had beene in vaine. And Mathig. Christ behale is exempted of Satam and therfore verily is bed called the reprier for that he folliciseth and inciteth men to hone and ture voule from god, both by offering outward occasion of firmes as also by fairing up the cogitations and inward motions of the will and heart,

OF GODS PROVIDENCE.



HE Doctrine which entreaseth of gods pro- The creatiroidence, is joyned with the place which en- on and pretreateth of the creation , Because the provi- fervation of dence, that is, the prefervation and govern the lame in ment of things, deech not differ from creation the thing it in the thing is felfe: for that there is but one telfe, but diand the fame will or power, or action of god, verife in co-

whereby things both beginne to be, and continue: bus they diffor in consideration onelie. For the omniposes wil of god is called crea-

why God

thinges are

354 OF CHRISTIAN RELIGION PART. 2.

tion in respect of the beginning, when thinges by the force and power of his will tooke their beeing : is is called providence, as by the felf-fame power thinges are preferved. Wherefore providence is the continuance and accomplishment of creation or creation it selfe continued and perpetuated. For as no thinges woulde ever have beene, except god had created them:to neither woulde they retaine and keepe their beeing, neither their force of working, neither the very operation it telfe or motion, if god did not preferue and move them effectually. And therefore the Scripture it felfe often joyneth the preservation and continuall administration of thinges with their creation, and from hence reasoneth for gods providence. And god is called lehova, not onelie because hee once gaue to every thing, both small and greate their being, but also, beecause hee maintaineth it in all, ruleth and mooveth them fo, as that hee not onely feeth, what is doone in all thinges, but also causeth and inclineth them. to doe this, which hee from everlafting woulde everie of them to doe And by this his providence he governeth, administreth ruleth, and preserveth al thinges, that they be not brought to confusion.

But albeit there bee morein number, and more evident argumentes in nature of Gods providence, than of the creation of all thinges out of nothing, and therefore the Philosophers doe more acknowledge that, than this : yet by rea fon of the pride of mannes heart, which hardly suffereth all good to bee ascribed vnto GOD; by reason of the independent of our sense, vnto which most thinges seeme to goe by fortune, especially the willes of men; by reason of the knowledge of GODS providence, darkened by the fall of man; by reason of our desire of avoiding and declining by anie meanet of ODS sight and independent; by reason of the small compasse of manus; minds, and understanding; whereby when meane

measure

measure GOD, they cannot easile imagine in him, the government of all thinges in the woorlde, as beeing parthe harde or impossible, and partly as vnworthie of God; and laftly by reason of consussions and sinner, all which evils woulde feeme to have GOD their author, if it shoulde bee graunted that GOD governed all thinges; wee finde experience everie one both in our felues and others, howe hardlie the true Doctrine concerning GODS providence getteth place in the minde; and that naturall light fuffieeth not to the right vnderstanding thereof, so great varietie of opinions and errors concerning this point of doctrine doeth sufficientlie declare . Nowe there are of these, three forts especially.

The Epicares will have either no providence as all, or onelie Errors conof shofe shinger which are, and are doone in she lower parser of she cerning

porld.

The Stoiches have devised in steede of providence, an abfolute necessitie and order of all thinges, being in the verie nature of thinges, whereverso not onlie al other thinger, but god himfelfe alfoir subiect.

The Peripasesiques did imagine, that G O D indeede duesh beholde and underfrande all shinges : but yet doesh not order and rule all thinger, but moovesh the celestiall motions, and doesh by shem fend downe, by waie of influence, some power and versue unto the lower parter of nature . but the operations themselves, or motions, depend of the master and of the willer of men: that is , they will have the providence of GOD to bee a prescience or foreknowledge in GOD of all thinges, but not a will decreeing, causing, and ruling all thinges.

Contrarilie, The Church teacheth out of the woorde of GOD, that nothing is extant and commeth to paffe in the whole workle , but by the certaine and definite , though yet most free &

Gods Providence.

356 OF CHRISTIAN RELIGION. PART 2.

most good counsail and purpose of God. Which that it may the better bee understood, these three questions are to be considered.

I Whether there be any providence of god.

2 What the providence of god is.

Why the knowledge thereof is necessarie.

THER THERE BE ANY PRO

The providence of God certaine, and not to bee doubted of

TT is manifest that they, who deny Providece, take away reli-I gion and the whole worshippe of God. For if God doeth not respect & rule humane affaires, then neither were good things to be defired of him, neither were hee to bee praifed for them received, who doth not give them: neither his anger to be feared, who doth not punish: neither were we to line according to his wil, who requireth not obedience, nor maketh or keepeth any difference betweene the good, and bad. These therefore are the first and most knowen, and most certaine groundes & principles of al religion that there is a God, and that there is providence: that is, that God knoweth and ruleth those things which are, and are done in the world, and especially mankind, as being the chiefe and principal part of the worlde. Neither yet doth the whole Scripture therefore to many waies inculcate Gods governement of al thinges, as if their owne conscience did not convince everie man of it: but that it might the more confirme in vs the beleefe & persuasion of a thing most certaine, and most necessarie to be knowen, and teach vs that which men know not of it, and correct that which they vnderftand amiffe.

Teltimonies of lerip ture, for Gods providence.

There are two forts of argumentes and proofes whereby is confirmed that there is a providece of God. First it is proved by testimonies of Scripture. Act. 17.21. He givesh to allife and breath, and al things: and a little after, In him we line, and moone, and have our being. Mat. 10.29. Are not two sparrows sold for a farthing, and one of them shall not fal on the ground withous your fasher? Tea and all the bairs of your head are numbered: Like to these are found infinite testimonies in the scripture, not only as concerning the general rule, but also as concerning particular examples. For there is almost no point of heavenly doctrine, which is more diligetly inculcated and viged in the old testament, than the doctrin of gods providence. So in fer. 27. God reasoneth from the general to the particular, that is, from the rule it selfe to the example.

The general is, I have made the earth, the man, & the beaft that are uppon the grounde, and have given it unto whome it pleased me. And presently he adjoineth the particular: Now have I give al these lands into the hands of Nabuchadnezzar the king of Babel my

fervant.

Moreover, the providence is confirmed by reasons: which are Reasons of in such fort Philosophical, as that also the Scripture ofte vieth Thilosophy the same. Of these there are two forts, wherof one demonstrateth the thing that is in question, from the works or effects of God; the other from the attributes, or properties, or nature of God, whereon, as their proper cause, those effects depend. Yes more knowen proofes, and more common and object are those, which are drawen from the works or effects of God. For by thele, as being more known vnto vs, we learne and know the cause it selfe, even the nature and properties of God: then after we know the cause, we returne backe againe from it to the effectes, and demonstrate them by this, and have diffinet and perfect knowledge therof. And both these proofs and reasons are demonstrative, necesfarily and irrefragably prooving that which is in question, and common to Philosophy with Divinity. But the properties and works of god are better known of the which are in the church, than of them which are without. And further, the providence of God is proved almost by the same arguments, whereby it is shewed that there is a God.

Thereasons drawe from the works or effects of God, for

proofe of his providence.

the order which is in the nature of things, that is, the most apt 1 Order. disposing of al the parts, and the succession of motions and actions continuing by certaine and perpetuall Laws and courses, and serving for the preservation of the whole, and for those ends, whereunto things were ordained This order proceedeth not from a mere sensible nature, neither commeth it by chance or fortune: but contrarie, hee must needes bee most wife, who appointed and fetled this order in the nature of things, and so hee also, who by his providence governeth and ruleth nature. Pfal.8,19.135.147.148.

The minde and understanding which is in Angels and men. aThe mind Man, which is as it were a little world, is ruled by a minde & vn derstanding: much more then is the great world governed by divine providence, as in the administring wherof more wisdom

of the same.

358 OF CHRISTIAN RELIGION. PART 2.

is required. Whence it is laide, Pfalm.94.9. He shat planted the earc, hal he not heare ? Or he shat formed she eie Shal he not feet

The natu. ral knowe. lege of the law.

3 The natural notions of principles engraffed in our minds or the Law of nature, or the difference betweene things boneft and difference, He that hath ingraved in the mindes of men the rule of dire-Sting their life, he wil have men to live according to that rule, & therefore respecteth & governeth their life, actios, & evers. But god hath engraved in the minds of me fuch a rule, wherby to descerne that which is honest, from thinges dithonest, Therefore he is both the beholder and judge of mans life. Rom. 3.12.13.14-15. As many as have finned wishout the law, thatt perilb also without the Liw and as many as have sinned in the law, Shall bee indged by the lawe. (For the heavers of the lawe are not righteous before God, but the doers of the Lawe Balle instified. de.) And Plautus faith, There is verily a god, who both heareth and feeth what we doe. 4 The serrours & surmers of cofcience in the wicked, which general.

4 The terrors of confrience.

ly enfueth upo fin comitted by the. Thefe fears canot be ftroke in to any, without some intelliger & understäding nature, which beholdeth & respecteth al human affaires, especially seing the wicked ca not escape. Therefore there is some reveger offins & wickednes, who is God, & who inflicter hthose horrours, and also who knoweth & regardeth al things, even the secrets of Rom. 1.18. me. "Therrath of God is reveiled fro heave against at ungodlines, unrighteoufner of men. And luvenal writing vnto a friend of his Some way to cofort him for the Joffe which he had fuffered by trusting too much a consoning & periuered Merchat. Wh, fai eth he, doft show shink fuch feilows to have efcaped, whose minde being cofcious ognileie of the deed poffeffeth the with aftonifhmet, c.

« Rewards and punish. ments.

Rewards and punishmenss. He that at al times and in all places adorneth vertue with rewardes, and draweth the wicked to punishment, he must needs rule al mankind by his pro vidence. But god yeeldeth more pleafant successes and events to the good, which live with moderation, and foberly, even to those that are without the Church, and punisheth hainous offences with grievous punishmentes in this life: yea when men wincke at them: Therefore God ruleth and judgeth the whole world by his providence. Pfalm. 58.10. The righteens fall veioice, when he feesh she vengeace: he fhal wash his feese in she bland of the wicked; And men Shall fay, verily, there is fruit for the righteandombeleffe there is a god that indgeth in the earth.

6 The

Or MANS DELIVERY.

6 The order & prefervation in comon yeales He that ordereth & 6 The mainfetleth the Empiers & flats of the whole world', preferveth & tenance and maintaineth the againft the power, hatred, fleights, furies of di rion of comvels, tyrats, & wicked me, & at his pleature altereth & tranfla- monweales. teth the it must needs be that he taketh care of & guideth the affaires, coulels, & actios of me. But it is god, who alone is able to perform, & doth perform these things for none befides him is mightier than the Divel; & the order of comon-weales and kingdomes doth alwaies continue. Therefore God governeth al things by his providence. Prover 8.15.By me kings raigne, and Princes decree inflice. Dan.4-14. That living men may knowe, that she most high hath power over the kingdom of me, or giveth is to who forver he wil, and appointesh over is the most abject among men. And Tully faith in a certaine Oration , Common-weals are governed far more by the aide affiftance of God, that by mens reason & counsel,

The vertues, and fingular gifts, or heroical inflinits, and the 7 Heroicall excellency of artificers, which God bestowesh for the good and prefer. instincts. vation of mans focietie. And thefe things are farre greater than that they can proceed from a thing mere fensible without vn derstanding and more excellent, than that they should bee given of nothing or gotten by men: Nay rather, when God will doe things for the preferving of mas fociety, he giveth vs me endewed with heroical and noble vertues, inventours of artes and sciences, princes valiaunt, good, and wife, and other the like fit and able inftruments: and contrary, when he wil punish vs for our deferts, he taketh away againe fuch profitable and preserving instruments fro vs. Therfore there is some disposer of these good things, and so the governour of humane affairs. Efd.t. The Lord flirred up the Spirit of Cyrus. 112.3.2. The lord takesh waie the ftrong man, & the man of war , the Judge, Othe Prophet.

8 The prediction and fignification of events, or of things to come, and the execusion or accomplishmens thereof. Hee that of himselfe & Forereldoth fore-finew certainly vnto men things to come, doth not lings of only forefee those things, but also causeth them, and bath the come. whole nature of things fo in his power, that nothing can bee done without his wil and pleafure. But god alone doth of himfelfe certainly foreshew things to come. Therfore he doth not only forefee the, but also aufeth them, and therefore governeth humane affaires. Hath he faid, and fhat he not do is ? And NA. 13. 19. Tullie faith: Are there gods, & doe they not fignifie or faretelthings? De Divine

OF CHRISTIAN RELIGION, PART 2.

o The Ends or final canfes of all thinges.

9 Al things in the whole world, both great & final, are not onelie ardained, but are also done and tend to their certain and appointed end. Therefore it is god, who by his wifedome, & power, as he deftineth all things to their ends, to alfo doth bring the therunto.

1 There is a God.

Resfons drawen from the properties or nature of god. I THere is a god. Therefore there is providence. For that God should not rule & governe the world created by him, hath flat repugnancie with the nature of God, (for the world can no more confift withour God, than be created without him) and they who deny providence, deny god to be god, and take away al religion.

a His omni. potency.

2 He is omnipotent, who hath althings fo in his own power, that with every thing he may doe what he will, & without his wil nothing can be done. But god is omniporent. Therfore he hath the whole nature of things in his power, & effectually moveth & governeth al things at his owne pleasure.

a His infinit wifedome.

3 It is the property of a wife governour, to lette nothing of that, which he hath in his power, to be done without his will and counfail. God is most wife, and hath all things in his power, and is present with them. Nothing therefore is done in the world without gods providence.

His excee-

4 God is most just, and judge of the worlde. Therefore he, ding inflice in ruling the world, giveth rewards vnto the good, & inflicteth punishments upon the wicked.

K His perfedt goodnelle.

5 God is most good, But that which is most good, is most comunicable: the fore as god of his infinite goodnes created the world, so by the same his goodnesse doth he preserve, adminifter, and rule the world created.

6 Author of all good.

Every positive thing, and al good is from god, as the first canse and chiefe good. But not onely substances, but al their motions and actions are a certaine politiue thing and good. Therefore all motions also have god their first cause, and are done by his will.

7 God maker and difpoler of the meanes toeverie ende. 8 Heethe

first cause.

7 Hee that wil the end or confequent of anie event, will also the meane or event which goesh before. But GOD will the endes of all thinges which are done. Therefore hee will also al prewhich bring cedente eventes, either fimply and absolutelie, or in some forte and respect.

8 God is the first cause of all things. Therefore al thinges de-

pende on him.

An

9 An unch ageable prescience or foreknowelege dependeth of an un- 9 His vachangeable casife. God foreknowesh all shings unchangeablie from everlassing. Therfore this his foreknowlege must deped of an vn ledge of all chagable cause. But there is no vnchangeable cause beside the things. wil of god. Therfore al things depend and are governed of the wil of god.

changeable

WHAT THE PROVIDENCE OF GOD IS.

"He providece of god is the eternal most free unchangeable most I inft, wife, and good counfail of god, whereby he workesh algood shings, and permissesh also evil shinges to bee done, and directesh all shings both evil and good to his glorie, and the fafetie of his chofen.

The definition of gods providéce.

By the name of counfail, is comprehended, An understan- The expliding, or prescience and foreknowlege of things to come, er to be done, & carren of of the canfes for which they are or are not to be done: Likewife the partes a wil effecting or working a thing for certaine causes, and that in due time and order. Providence therefore is the prescience, & forci- rallie. ble wil of god. Pfal. 22. 11. The counfail of the Lord flandeth for e- 1 Counfell. ver.lfai.46.10. My counfail hal fland. Prefeience is a knowelege, whereby god knew from everlasting, not so much what himself was, or is to doe, as what not himfelfe, but others, would & will doe, as finnes. And this prescience belongeth to vnderstanding. Providence & Predectination, though they agree in this, that both are of those things only, which god himselfe purpofed to do vetthey differ because providence extedeth to al things,

and to al the worker of god:but oredestination is extended properlie to shole creasures onelie which are endued wish reason. Predestination is the most wife, evernall and unchangeable decree of god, whereby he deputed and destined every man, before hee was creased, so his certaine vie and end. God predestinated no man to commit fin, though

of the definition feve-

he foreknew fin before. That this counfail is eternal, cannot be denied: because see : Eternall, ing neither the ignorance of any thing, nor encrease of knowledge, nor change of wil falleth into god, it is certaine that he knew and decreed al thinges from everlafting. Pro. 8, 22. The Lord hash poffeffed me in the beginning of his way. Ifai. 46.10. Which declare the last things from the beginning, and from old the thinges that were not done. Ephel. 1.4. He hath chofen us in Christ before the foundation of the world.1. Corint 2.7. We speake the wisedome of god, which he had desermined before the world,

Most free; that is, a decree which was made from ever- 3 Most free. lafting

362 OF CHRISTIAN RELIGION. PART 3.

lasting of all things and events, as it pleased him of his greate wisedome and goodnes, when he had perfect power otherwise to haue directed his counsell, or else to haue omitted it, or to haue done things otherwise, than he decreed to doe them by his counsel. Pfa.115.3. He dosh what sever he wil. Ier. 18.6. As the claim in the posters hand so are you in mine hand.

4 Vnchägeable.

4 Vnchangeable Because neither error of counsel, nor any change or mutation falleth into God: but what he hath once decreed from everlasting, that, as being most good, and right, doth he bring to passe. I Sam. 15.29. The strength of first will not lie, nor repent. Mal. 3.6.1 am the Lord, I change not.

Moftwife.

5 Most wife] This is showed both by the wonderfull course of things and events in the world, and by the scripture it self, Iob. 12.13. With him is wifedome and strength, he hash counsel and understanding.

6 Moltiuft.

6 Most Inst) Because the wil of god is the onley fountaine and the chiefe rule of all iustice manifested & declared in the Lawe. Whatsoever therefore god wil, or hath decreed, or doth work, it is simply and in it felse iust, whether week now or not knowe the manner, how it is iust. 2. Chr. 19.7. There is no iniquitie with the Lord own god, neither respect of persons. Dan. 9.14.

Effectual in working.

Thereby god worketh) This is added, that we may know the counsel of god not to be idle, but effectual and forcible in working. For god not only once created things, and bestowed on them a vertue and force whereby to worke, but also doeth preserve and move, by his presence and continuall woorking, althings at his pleasure. No creature, whether great or small, can either be, or move, or doe, or suffer any thing, except god effectually preserve, move and govern it. Ast. 17. In him we time, and move, and have one being. And god worketh althings by his sole and eternal wil, without any labour or motion. For to wil, in him, is both to be able, and to doe: and contrarie, his power and action is his verie eternal and vnchangeable will. For in god the will is not disjoined from his efficacy and working, at it commeth to passe in creatures.

The general and speciall working of god.

The working or operation of god is two-fold. General, whereby he fuffeineth and governeth all things, especially makind: special, whereby he beginneth the salvation of his chosen in this life, and persecteth it in the life to come. I. Timos. 4.14. God is the savier of all mis speciallie of shose that believe. Ro. 8.14. As manie as and

OF MANS DELIVERY.

led by the spirit of god, they are the som of god. An other divisio ther is of gods working, whereby it is devided into immediate, & me dias working. Immediate working is, when befide, or contrarie to the dias working meanes of order feeled by him in nature he workesh what he wil; as in king of god, al miracles which are described and declared to this end, that we might learne that god doeth woorke most freely, either by means, or withour them. For that al those miracles are not wrought without divine power, both experience teacheth vs (in almuch as they cannot bee wrought by the power of any creature)& the scripture witneffeth, as Pfalm, 136,4.Which onelie doesh great wonders. Exod. 8. 19. This is the finger of God.

Mediate working is, when God by creasures or fecond causes pro. Oods Meducesh those effecter, so which those creaturer, or cantes, me by the ac- king, customed and common order of nasme fis, and so made of God, as whe he fusteineth vs by nourishments: Deur. 8. 3. & driveth away diseases by medicines. Hai 38,21. Take a tromp of drie figger & lay it upon the boil, and he shal recover. So likewise God by his woorde written, read, heard, the weth vnto vs both his will & himfelfe, Luk, 16.29. They have Mofes and the Prophets, les them hear them.

Morcover, the mediate working or action of god is done fometimes His mediat by good formetimes by vicious and finful inftruments, as well naturall, working, as voluntary. Yet in such wife, that the worke of God in them & fomtimes by them, is alwaies most good, most iust, and most holy. For the meanes: guodnes of gods works depend not vpon the goodnes, wildo, fometimes and rightnes of the inftrument, but of God. As roughing good in. by bad. firaments, that by them God workesh very wel, there is no controversic among the godly-but of evil inframents, al think not the fame. Nevertheleffe vet, except we wil deny, t. the trials & cha-Hisements of the godlie, or a the punishmentes of the wicked, which are done by she wicked, both so be buff, and to proceed from the will, power, and efficacie of God; as alto 3 the vertues and fuch actions and deeds of the wicked, as have bin for the fafery of makind, to be the gifts and bloffings of God; that is, except we will deny that God is a iust judge of the world, and power-ful in operation, and the efbeient of algood things; we must needes doubtlesse confesse that God doth also execute and accomplish his just and holie works and judgements by evil and finful inftruments. So God Numb. 23.8. bleffesh Ifrael by Balaam, Deut. 13.3. semptesh she peaple by falfe Prophers. 1. Sam. 16.14. vexesh Saul by Satan. 2. Sam. 15. 11. nunifieth David by Abfalon.

OF CHRISTIAN RELIGION. PART 2.

8 All good He worketh al good things] Even in all creatures , both thinges done by the great and smal, he worketh good things, so that not onely hee. wil of God. doth engender and preferue in them a general power & force of working, but doth also effectually moue them, so that, without his wil being effectual and working, that power and force never in any thing theweth forth it felfe, or is brought into act, that is, not onlie al force of working, but also the act and opera tion it selfe is in al creatures from God as the efficient there-

What things are faid to bee good

of and directer.

For by the name of good, are understood, The substances & natures of thinger. 1. Their quantities and qualities forces or powers, or inclinations. 3. Habits and faculties of the minde conformed to the will of God 4 Motions, actions, and events, as they are motions, and agree with the law of god. 7 Punishments, as they are the execution of gods inflice, and are inflicted by god she most inst and righteour indge of the world. Al these, since they are either things created of God, or some thing ordained by him, and agreeing with his divine lawe and justice, they must needes both partake of the nature of good, and proceed from god their efficient, and by

his providence continue and be directed.

5 Al thinges Further, whereas al thinges are saide to be done by the propresent, palt, and to videce of God, we understand both things past even from the come done beginning of the world, and things present, & things to come, even to al cternity. Hai 46.9. Remember the former thinger of olde, by God.

9 God permitteth evil thinges, The evil of punishment is a Morall good, and is done by God.

for Jam god, and there is no other god, or there is nothing like me, ore He permittesh also evil things to be doone | Evil is twofolde, the one of crime or offence, which is fin, the other of paine or punishment, which is everie destruction or affliction, or for laking of the reasonable creature inflicted by God for sinne. Example of each fignification and meaning is, Fer. 18. If this mation, against whom I have pronounced, turne from their wickednesse, I wil repent of the plague that I thought to bring upon them. But nowe because the evil of paine or punishment, being the exequation of the Lave, declaration of gods inflice, is indeed natural evill, as it is a destruction of the creature, but is in a confideration a moral good, as it is agreeing with the order of godr inflice: this fort of evils also not onely as it is an action or motion, but also as it is a destructió or affliction of sinners, is to be ascribed to god as autor & efficient thereof: I . Because he is the first cause & efficient of al good things (now all evill of punishment or paine, as it is a punishmente, doeth partake

partake of the nature of moral good, because the Law and order of Gods iustice requireth the punishment of finne.) 2. Because it is the part of a just indge to punish sinne: But God is indge of the worlde, and wil be acknowledged the maintainer of his inflice and glory. 2. Chro. 19.6. Te execute not the indgements of man, but of the Lorde. 2. Because the whole scripture with great consent referreth both the punishments of the wicked, and the chastifemets and exercises, and Marandomes of the godly, as also the passion and death of the Sonne of god himselfe, which is a sacrifice for the finnes of men, to the effectual and forcible working of the wil of god . As Amos 3. There is no evil in the city which the Lord hash not done. 1fa. 47.5. I the lord make peace, and creat evill, Wherefore we account in the number of good things the punishments of the wicked, and gods indgements: which god not only by his vnchangeable decree wil have done, but also doth them by his ef fectual power and wil. For although the destruction be evil in refpell of the creature who suffereth is yet is it good in respect of the Law and order of divine inflice exacting it, and in respecte of god most justly inflicting it, and executing as it were the proper and peculiar worke of the judge of the world.

1 Objection. Wifd. 1.13. God made not death . Auniwere. True, not before finne, when he created al things. 1. Obiect. Hof. 13.9. Thy descruction is of thy selfe, Ifrael. Aunswere. True, as concerning the deferte : but as concerning the effecting or inflicting of their punishments, it is from god. 3. Ob. He wil nos deash, Ezech. 18.23. & 23.11. Aunswere, He wil not death with a desire God will. of destroying, or that he delighteth in the destruction, vexati- and will on, or perdition of his creature: neither would he it, or would not death, effect or cause it, if it were nothing else, but a destruction and perdition. But he wil it, and worketh it, and delighteth in it, as it is the punishment of fin, and the execution of his iuffice, or the deliverie of his Church, or a chastisement, or trial, or Martyrdome, or ranfome. Ifa.1.24. Pjalm. 2.4. Pro. 1.26. 4. Obicction. He wil that almen (habbe faved.t. Tim. 2.4.2. Pet. 3.9 Auniwere. Al men, that is al forts of men. For out of al forts of men he choo-

feth his chofen.

Now of evil of crime or offence, there is another confideration, crime, as it For thefe, as they are fins, or ex its of crime, are not confidered as good, doth outlie and Saint lames faith of them, let no men when he w tepted (that permit and is, when hee is follicited to evill) fay, that he is sempred of god. not will.

Evilof There

Therefore god neither intendeth them in his connsel & purpole,neither alloweth, nor worketh, nor furdereth them: but onely fuffereth or permitteth them to be doone of divels and men; that is, doth not hinder them from not being done, when yet he could hinder them : partly to thew in punishing them his inflice, and parely to fhew in pardoning them his mercie. Gal 3.22. The Scripture hash concluded al under finne , chc. And Ro. 9.17 . For the same purpose have I stirred thee up, oc. But in the mean leafon the forfaking of his creature, or depriving him of divine light & rightnes, & the action it felfe, which devils and men finning, do against the Law and wil of god, he notwithfranding by his' general providence and efficacy, wil and moverh, but to fuch an end, as doth best agree with his nature, law,iustice, & goodnesse, whether it be known, or vnknowen to vs. Therefore finnes are truly faid to be done, not by the wil or working, but by the permission of God.

The word permission, in this place is to be reteined, because both it and others of the same force, are sometimes found in the Scripture, As, Gen. 26. and 31.7. Pfal. 105.14. But yet we must expound it aright out of the Scriptures, For god neither will, nor will not fine fimplie, but in some respect he will, and in some respect he wil not, but only permitteth the, Which, that it may the berter

both in a good fubica,and to a good end God

be vnderstood, we must knowe, that in every fin or evil of crime Sin is alwais are two things:namely the maseriall, or fubiect, & the formall, that is, the corruption it felfe, or defect of rightnes, flicking and inherent in the subject. The subject, is a thing positive, or a thing of nature, as an inclination, motion, action, and therefore doth it directed by partake of the nature of good, and is wrought and moved by god, but corruption is not wrought by God, but came vnto the fubich by the wil of divels and men forfaking God. Wherefore no finne can be, or be imagined, which is not in some good thing, and hash adioned unto it some consideration, and respect of good Otherwise God for his infinite goodnes would not fuffer it to be doone, neither should it be desired of any, neither should at al bee: fo that it is truly faid, that there cannot be put any thing which is the chiefe and extreme evill, that is, fuch, as doth take away good wholy: for it should not be defired under some shew and apparancie that it had of good, neither shoulde it have a subject wherin to be, and fo should destroic it selfe. But albeit evill is alwaies loyned with good, and doth concurre with it in the fame

Sin alwaies is to be difcerned fro good.

fame actions or inclinations: yet these two things are diligently to be kvered & discerned neither is the work of the creator to be cofuded with the work of the creature finning : leaft either god therby be made the cause of fin, or the greatest part of the government of the world & humane affaires be taken fro him.

Heereby we may understand how farre forth god will fin , home In fin god he wil nos, but permittech it . He wil therefore finnes . I As concer- effectually ning their master, that is, the actions themselues of men finning, fubicate, or motions and inclinations to objectes, as they are onely fuch, matter, god wil, worketh and directeth. For both they partake of the nature of good: & if god fimply would the not, they should not a Theends. at al be done. 2. As cocerning the ends whereunto god destineth those actions, which are fins: that is, hee will the actions of finners, as they are the punishments of the wicked, or chastisfements, or tryals, or matyrdomes of the godly, or the Sacrifice of the forme of god for the fins of men. But thele ends are most good, and most agreeing with the nature, iustice, and goodnesse of god. Therefore god, the first cause of al good, will, intendeth, & workerh these in the fins or actions of the wicked : and by a confequent, also the actions themselves, which the wicked doe in finning, and by which, as means god attaineth to those endes. 3. 3 The forfa. As concerning the withdrawing of his grace, that is, his divine light king of his This withdrawing is an action, proper to god, and rightnesse. namely his eternall and forcible working wil, deftining whom it will, to be for faken. Fr is also inft and body, because GOD is bounde to none; and because it is either the exploration and trial of the creature, or the punishmet of fin. And this withdrawing once being put, the inclinatios, motios, actions of the cre arure cannot but er and fwarue fro the Law of god, and be fins. Now as the inclinations, motions, and actions of finners, are finnes, The corrup that is, are repugnant to order & nature, and swarue from the tion of the lawe of God, because they are done without the knowledge of action or a Gods wil, & purpose of obeying him: So Godneisher will, nor or - irclination deinesh, nor allowesh, nor commandesh, nor workesh, nor furtheresh but permits theme but forbiddeth, condemneth, punisheth & suffereth them reth. to be committed of his creatures, & to concurre with his most iust decrees, judgments and workes: thereby to shew, howe neceffarie and needefull for the creature is the grace of the holie Ghost to flie sinne, and to manifest his iustice and power in punishing finne.

Where-

Wherefore the permission of sin, is no idle permission, or a cession and ceasing of Gods providence and working in the actions of the wicked, as if they did depend onely ypon the wil of the creature but this permission is of esticacie, and woorketh. It is permission, as concerning the format cause of sin, that is, corruption it selfe, which the creature hath of it selfe, not by any effection or working of God: but it is of efficacie, and worketh, as exerning the motion and actions of the creature sinning, which god effectually wil, and moveth, as also concerning the withdrawing of this grace, and the ends, wherevento he destineth, directeth, and bringeth the actions of them that sin.

Why God is faide to pe, mit fia,

God then is faide to permitte finne. 1. Because his will, where-by he will have some one worke doone by a resonable, creature hee doesh not make knowen unto him. 2. Because hee doesh not correct and incline the will of the creature to obeie in that worke his divine will, that is, to doe it to that ende which GOD will, by ejther general or special commaundement. These two are figni fied, when God is faid, to withdrawe from hit creature his grace, or special working to for sake him to deprine him of light of rightnesse, or of conformity with the law; to lease him in naturall blindneffe and corruption: to wil and permit, that together with the action, which god workesh by his creasures, and is in respect of God most inst, she sin of the creatures may concer, by the comming whereof that action, in respect of the creatures is made evill, and highly displeating God. 3. Because notwishstanding god so moveth, inclineth, and ruleth by his fecret and general providence the will and all the actions of the creature fo for faken, as that by the creatures finning, himselfe dosh execuse the most infi decrees of his owne wil. For fuch is the liberrie, wiledome, goodnes, and power of God, that no leffe by vicious, than by good instruments, he most wel, justly, and holily woorketh what he wil, Neither is Gods work, by reason of either the goodnes, or badnes of the inftrument, more or leffe good : as neither the worke of wicked men, is made good, for that God doth wel vieit. For God doing in all things what he wil, wil alwaies, and doeh that which is right. Nowethat together with him working well, the creature maie also work well, it is necesfarie that the special working of God therein concur with his general working, that is, that he correct the creature by his fpirite. Whenas therefore God doth moue the creature onelie by a general working, and not by a special, the creature doth necoffarilie

The creatime worketh together with God woorking well, if God cotrect him. ceffarily, though yet freely, fwarue and defect from rightnes, god himselfe notwithstanding working holdy and accomplithing by his creature the suft and good worke of his will and

providence.

If any man demand, why the god doth not correct vicious God correinstruments, that god ving them wel, these also may work he wil. wel? God himselfe answereth him, Exedur, 33.19. and Roment,9 15.1 wil have mercie, on whom I wil have mercy: And Ro.9.20. 0 mil, who are thou which pleadeft against godt Hath met the poster power of the claie? Rom. 11.35 Who hath given was him first, and is shal be recompenced? God perfourmeth nothing of duty, but al of mercy vnto his creatures. It is free therefore to him, to doe what, and in what fort, and how far forth, and to whom he wil, according asit is faide, Mat, 20, 15, fo it not lewful for me to doe as I will wish mine owne!

Permissio therefore is the withdrawing of the grace of god, wherby What pergod 1.Whe he executesh the decrees of his wil by teafonable creatures, million is. 1. either doth not open his wil, whereby he would have that work done, to the creature; 3 or doth not incline the wil of the creature, to obey his wil in that action. Or permission, is the secret providence or will and power of god, 1. whereby he effectually wil, moovesh, and moderasesh she motions and actions even of men finning, as they are actions, and puni flomens both of them and others: 2 but finne it felfe he neither wil nor workesh neither yes hindereth it, but in his iuft indement (uffereth is to concer with their actions. 3. and this allo he weeth to the illustrating of his glorie. This description of Gods permission of fins, is confirmed by many places of Scripture. For first that God neither Permission wil, nor worketh finnes, as they are finnes, is confessed by al the firmed by godly, & al fuch as are of found judgement: leing both the in- fundry plafinite goodnesse of god cannot be the cause of evill, which ces of seriphath in it no respect and quality of good, and god himselfe time accordoeth often avouch this of himselfe As Pfalm. 5 . Not a god ding as it shat lovesh wickednes.

was before described.

Neither are there fewer places of Scripture, which teache most clearly that the actions of the wicked, which they do whe they finne, are done and ruled, though by the fecret, yet by the good and iuft will of god: As Gen. 45.8. lofeph faith that hee was fent of god into AEgypt. Exod. 7. and 10.8 11, Deut. 3. lof. 11, lud. 2. & 4.We learne, that the indurating and hardning of Pharao and other enemies of the Ifrachites, was wrought by the Lord,

and that to this end, as thereby to punish his enemies, and to thew forth his glory. 2. Sam. 12.11. & 16.10. & 24.1. Fob. 12.25. Pfal 119.10.1faie,10,6,& 63,17. Lament. 3.37. fer. 48.10. Ach 2.23. and 4.28. Rom 11.8. & 14.22. These and the like places of holie writ doe thew by two reasons or arguments, That god did not permit wishous some working also of his owne, but did effectually wil shas wer king of Pharaos wil and others, whereby they opposed theselves against Ifracl : First, because these scriptures referre the cause of sheir indurating wrought by themfelues, to an indurating wrought by god, that is, that therefore they would not the dimiffing of the people, or the entering of a peace or league with them, because GOD did incline their wils to this, that they shoulde not will . Secondlie , because shefe scriptures adde further the final causes of this counsell and purpose of god; even that his enemies might be punished, and the glorie of god magnified. For leeing god woulde the endes, hee woulde also most justly the meanes, by which hee woulde come viito them : the kinges notwithstanding, & people the felues neither respecting, nor knowing it, nei ther being enforced or constrained thereto, & therefore finning, and perishing through their owne fault and demeritte, Moreover, by these few and other infinite places of Scripture, it is apparant, that God, though by his secrete, yet effectuall consent, motion, and instinct, doth most iustly woorke those actions or workes by his creatures, which they with finne performe: for because that they being destitute of the grace of the holie ghoft, either are ignorant of the will of god concerning thole workes: Or, when they doe them, they respect not this, to execute the known wil or comandements of god, but to fulfil their own lufts, against the law of god: Therefore they working together with god, work il, when god worketh welby them. For neisher doe she creasures therefore fin, for that God doth by sheir wil and actions execute his indgements: for then also shoulde the good angels finne, by whome god sometimes punishesh the wickednes of men:but because in their action they have no respect of gods commandement, neither doe it to that end, as thereby to obey god.

Further, that god doth in such fort permit sinne, as that he doth not illighten their minds with the knowledge of his will, or doth not bend their harts and wils, which by his arcane & secret efficacy he inclineth whither himselfe listeth, who this, as for the obeying of god to pursue or fly these or those obies?

Permission is the withdrawing of Gods grace

that is, doth not conforme the wils of finning creatures to his wil, thefe fayings of Scripture witnes Rom, 14 . Whatforver is no of faith, is fin. Deut. 13. If there wife among you a Prophet, or a dres mer of dreamer faying les vi go after other gods, thou fhalt not barken unso she worder of she Prophet ; for the lard your god provesb you. Deut. 29.2. Yes have feene all shas the lord did before your eist in the led of Agypt &c. Tes the ford bath not given you an bars to perceive, endeies to fee, and exter to beare; z no this date. L. Sam. 14.14. Wice kedneffe proceedesh from the wicked; but mine hand be not upon thee.

Lattly, in the description of providence it was faide, that it God direi directesh at things both good, and evil, to gods glorie, that is, to the deth all manifesting and magnifying of his divine iustice, power, wife, both good dome, truth, mercy, and goodness: And so the safety of his chosen, to his glory. that is, to the life, joy, wifedome, tightooulnes, glorie and felicia & his chothe everlafting of his Church And that to these endes, eve to fens salvarie the glorie of god, & lafery of his chole, al the coulels & works on of god, & in the also the punishments of fin, are referred of god ought to be out of controversie: seeing in al of them is beheld the glory of god, & his fatherly care towardes his Church. P/4 19.1. The heavens declare the glory of god, and the firmament (hewesh the work of his hands. Ifai. 48.9. For my names fake will. I differe my wrash. Rom. 8. 18. We know shas at shings worke sogesher for she beft, unso shem shat love god, lohn.9.3. Neisher hash this that finned, nor his parents, but that the works of god (boulde be flowed on him. God vieth also finne or corruption it felfe (which yet himfelfe worketh not but fufferesh to concurre with his own action in the wicked) 14 To hew forth both his inflice in punishing it, and his mercy in remisting it. 2. To work in ve a hatred of finne, true humilisie, and an imploring of gods grace, and thankefulneffe of our delivery from finne and death. Prou. 16.4. The Lord hash made at shings for his owne faberyeas even the wicked (but not wickednes) for the day of evill Exod 9.16. Rom.g.17.22.21. Ezech.16,6162.63. Gal 3.

om.9.17.22.23.Ezech.16.61 62.03.U213.
We are fluther to confider the degrees of gods providenes. For hee Thedegrees of Gods pro respectesh indeede, and governesh at his creasures, but especiallie man-vidence, kinde, as being the chiefe and principall amongst his works, & whereby which being created according to his image, he hath adorned he rende, with very many benefites about al other creatures: And in ma reth the hind especially shofe, whom be hash elected and chofen so exernal life, worki, manwhom with the bleffed Angels, hee maketh one everlafting kind, his Church, that in them bee may dwell, as in his Temple and chosen.

373 OF CHRISTIAN RELIGION, PART 2.

habitation, and therefore doth fo guide and rule them in the whole race of their life, as that althings must serue for their safetie.

The providence of God, is the governing and guiding of every particular thing.

Nowe have we explicated and made plaine the definition of gods providence: whereout arileth a Question greatly to bee considered, which is, whether gods providence extendesh is selfe to all thinges. Aunswere. Yea to every little thing doth the providence of God extende it telfe. And that all thinges, both the greatest, and the smallest of them, are ruled by the providence of god, and that his providence is extended to all estions and motions of all creatures, even of those abstishments of that all things, what soever are done, come not to passe but by the external consisted to pumpose of god, either working them, as they have a respect or qualitie of good in them, or per mitting them, as they are sus, but moderating, or governing at things even sing the stage, and directing them to his glory, and the safeste of his chosen; is consistent of the safeste of his chosen; is consistent of the same them to this glory, and the safeste of his chosen; is consistent of the same than the safeste of his chosen; is consistent of the same than the same the same than the same than a success of the sa

Testimo-

Of the testimonies which may be alleaged for confirmation hereof, there are certaine orders and rankes For, some are univerfall & generall, which teach, that all events univerfally are subject to gods providence. Some are particular, which tpeake both of some particular, and certaine events, as also of the whole specials and generals thereof. For the Scripture doth often transferre that to the whole specials and generals, which it speaketh of particular and fingular examples. Wherefore it wil have all the individualles and fingulars of the whole specials and generals, to be subject to the divine providence of god. Of particular testimonies some belong to reasonable creasures, or fuch as have a wil in working , be they good, or bee they bad fome to shofe which are without reason, whether they be things living, or not living fome likewife intreat of things cotinget forsuning & cafe al, which foothly are fuch in respect of vs: Some speak of necessary thinger. Nowe to all these heades as it were and principalles, adde we some such testimonies, as are most cleare & famous: for there are infinire.

Gods general providence confirmed.

The universal and generall providence of god is witnessed by these, Eph. I. II. He workesh alshings after the conselos his own wil. Acts. 17.25. He givesh to all life and breath, & alshings. Num. 23.19 Hath he said, & shall he not doe it? Andhath he spoken, and shal het not accomplish it? Nche. 9.6. Thou hast made heaven & earth, & all shings.

things that are therein, the few and all that are in them: And thou prefervell them all Elaic. 45.7. I forme the light, and cheare darkness I make peace and create evil I she Lord doe at thefe things 12...

Of the providence of god over reasonable creasures, the history of Gods partir Infoph veeldeth vs notable testimonies. Gen. 45, 18. You fens not me hisber, but god Gen. 50.20 When ye shought evil against me, God disposed is to good, Likewise, the indurating & hardening of Pha-120, Exod 3. 4. 7. 8 9. 10.14. Exedur 4.11. Who hash given the mouth to man, or who hash made the dumme or the deafe, or him that feeth? Have not I the lord? Therefore goe now, and I wil be wish thy mouth, lohn.g.3 it is faid, that god would that he shoulde bee borne blinde, to whome Christ restored his fight. Fof. 43.6. The Lorde faid voto Iofua, be not afraide for shem for to morrow abona this sime wil I deliver them al flaine before Hrast Johns. 21 45 There failedite mething of al she good things which the Lord faide winso the banfa of Ifraell, but all came to paffe. s. Samuel 16.10. The level harb builden bim carfe David 1. Kinges . 21.20 W ba foral ensile Ahahibes he may ger and fall as Ramosh Gilead, and Cofoorth, Those florite enrife and bale also prevaile. Prover 11.1 The Kings have is to the hand of the Lurdhe turneth is whisher foever is pleafeth him Prowag ta: April dens wife commesh of the Lord . Prov. 22.14. The mouth of firenge women is as a deepe pis. He with whom she Lord is angrie, Shall fall therein. Eld. 10, 5. The Lord called the King of Affyrians the rod of his fury Lament. 3.37. Who is he then that faieth and is cometh to paffe, and the Lord commaundeth it nott Daniel 4.31 .. According to his will, he workesh in the armie of heaven, and in the inhabitennes of the earth, and none can flair his hand, nor far unso him, what doeff show! Aftes, 4. 27 Herode, and Ponsius Pilase, wish the gentiles and the people of I frael gathered themfelues together, to doe whatforver thing hand & thy colifel had determined before to be done. Of his providence in creasures, which are wishout reafo, whether they His provibe living or not living, testimonies are extant everie where in dence over the facred Scriptures. Job. 37. Pfalm. 34.20. The lord keepesh at the creatures infl mens bones. Pfal. Tog. throughout the whole Pfalm. Likewife, Pfalm.1347. He bringesh up the clouds from the ends of the earth, & maketh she lightnings wish theraine, he draweth forth the wind out of his treasures. Gen. 8.1. God remembred Noah & made a winde to passe upon the earth. Plal 147.8.9. Which giveth to beafts their food, and to the young Ravens that crie. Mat. 6.26.30. Your heavenly fesher feedesh she foules of she aire . And a little after, If god fo

cular provi vidence over creatures indued .with

שבחבב חדבי

OF CHRISTIAN RELYGION. PART 2.

His providence over things cafu. al andfortuning. * Ex.21.13. b Mat. 10. 24.30. e lob, 1.31. d Pro. 16.33.

e IoL7. His providence in ne ceffarie eventes.

elothe the graffe of the field Shal he not do much more unto you? Of the providence of god governing things coting it fortuning & cafu al, these places of scriptures speak, If a ma hash non laid wair, on god hath offred him into his had she I wil appoint thee a place whither he final flee. Are not two fparrows fold for a farthing, & one of the final not falon she ground wishout your father year & al the hairer of your head are mibred. The Lord hash give, or she Lord hash sake is bleffed be the name of the lord. The los is cast into the Lap, but the whole diffof tion theref is of the Lord. God openeth the theft of Achan by lot.

Lastly, that necessarie eventr (whether such come by a natural necefficie, or by the order fo feeled of God in nature, or whether they beby a conditional necessitie, as invespett of gods decree or other canfes com ming between) are wrought and ruled by the providence of god, thele fayings do prooue, Job 37. 1. God thunderesh marveiloufie with his voicethe faith to the frome; be then upo the earth, liberife to shefmal rain & to the great rain of his power. The whirle-wind cometh out of the foush, or the cold from the Northwind. As the breath of god she froft is given lob. 38.17. He canfesh she bud of the hearb to fpring forth byrain he begettesh she dew, the froft, the ice : he bringesh forth mazy areth in their time, be guideth Arthurus , he guideth the motion of beaven, or effectivable worketh by the in thefe lower regios. He can * Pfal, 104 14 fesh she graffe to grow for the castel, & heard for the vice of ma, that

Pro. 20.12.

e Joh. 19.36. d Exp.12.45 e Ad 3. 23. Ifa.46.10.

81 Ca 15.53

he mais bring forth bread our of the earth, dec. The Lord hath mede both thefe, even the eare to hear, or the cie to fee, that is, God made not onlie the power, but the verie aft also of hearing & seing. So not one bone of chriff was broken, Because that was decreed & foretolde by god, 4 So Chrift according to the determinate counsel of god was delivered up to be flaine of the lewes. "My counfail hal fland, and I wil do wharfor per I will: I call a byrd from the East of the man of my counsel from far A I have spoken it fo will I bring it to paffe. I have pur pofed it, I wil do it . To thefe & the like testimonies of scriptures those places also may be added, which confirm the refurrection and raifing again fro the dead Phil. 1. 21. of those bodies which wee carry about with vs in this life, as

Who shalchange our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to fubdue al shings unso himselfe. This corruptible must put on incorruptio, & this mortal must put on immortality. For feing we fee the fub france of our bodies to be fo many waies changed & scattered after death, when as they are mouldred into duft; Gen. 3. India.

it followeth thereof peceffarily, that there is a providence of god, which taketh a most frait & exact care eve of the [mal leit duft, whereby the fubstance of our bodies to often altered & diffipated into infinit forms & parts, is againe in fuch wife to be recollected, gathered together, & reduced to their first matic & form, as that not other, but the felffame bodies which we have in this life, shall rife agains. Against these places of scripture alleadged, some make exception, what the examples, whereof thefe places speake; are particular & propherical events, administred by the special counsel of God, and that therefore there maie not be framed a general rule univerfally extending to at events. But against these we returned threefold answer. For first, The like caujer are found in al events for which the feripense affirmeth thefe events afore recised to have bin done, or to be done by the colifel & deover of god namely she glorie of god, and the fafi tie of his thofen. The causes therefore of al events being like, we are to undge alike of al. For al wife men confesse, that a general is well gathered out of the enumeration or numbring of many fingulars or par ticulars, then, when as there canor be alleadged any difference or vnlike example. Neither doth any of the godly, and fuch as conceine aright of the immeasurable wildome of god, deny, that god hath most good reasos for al things which are don, al beit they are not known to vs, wherby al things are referred to those two last ends, wherfore, those things which god hath not foretold, or hath not by the special testimony of his word thewed to be done by his wil are no les to be thought to deped of his secret governmer, that those things which he hath by plain words expressed, that himself either would do hereafter, or be fore had done. Secodly, we fee the feripence is felfe not only to attribute the particular events of al both specials and generals unto gods providence, but further to transfer & applie the fame to all the specials & generals, which is fpeakesh of fingular & particular examples. Wherfore the scripture wil haue the same also to be vnderstood of al individuals & fingulars. For as god broughs the wind upo the earth. So doth he bring the wind out of his treasures, b As he would scens. that he of whom it is spoken, should be born blind so doth he make b Plal. 135. the deafe & the dumb, him that feeth, & the blind. As he deftre oth Ishno. the counsel of Achisophel. To be frustrasesh the cousels of the gentils. d Excd.4. PL53. As he commanded the Revent to feede Elias, I. Kin. 17.10 one " 1. Sam. 19. parren fallesh nos so she ground wishous him . As Christ could not

276 OF CHRISTIAN RELIGION. PART 2.

be taken before the time appointed by god: so can no evil happen to any of ys, but at such time and place, & in such mnaner, as pleaseth God For therefore doth the scripture, to teach vi how to collect and gather, recount so many examples of gods

providence.

Thirdly, shere are also places of Scripture, wherein the general referring of al things to the providence of Gad is plainly expressed, or is signified by a Semecdoche (which signer of speech, we will when we signifie the whole by a part, or a part by the whole) or by the comparing of less things with greater, or greater with lesser. Ezech, 1.25. The shing that I shall speak, that come to passe. And God speaketh, not only those things which he reveileth when vs. but what soever also from everlasting hee hath decreed and purposed with himselfe.

Infinit almost are the testimonies, which demonstrate that the providence of God extendesh is felfe so at things: but these now that eafily fuffice. For by these verily it is apparat, that even every the leaft & finalleft thing, buth good, and bad, is raled by the providence of God yet in fach wife as shar shofe things which pareale of she narme of good are not maky done according to the providence of god (that is, God not willing neither commanding nor working them, but permitting by his providence, and directing them vnto the endes by him appointed but allo by the providence of god, as the easferbut those things which are evil, are done according to the providence, but not by the providence of god, that is, God willing, com maunding, and working them. For all good thinges are done, God willing them: evil, God permitting them. And God will shofe things, by his wil, which he liketh, workerh and commandeth. He permissesh shofe shinger, which hee perther liketh, nor commandeth, nor worketh, nor furthereth: but which he condemneth, forbiddeth, and punisheth. That appeareth especially out of those testimonies, which were alleadged concerning reasonable ereatures: For they shewe that all reasonable creatures, both Angels, and men, and those both good, and bad, are ruled and governed by Gods providence: but lo, that whatfoever good is in the, that is fro God himfelfe, who worketh this in reasonable creatures; but whatsoever ill is in the, is of themselues, being by nature evill, not of God, who is most good. All good thinges God woorketh himfelfe in reasonable creatures, but evill things hee permitteth in respect of other things

hings that are good.

The reasons, whereby is demonstrated , that the providence of The reasons ed extendeth it felfe to althings, are almost the same with those,

which proue that there is a providence of God.

That which is not done if god no way will it, must needs be done god some way willing it. This is true by the rule of cotradiction, where one of the two contradictory propositions nuft alwaies be true. But nothing can bee done, god no wait willing it, that is, God fimplie not willing it; because he is om. apotent. And it is proper to omnipotency, for one to be able to doe what he will, and to forbid, what he wil not have done." Therefore al things are done, God fome way willing them, to wir either fimply as good things; or after a fort, as evill things. for if he would and could nor, he should not be omniporent. Now concerning those, which after a fort hee will, after a fort bewil not he decreeth of that part, whereof he hath waightigrand better reasons, whether knowen or vnknowen vnto va. It is proper to him that is most wife, not to fuffer anie thing, which is in his power, to bee done without his will and coulel. And how much the wifer he is; fo much the more hargely doth his government extend it felfe. But God is a governor infinitely wife, and hath in his power al things. Therefore hee infereth nothing to come to paffe without his certaine and determined counted And further, if the number of things were inbuit, yet were god fufficient for the administring of themy king he is of an exceeding and infinit wifedome. And therehere he easily taketh care of al things that are created; which although they be many, yet in themselves, and most of all in respect of gods infinit wiledome, they are finite, and limited.

He that wil the end or confequent of any thing or ever; a God will he wil also the meanes or antecedent, or that event, whereby the end is come vnto. But god wil the ends of al things and events, whether good or bad. Therefore hee will vniverfally all things which are, and are done, if not fimply, yet in some forte and respecte. For whatsoever thinges are, or are done in the world, either they are the end and confequent, or the antecedent and meane whereby to attaine vnto the end. The Major is manifest. The Minor is thus proved God wil al shat is good But of al things ther are some éds most good; otherwise god by rea fon of his immele goodnes would not permit them to be done.

and argumients to prooue all thingesto be done by the providence of God

1 Gods ome nipotency. a His wifedome.

20 1905

the ends of al things.

378 OF CHRISTIAN RELIGION PART 2.

Pro. 16,4. *The Lord hash made al shinges for his owne fake year even she wie ked for she daie of evill. Therefore the endes of all eventes are wrought by the mil of God.

4 God is the

The first cause it shar which doth not depend of anse other, but whereof at second causes, and their actions of motions depend and are governed. But God is the first cause of al things. Therefore god and his counsels and works doe not depend or are governed of any other, but all other things of him, neither according to others actions doth he determine of his, but himselfe decreeth all things so to be done: that is, God hath not therfore determined or decreed any thing, for that he foresaw that secodcauses would so do; but therefore all things shall be so, for that they are so determined or decreed by him. Now to depend of another is, ypo consideration first had of anothers action, whether present, or past, or to come, to be moved thereby to decremine & do a thing.

s The vnchangeablenes of Gods foreknowledge.

What God unchangeablie foreknoweth he alfo unchangeablie wil from everlasting. But god from everlasting foreknoweth unchage. ablie al things, even those things which are most mutable . Therefore he would from everlasting unchangeablie at things, either simply, at in fome fors & respect. The Minor is manifest. The Maior is thus proved. Al certaine and unchangeable prescience or foreknowledge, dependeth on an unchangeable cause : But there is no unchangeable equile besides the wil of god. For al secod causes are in themselves changeable, and might have not been. Therefore Gods will a-Ione is the cause of his vnchangeable prescience, that is, God therefore foreknoweth that a thing shal be so, because he will & decreeth it to be done fo, either simply, or in some respect. For if he fimply would it not, it could never have beene done and foreknowen of him. The fumme is. Gods wil and decree is the cause both of the event, and of the foreseeing or foreknowing of it:but the foreseeing, is not the cause of the effecte. Moreover, prescience in god is not severed from his will and working, as in creatures; but they are both but one thing diffeting in confideration only. Num 29.19. Hath be faide it, and shall bee not doe is and hash be fooken, and fhall he not accomplish is?

6 God the cause of all food, as it is good.

6 Al natural good things are from God, as the first cause. But al the faculties, motions, actions of all thinges, as they are meerely such, are natural good things, that is, things made and orderned of good in nature. Therefore all are from good their authour and effectiour, and are wrought by gods providence. AE. 17.28.

In him we live, and move, and have our being.

re

A confusation certaine Sophifmes or cavils ; which are wone to be obieted against the providece of god, moving & governing al, overy particular , whether good or bad great, or final, most instity.

The first of confusions and things disordered in nature.

To confused or difordered things have their being or are governed Confusions, Nby the providence of god, 1. Cor. 14.33. But what forver thinges bre under the fun, are confused, because al are vanitie. Ecclef. 1.14. Therefore they are not ruled & governed by divine providence. Anl. The Maior proposition, confishing of doubtful rearms, is to bee diftinguithed. No confuse shings, true, if they be fimply confuse, me governed by the providence of GOD, that is, the providence of God woorking them, as they are confuse. Al things that are under the funne, that is, humane things, are confufe and vaine: true, but not fimply, to that no order and good at al fieth hid, and is found in that confusion. For if they were luch, god for his great goodnes and jultice, would not permit them to be done. Wherefore, if by the confusions of the world they collect and conclude that there is no providence, there is more avouched in the conclusion, thin was conteined in the premiffes; or they proceed from that which is in fome respect for; to conclude the same to be simply and absolutely fo. For whereas many things in the world are wel ordered, as the celeftial motions, the preservation of the kinds of all thinges, commonweals, the punishmentes of wicked men, and manye moresit may not by this argument be concluded of al things, but of those onely, which are done against the order by God appointed, that they are not governed by his providence: but those things, in which a most manifest order doth appear, shall be an evider cestimony of gods wildo & effectual working. But if then shey conclude, that those disordered things are not ruled & gounned of god; to affo that there be more faid in the coclufio, tha was in the premilles. for it followeth therof, not that the things cofule & troubled, but that the cofusio or troubling of order, which is in them, is not of god: As the wicked were created of god; albeit their wickednes proceeded not from god, but from thefelues. For every thing is not necessarily avouched of the concrete, or fubiect fo qualified, which is affirmed of the abstracte, or quality it selfe. Wherefore , if it bee againe replied, putting this Maior, That difordered shinges are not, or are not

as they are inch, are not from God as efficient of them, but direding them.

ruled

There is

in diforde-

red things.

280

ruled of god, and therefore manie thinger in the world not done by his providence; even thus too is the Maior diverfly faulty. For first that it be graunted, that thinges difordered, if they bee fimply fuch, are not, or are not ruled of god yet cannot this be granted of them, if both confusion and order in divers respectes be found in the Now neither divels nor men commit any thing fo repugnant to the order ferled by god, wherein, albeit in respect of their corrupt wil, it be most disordered, there is not yet the most wife order of divine iustice, power and goodnes lying hid vader that confusion, which themselves have caused and for the most part also the same doth manifestly appear, theevent, or god himfelfe by his word declaring it. Great confusion was there in the lewes deteftable murder, when they crucified the fon of god; and yet notwithflanding the hand & counfail of god hath defined and determined nothing with more wonderful order and wifedom, than the death of the fonne for our fins. Al humane things therefore are vaine, not in respect of the wil and decree, or providence of god : for if wee respect it, they are most wel ordered even such as in mens judgementes feeme most disordered : but in respect of men, as concerning both the fault, and the punishment. For first, all our shinges, God not illightening correcting, and directing vs by his fpirit, are evil, and displeasing God. Secondly, they obtaine not their expected and hoped evenss, or shofe at least-wife not firme and stable, neither such wherein found and folid felicitie and bleffedneffe doth confift. Thirdly, That poledome also, which is the knowledge of Gods wil, and a true defire to be obedient thereunto, in this life is loyned with manifold errors , fins, er caleminias. Therefore humane matters are not ruled of god, that is, working them, as they are confuse and finnes : but are ruled of God permitting fins, even as they are finnes, and dire-Aing them to most good endes; but working al that is good, even those things which lie hid in thinges disordered and confulc. Moreover, the evils which inft men fuffer, and the good which the uniust enioie feeme difordered to mens sudgements, but according to the judgement of god, there is a most just order in the, for those causes which are vttered in the word of God. those thinges are to bee remooved from the will and woorking of God, not which in our judgement, but which in the judgement of god are difordered.

2 Ob. They who are against god, are not ruled & guidedby God De-

0

will and wicked men are against god . Therefore they are not ruled and The wicked guided by his divine providence. An LWe graunt the whole reason are not the in some respect, namely, that Devils and wicked men are not to manifest ruled of God by his special providence, that is, by his holy spi- ly as the rit illightning their minds with the knowledge of gods wil, and godly; and inclining their harts not to respect and execute in their acti ons their own lufts, but the knowen wil of God, and fo them-reveiled felues to worke wel together with god, who by them worketh wil, but rot wel. But they are ruled and governed of God by his general & his fecret fecret providence or governement, so that they cannot do any wil. thing, but what god hath decreed to do by them; and are the instruments of his punishments and benefits, though themfelues think and respect some other thing . Dan.4. 32 According to his wil, he workesh in the armie of heaven, and in the inhabitanter of the earth, or noe can staie his hand, nor fay waso him, what doft show? Prov. 21 J. The Kings bars is in the hand of the Lord, as the rivers of waters: he surnesh is whither foever it pleafesh him. Gen. 45. God moveth enclineth and ruleth the wicked will of Iosephs brethren in fuch wife, as not to kil lofe phobut freely to fell him to the Ismaelits, that by this meanes he might trasport the family of Iacob into Ægypt, nourish, and multiply them, and being oppressed by long servitude and boundage, gloriously diliver them. Ifai, 10. Affir, though a wicked and proud King, yet ir called the rod of the Lords wrath. Likewife, the Affrians are called, the functified of god his bired fouldiers, dooing fervice to god: whom yet their own ambition, cruelty, and coverousnesse carried, to take weapons against the lewes Likewise every where in Scripture, god is faid to infarmate, & befor the wicked, to firike them with a giddi nes, to mad & amafe the , to effeminas she, to fil them ful of feare, so that their spirits fail them, as the noice of the falling of a leafe : to rule the foords of the wicked with his hand: to obdierate of harden their barts. By these and the like it is manifest, that even the deliberarios, counsels, actions of the wicked, are subject to his divine providence and governement, and that it is not an idle permission in them, but an effectuall working of god, inclining their wills, and guiding their actions at his good pleafure.

The second sophisme of the cause of sinne.

Biection. All the actions and motions of all creatures, are done by the will and working of god. Many actions (as the felling of Joseph, the Assirians warring against the Jewes) are sinnes. Therfore

OF CHRISTIAN RELIGION. PART. 2.

por fins in themiclaes. but by an accident.

Actions are Therefore finnes are done by the will and working of god. Auniwere, There is a fallacy of the accident in the minor proposition, A-Flions are finnes, not in themselves, and as they are actions, but by an accident, by reason of the corruption of the instrument in those actions, which god workerh most justly by him, he not respecting this, as to obey therein the knowen wil of god. This corruption or defect of the creature, and the action, which god workerh by the creature, concur together by an accident. For neither is effenciall to other, neither the cause of other, but each is to other accidentary. For both god could have wrought that felfefame punishment, which be inflicted infly on the fewer by the Affyrian finning, by an instrument not finning: and the Affyrian, if it had pleased god to correct his will, might have beene notwithstanding she instrument of gods wrath, and yet good, how greate foever feveritie he had exercised towards the fewes: As when god by his good Angell flaieth the wicked buff of the Affrians, Sinne therefore, which is in the actions of the creature, is not doone by the will & working of God, but by an accident, to witte, as god will and worketh those actions, which are sinnes by the fault of the creature. The summe of all commeth to this: The most good action of God exercifed by an evill and corrupt instrument, is no otherwise the finne of the bad instrument, than water which commeth pure out of she fountaine, is made impure, running thorough uncleane placestor she best wine, comming out of a good veffel, waxeth fower & eger, being put in a corrupt veffell, according to that of Hor. Lib. 1. Epsft. 2. Vnleffe the veffel be pure, whatforver thou powrest in fowereth: further, than the good woorke of a good indge, is the evil work of anevil fervant or minifler: or the riding of a good horf-ma, is the haulting of a lame horse. In al these is a Paralogisme or fallacy of the accident, that is, there is a proceeding from the effence or thing it felfe, to that, which is but an accident to the thing, & doth but by an accident concurre with it:after this manner. The go ing of a lame horie is a plain haulting. The hori-man will and worketh the going of the lame horfe. Therefore hee will and worketh the haulting. In like fort, the Devil is created and fufleined by god. The Devil is wicked. Therefere the wickednes of the Devill is from god, as the author and effector thereof. Both which reasons are alike sophistical & false.

I Rep. shofe things which are in their own kind fins ar uncowhich the chingsin redefinitio of fin agreeth, they are in the felues fins. Many actions are in

sheir owne

OF MANS DELIVERY.

we kind fins , as thefs, lying adultery murder. Therfore they are fins in tred of the shefeber. Anf. It is a fallacy, reasoning fro that which is in some creatures respect so, to that which is simply so. For the whole argumet is themselves. grafited cocerningactions prohibited by god, in respect of the creatures, as they are comitted by them against the wil of god, knowé vnto the either by general, or special comademet, or as they are not done to that end principally, as therby to do & execute the known wil of god. The reason therof is certain,& expreffe in the scriptures; because the wil of god reveiled in his word, is the only & fureft rule of goodnes & rightnes in the creatures. Wher fore if those motios & actios accord with the wil of god, they are in the clues good & pleafing to god: but those actios which difagree fro his wil, are in theschues fins, which god abhorreth & punisheth. Whatforver it not of faith, is fin, that is, whatfoever a Rom. 14.32 refleth not vpo the certain comademet of god, neither is done to that end, as thereby to obey the knowen wil of god. But the No action argument on the other fide is falle, if we respect the wil of god felfe, in refmoving & working al the motios & actios of al creatures. The pect of god. realo is; for that god alone by his own nature ca wil, appoint or do nothing that is united, whether he work by the good, or by the wicked: Be cause seing he is most good, his wil only is the rule of iustice:& feing he oweth nothing to any ma, he canot to any ma be iniurious. Wherfore to spoile another, against the lawe & comademet of god, is fin in it felf & theft. But god comading, by an el & Exo. 11.2. pecial comademet the Ifraelits, to fooil the Agyptias, it was not thefr, but a work good in it felfe, both in respect of god, by this means punishing the injustice of the Ægyptians: as also of the Isralites doing to this end, that they might obey therein the special wil & commandement of god, which if they had done

without this commandement, they had committed theft. 2 Reply He that wil & worketh an action, which is in it felf fin, wil God will tworkerh fins: god wil shofe actions , which in shemfelus are horrible which are fins, as are the hainous offences of Abfalo, The lying of the Prophets, fins in thethe cruelty of the Affirias making wast of Iurie, Therfore god wil & selves in rewheth fin. And The Maior is true of one, who worketh an actio fpecte of which is fin, & disagreeth from the law of god in respect of his but not in wil who worketh it, & not of others: but the actios of the Affyri respect of is, & of others finning, which god effectually would, were fins, his will. as, or others inning, which god electroning to the men them 2. Sam. 12.
not in respect of the wil of god, but of the wil of the men them 2. Ki, 22.33 felues finning: For though god wold the fame thing yet would . Ifa. o.

OF CHRISTIAN RELIGION. PART. 2.

A mile robe evil causes. the fame effect.

ir not in the fame fore that they. But that this answere, as alfo observed of the former, may be the better vnderstood, & may be with grea ter certainty opposed against the like sophismes, which huof one and mane reason in greater number frowardly wresteth against gods providence, this general rule is to be observed, the trueth whereof is manifeft, and the vie great in Philosophie both Natural, and Morall, as also in Divinitie. One et the same worke or a-Hion , or effect in subject or matter , u in consideration, manner, and forme made most diverse, good and bad, according to the diversitie of the causes both efficient, and final For in consideration and respect of a good cause, it is good in respect of a bad cause, bad: or a good cause is in it felfe a canfe of good, by an accident a canfe of an evill and badef. feet, or of vice, which is inherens and remaining in the effect, by reason of a bad and vicious canse, cocurring in the producing of that effect : constrary; a bad and evil canfe is in it felfe a canfe of evill: but by an accident, of good, which good is in the effect, by reason of a good canje cocurring therewish so the producing of that effect. Now then, whatforver God dosh, cannos be but most good, or most inft: feeing both himselfe is most good, and hath no scope or ends of his counfels and workes, but fuch as are most good, alwaies agreeing with his nature and lawe, namely his glory, and the fafety & Salvation of his chosen. But the creatures astion is then good, who both themselves are good, and have a good end proposed vnto them of their action: which end they have, when as they execute the commandement of god either generall or special, being moved by the cogitation of this commaundement, whether they have or have not any knowledge of the counsel and purpose of god, why he commandeth this or that thing to bee done. And the action of creatures is evill, when both themselves are evil as also when being for faken and not corrected by god, they doe a thing without his commandement, or not to that end, as thereby to obay him. Wherefore that woorke, the working and dooing whereof is ascribed by the Scripture both to god & to a corrupt & evil creature, must needs be good, in respect of god, and evil in respect of the creature: neither what is evil in that woorke, may be attributed to God, neither what is good, vnto the corrupt creature, but by an accident. So the afflicting or wasting of the lewes was in subject and matter one and the same woorke, which both god woulde, ordeined, and wrought, & the Affyrians: yet in confideration and respect it

was not the fame but most divers. For in respect of god, purpofing by this meanes to punish the fins of the lewes, it was the proper and most holy worke of God in respect of the Affyrias, who were both wicked, cruell, ravenous, and bent not youn the will of God, which they were ignorant of , but on the fulfilling of their own rapacity & hatred, against the Law of God, it was wicked robberie, the proper worke of the Affyrians (as it is expreffely fhewed 1/10, 10,7, e.c.) which God neither would, nor intended, nor wrought in the Affyrians. Wherefore neither the proper worke of the Affyrians, can be attributed to GOD, nor the proper worke of God vnto the Affyrians, but by an accident; because namely in one and the same losse and waste, which God brought ypon the Iews by the Affyrians, the vniuft worke of the Affyrians did, by an accident, cocur with the most iust woorke of God. Even as a judge is not therefore made a theefe, nor a theefe made a judge, because a just judge putteth to death a robber, by an evil executioner, and a theefe; but one and the same slaughter is a just punishment, in respect of the judge, & murther, in respect of the executioner being a theefe. So a Captaine lawfully waging warre, & laying wafte the coun trey of his enimies, doth wel:but the wicked fouldiers, who fulfill therein and follow their owne lusts, fin . So God afflicting lob thereby to trie him, doth justly: Satan and the Chaldeans, spoiling & vexing him, for to fulfil their own lufts, & to deftr oy him, do wickedly. Wherfore it is a most true rule: The end maketh the kinde of action either the fame, or diverfe.

3 Reply. That which is doone, God simply not willing it, is doone, God doeth 3 Reply. That which is doone, was jumps, and be done, God fimply not not will or God willing is. But finne, as is is finne, can not be done, God fimply not not will or work finite willing is: Because God is omnipotent. Therefore sinne must needer bee felle but done, God willing it . And so it followesh, that not onely evils of paine onely per-& punishment, but evils of crime and offence also, are done by the pro- mitteth it. vidence of God. Answere. The consequence of this argument is to be denied: because the Major hath not a sufficient enumeration: for this member is wanting, namely, God permissing it. For that which is not done, God not willing it, may be done, God either willing it, or permitting it. Or wee may aunswere, that the Maior hath an ambiguity and doubtful meaning in it. For, God to wil a thing, is taken sometimes, as for him to approoue and worke it: fometimes, for his permitting, or not hindering a thing from being done. This, to parmit, is in some fort to will, as that

0

.

ıt

0

ė.

is

is

f-

10

id

25

OF CHRISTIAN RELIGION, PART 2.

that he will not inhibit it, although he diflike and punish it. Sin then is faide to be done, god willing is, not as if he doth intende, like, and work fin, as it is finne, but because he doth permit it: that is, he by his iust indegment suffereth finne, which rifeth from the corruption of his instruments, to occurre in the action, which he exercise they vicious & corrupt creatures, with his holy work, while he indeede moveth and bendeth them by objects whither himselfe wil, but doth not correct them by his spirit, that so with god working well, they also may worke well, that is, according to the knowledg of his divine will, and with purpose of being obedient thereunto.

Not to bereaue, but to be berea ved of gods knowlege, is finne.

Reply. The privation or bereaving of the knowledge of gods will, and of rightneffe, is from god, as worker and effector therof. I his privation is sinne. Therefore sinne is from god as efficient therof. Ans. There are foure terms in this Syllogifme. For privation in the Maior is take actively, to deprine, bereaue, forfake, to withdraw the grace of his spirit, not to keepe the creature in that goodneffe, wherein he was created, nor to restore him to it, beeing loft. This worke of god is most suft, nothing repugnaunt to his nature and lawes: either because it is the most just punishment of finne, or because god oweth nothing to any creature, & therfore cannot be injurious to any or an accepter of perfons, what foever he doth determine of his creatures. In the Minor privation is taken paffinely, and fignifieth as much as to want, or the want of rightnesse, which ought, by the right of theincreation, to be in reasonable creatures. This wat, bicause it is received, and is in the creatures, they themselves willing and procuring it, against the lawe of god, it is sin in them, & is not wrought by god, but, God not cotinually ruling these reafonable creatures by his holy spirit, it is in them voluntatilie, without god either furthering or enforcing it.

To rule fins is not to work them.

2 Object. When a creature is faid to be ruled of god, it is meant, that his actions are from god, and are directed to the glorie of god, and the safetie of his chosen. But the creatures, even when they sinne, are ruled of god. Therefore sins are wronghs by god. Answ. The conclusion pulleth in more, than was in the premisses. For this onelie followeth of them: ther fore the actions also of sinnets, as they are actios, that is, as they are not sins, but motions wrought by god, are free god, and are ruled of him: for he will the actio, but the pravitie & naughtines of the action, which is from men,

he will not. Moreover, God through his great goodnes ruleth & guideth fins also, as they are fins, yet not by working them, but by permitting them, and destining and directing them to

certaine ends, and those most good.

3 Objection. Of shofe shings which are done by Gods providence. God himselfe is autor and efficient, But all evils even of crime and offence are done by the providence of god. Therefore god is author of al shat is evill Ant. The Maior is to be diftinguished: Those things which are done by gods providence, that is, Gods providence working them, or are done as proceeding from it, god worketh them. But all evill thinges are done by gods providence; yet not all alike. Evils of punishment, because they have in them arefpect and confideration of good, are done as proceeding from the providence of god: for god hath from everlafting de creede them, and in time, order, and manner determined by him, worke th them. Evils of crime or finnes, as they are fuch, are not done as from, or of the providence of god, butaccording vnto the providence of god, that is, they are done by the providence of god, not working them, but permitting, determining & directing them to most good ends, and most agreable to his nature and Law. For god did not decree, or wil work them, but he decreed to permit them, and not to hinder them from being done by others, & from concurring in actios with the holy and facred worke of god.

The third poplisme of contradictory wils.

He that wil that to be done, which he forbiddesh, hath in himcombreadictorie and flat repugnant will: But God will that to be done which he forbiddesh in his lawe, as robbevies, spoils, rapes, muerhers. Therefore he hash contradictory will. And. The Maior is to be difficult that the fame worke, that is, in the same maner and respectified wil and will not the fame, but in a divers maner and respectified wil and will not the fame, but in a divers maner and respectified wil and will not the fame, but in a divers maner and respectified wil and will not she fame, or anic thing agreeing with his Lawe and instinct, as a trially or exercise, or marry dome of the godly. He will not, neither alloweth, nor commandeth, nor workesh any thing, as, by reason of the corruptio of the instrumér, by which he exercises his work, it swarveth fro his divine instince & law Now in a diverse manner & respects cowil, & not to will the same and

God wil the obedience of al, as co-cerring his commaun. ding it vnto all, but not as concerning his lectet woor, king of itin whom hee will.

God no diffembler.

in vs, much leffe in God abfurde or repugnans. The walte of Ifraell, which the Affyrians wrought, God wil as a punishment, which his justice of right did require: he will not, but condemneth,& afterwards most grievoullie revengeth in the Assyrians, in as much as it was not the execution of Gods wrath, but a fulfilling of their own wrath and luftes against his Lawe. So God wil, that al shold obey his word & be saved I. In respect of his lone sowards attfor he is delighted with the death of no ma.z. Inrespectof his commandement, and inviting of al to repentaunce. But he will not that al be converted & fo be faved, in respect of his working or efficacie: that is, he commandeth al men indeed to repent and beleeue, and promifeth life to al that be leeue, but he doth not any where promise that he wil worke by his spirite in all, that they should believe and be faved . For if he would this, it must needs be, that either al should obey Gods commaundements and be faved, or that god should not be omnipotent. Reply. If god wil one thing in fignification, or by his commaundement, and will effectually or by his efficacie & working another, he shal be changeable and a diffembler. Aunswere. This doth not thereof follow. For even when he wil effectuallie those actions which are fins, hee doth indeed detest them, as they are sinnes: and when he commaundeth obedience, he doth in earnest exact it of al. But this will of fignification, or commaundement of God, doth not teflifie, or declare, what he wil worke in al: but what agreeth with his minde, what he alloweth, what he require th, and what every one oweth vnto him. God ther fore diffembleth not, neither is contrary to himselfe: because he doth not in al places, nor at al times manifest his wil ynto his creatures; and his wil of puniflung is not difagreeing from his Law.

The fourth Sophisme, of contingency and libertie, or freenesse.

Gods government doth not take away, but establish the liberty of the creatures will.

That which is done by the wnchangeable decree of God, is not done to consingently and freely. But all things are done by the wnchange-ble decree, or counfel, or providence of God. Therfore nothing is done contingently and freely. Aunfwere. The Maior is either particular, & coludeth nothing: or beeing generally understoode, is most falle. For an effect which is the fame in subject and matter, is changeable and unchangeable, need far and contingent, in respect not of the same cause, but of diverse, of which together it is produced

and

and doth depend, and whereof fome are chaungeable, some vn chaungeable. In respect therefore of second and neerest causes, some effecter are necessarie and certaine, which are produced out of caufes alwaies working after one fort ; fome are changeable; which haue a changeable cause, that is, such as is not alwaies woorking after one fort, and producing the same effectes. In respect of the first cause, namely the decree of god, which is vechangeable, all effectes are unchangeable and most certain, even those, which in refped of fecond causes, are most vncerraine. As, that the bones of Christ Should not be broken , it was a thing contingent in respect both of the boes, which in their own nature might as wel haue beene broken, as not broken, as also of the fouldiers, who, as concerning the nature of their will, might have chosen to doe either; but in respect of the decree of god, it was necessarie: for by his decree were the wils of the fouldiours fo ruled, that they could not then, neither would choose the contrary. Wherefore the vnchangeablenes of the decree of God, which is a necessity by supposition, or conditional, doeth not take away either the contingencie of events, or the liberty & freenes of a created wil, but rather maintaineth & confirmeth it, For God accomplisheth his decrees by reasonable creatures, according to the condition of their nature, when as by objectes represented and shewed to their understanding, he enclineth and bendeth their wil, that it should with free & inward motion choose or re fuse that, which seemed good from everlasting to God, and was decreed of him. For, if whe god worketh wel by evil creatures, there is not taken away in them, through the decree or providence of God, and his good working, that which is accidental to them, that is, corruption: hove much leffe shall that be taken avvay, which is effential vnto them, even to woorke freely? So the bleffed Angels are chaungeably good, as concerning their nature: but they are vnchaungeably & necessarily onely good, according to Gods decree & directing of them , & yet freelie, fo that how much the more effectually they are moved by the spirit of god, so much the more freely, and with greater alacritie and propension they wil and do onelie that which is good. ludas, the Iewes, Herode, Pilase, the fouldiours, delivered and crucified Christ freely and with great willingnes & pleasure, and yet they did what forver the hand and counfel of god had determintly before to be done, Acts.4.18. iem,

Bb 3

2 Ob. That which is done by the unchangeable degree of god, is not done consingentile, but necessarilie: All thinges are done by the unchangeable decree of god: nothing therefore is done consingentile, neither by fortune or chance, but al necessarilie: which is the Stoickes destrine of fate or destine; here before we answere to this obsection, we must know the fignification of the wordes, & the difference betweene the opinion of the Stoickes and Chestrans.

NECESSARIE is that, which canot be subravile, that it is CON

TINGENT's that, which is indeed, or is done, but might mornish.

The difference between neces farie & con tingent things.

The difference between absolute necessitie, & necessitie of consequence, or supposition.

Stading not have bin, or have bin don otherwise. Necessity therefore & contingency is the order which is between the caule & the effect, vnchangeable or changeable. And because the effectes follow of their causes vnchangeably, either in respect of the nature it felfe of the caules, or in respect of some external cause, which designeth and appointeth another cause to a certaine effect; and because also the effects themselves cannot be more vnchangeable, than are their causes; therefore there is faide to be a double necessitie; One absolute or simple, which is of them, whose opposites or constaties are simply unpossible, invespect of the nasure of the cause or subject whereof it is affirmed. As are the effentiall & personall properties of god, to wit, god is, god liveth, god is iuft, wife, &c. God is the eternal father, fon, and holy ghoft. The other is necessitie of consequence or by suppositio, which is the immusabilisie of unchageablenes of those effects which follow of camer which causes being supposed or put, she effect must necestarist folow, but she causes notwithstanding theselves might either not have been, or might have bin chaged. So are those things necessary which god hath decreed that they shold be don, in respect of theynchage ablenes of his decree, which decree yet god most freely made, that is, he might fro everlafting either not have decreed it at al, or have decreed it otherwise, according to those words, Thin kest thou, that I canot now pray to me fasher, de he wil gine me mo that swelve legions of Angels? How then should the scriptores, be fulfilled? Likewife, shofe things are faid to be necessary, which are don indeed by fuch fecod causes, as are so made of god, that by their own nature they canot do otherwise that they do but yet they maie be by god himself eisher taken awaie, or hindered, or altered & chaged. As the fun & the shadow going forward, in colequence or order of nature, with the fun, & yet cofifting & flading fill in that battail of lofus,&

returning backwards in the daies of Ezechias; the fire burning

bodies

*Ma.26.53

bodies within the reach therof, which are capeable of burning, and yet not burning the three children in the fornace of Babylosor those things which are indeed in their own nature apt to produce a cotrary or diverse thing, or to forbeare producing of their effect: & ver notwithstading cannt do otherwise, because they are so moved by god, or by other causes, which although they be not changed, yet might have bin chaged, or when they work fo, cannot withall not work, or work otherwise, because two contradictories cannot be both at one time true.

FORTVNE and CHANCE are sometimes taken for the events Fortune & themselves or effects, which follow canfes, that are causes but by an ac- Chaunce. eidens, by reason of such causes, as are causes by and in themselves, but not known to vs:as when we fay, good or evil fortune, happy or vnhappy chace fortimes they fignifie the causes of fuch events.e. they the manifest canses, which are causes but by an accident (28 whe any thing is faid to be done by fortune or by chace lor the hisden and unknown causes, which are causes by and in themsclues: As it is faid in the Poet: Omniposens fortime and fare inevisable. And they are wont to call that fortune, which is a cause by an accident in volumearie agents, whose actions have some event, that seldome happeneth, befides their appointmes: As he that digging with purpose to build, findeth treasure. Chance they call an accidental cause in natural agents, whose motions have effects neither proper to them, nei ther alwaies happening, & that without any manifest cause directing it as if a tile falling from a house, kil one that paffeth by,

By the name of FATE or destiny, sometimes is understoode the de- Fate or decree & providece of god: As that of the Poet, Leane off to hope that flinie. she fates of the gods are moved with entreaty. But the Stoickes by this word understood the immutable connexion and knitting of al tween the causes and effects, depending of the nature of the causes themselves, so Stoickes & that neither the second canses are able to woorke otherwise than they the churchs worke, neither the first cause can woorke otherwise, than doe the second, and therefore all effects of all causes are absolusely necessarie. gods provi-This opinion of the Stoickes, because it spoileth God of his dence. libertie and omnipotency, and abolisheth the order and manner of woorking in seconde causes disposed by GGDS divine wisedome, not onely sounder Philosophie, but the Church also rejecteth and contemneth, and doth openly pro felle her diffenting from the Stoicks. First because the Stoicks sie god to second canses, as if is should be necessarie for him so to worke by

The diffe . sence bedoctrine co cerning

shem.

them, as their nature doth bear and suffer. But the Church teacheth, that God worketh not according to the rule, or lore of fecod caules, but fecod causes according to the prescript of god. as being the chiefe and most free governour and lorde, and therefore are fubiect & tied to his wil & pleasure. Secondly, the Stoiches were of opinion, that neither god nor fecond canfes, can do any thing of their owne nature otherwise than they doe . The church affirmeth, that not onely second causes are made and ordeined by god, some to bring forth certaine and definit effects, some variable and contrary; but god himfelfe also coulde from everlasting either not have decreede, or have decreede and wrought otherwise, either by second causes, or without them, and by them either changeable in their owne nature, or vnchangeable, al things, whose contrary are not repugnat to his nature; and that he hath so decreed them, and doeth so worke them, not bicause he could not otherwise but bicause it so pleafed him, as it is faid, Pfa. 115.3. Our god is in heaven, he doth whatfeever he will And Luk. 1.37. With god hall nothing be impossible: that is, which is not against his nature, or whereby his nature is not overthrowen, as it is faid, 2. Tim. 2,

Out of this then which hath beene spoken, we answer vnto the argument, which was, That which is done by the unchangeable decree of god, is not done contingently, but necessarily. All thinger are done by the unchangeable decree of god; nothing therefore is done contingently neither by fortune or chaunce, but at necessarily Fuft, wee fay, there is more in the conclusion, than in the permisses, when the opinion of the Stoicks is objected to the Church, For albeit the church cofesseth alevents, in respect of gods providence, to be necessary; yet this necessity is not a Stoicall fate & destiny, because the church defendeth against the Stoicks, both liberty in god governing things at his pleafure, and a changeablenes is fecond causes, & shewerhout of gods word, that god could both now doe, and from everlafting have decreed many things, which neither he doth, nor hath decreed, And ther-

Necessite of fore the church also hath abstained fro the name of fare, least contequêce sany shuld suspect her to maintain with the Stoicks an absolute necessity of al things. Secondly, if removing Stoicifm, yes normish standing the necessity of al things, to the abolishing of cotingency, fortune, & chance, be objected we make answere to the major by diftinguishing the words, for those things that are done by the

provi-

or supposi tion dueth not take a waie conungencie.

providence & Jecree of god, are done indeed necessarily, but by that necessity, which is by supposition, or of consequece, not by fimple necessity or absolute. Wherfore it followeth, that al things come to paffe, not by fimple & absolute necessity, but by that of supposition or consequece. And necessitie of cosequence doth not at altake away contingencie. The reason hereotischis: Be canfe the fame effect may have causes, whereof fame may produce is by an order changeable Some by unchangeable order , & therefore in respect of some is is consingent and invespect of some necessary. For as the originals or causes of contingency in things are that liberty which is in the will of god, and Angels, and men, & the mutable nature of the matter of the elements, together with the readines or inclination therof to divers motions & forms: fo the cause of absolute necessitie in god, is the very vnchangeable nature of god; but the cause of that necessitie which is onelie by confequent, is the divine providence or decree comming betweene those things which are in their owne nature mutable, and also the nature of things created, which is framed & ordeined of god to certaine effects, and yet subject to the most free wil & governemet of god, either according, or befides, or cotrary to this order which himfelf hath made. Inrespect ther fore of jected canfes, some shings are necessary, which are done by can les working alwaies after one lort, as the motio of the fun, the burning of any matter put vnto the fier, if it be capeable of burning: fome things are contingent, which have causes working contingently, that is, apre and fit to produce, or to forbeare producing diverte & contrary effects: as the blafts of windes, the local motions of living creaturs, the actions of mens wils, But in respect of the first cansethat is, of the will of god, all thinges which are, or are done in gods external & outward workes, are partly necessarie partly contingent: necessarie, as even those things which haue fecond causes most changeable: as that the bones of Christ on the crosse were not broken by the fouldiers, by reafon of the vnchangeablenes of the decree and providence of god:contingent, (by reason of the liberty of his eternal and vnchageable decree, & the execution therof even those things, which, as concerning their ovene nature, have fecond causes most vnchangeable, as the motion of the fun and shadovees. What com-

If therfore by cosingecy they med the changeablenes of effectes, which tingency is they have by the nature of second causes, or by the power and liberate denied.

394 OF CHRISTIAN RELIGION, PART 2.

of God; it doth not follow that thinges are not contingent, because of that necessity which they have by the providence of God. For this doeth not take away, but preserveth rather the nature, order,& maner of working in second causes ordained by God. But if by contingency they mean the changeablenes of second causes and effects, so floring and wavering, that they are not ruled & governed by gode providence, any fuch contingency the Scripture doeth not admit or approue.

Whether the motions of a cre ature areco tingent or necessarie.

Hereby we also understand, when it is demanded concerning the motions and effects of creasures, whether they are to be termed necessarie or contingent, that fome verily are more rightly and properly called contingent, than necessarie, though both contingent and necessary, are wrought by divine providence. For they are rather to be called fuch as they are of their owne nature, & by the nature of their neerest causes, than as they arein respect of Gods providence, which is a cause more removed,& farther off. And nothing is more either certain or manifest, tha that according to the nature offecond causes, some thinges should be changeable, some vnchangeable:yet by the power of God, though al things in the creatures maje be changed, they are made notwithstanding vnchangeable, because of the certaintie of his decree and divine providence.

What fortune and chaunce is denied.

So likewife we answer concerning for sune of chace. For if by these names be understood such causes or evest by accident, as have no cause Thich is proper and by is felfe a cause, they ought to be far abandoned from the Church of Christ. But if we understand thereby & cause which is by it selfe a cause and proper, though unknowentoom fenler and reason, or such causes by accident, which have notwithstanding some secres proper canse adjoined, nothing hindreth (in respect of fecod causes, which are causes by accidet, & in respect of our judgement, wherby we attain not to the proper, and that which is by it selfe the cause of these evers) that to be, or to be a thing fortuning or don by chance, which in respect of gods providece cometh to passe by his most accurate & vnchangeable cousel Mat. 10.29. & decre; according to thole fayings, "One sparrow shal not falon Pro. 16. 33. the ground wishous your father, And The las is cast into the lap, &c.

The first sophisme, of the mutility or unpro-

fixableneffe of meanes. Has which shall be unchaungeablie and necessarilie, by the wil God is effeand providence of god; in vaine so she furdering or hindering of Cuali #

shat are means applied as the vie of the ministery the magistrate laws, working by exhortations, promifes, threatnings, punishments, praier, our fludy & endevers. But al things are done by the decree of god unchangeably, nes felfe hath ther can they which work by the providence of god, work otherwise that freely ordal shey do. Therefore al shofe means are vaine and fruitleffe. Aunf. It is ned. 1 not necessary, that, the first & principal cause being put, the le, cond & inftrumetal caute thould be removed and taken away. In vain are second causes & means applied, if god had desermined in ex ecute his decrees without meanes, neither had commaunded vrag vfe shem. But feeing god hash decreed, by shofe meanes, in fome to 200rke faith or conversion some to bridle and keep under, or some to leave ex cufeleffe; & hath for that cause commanded vs in his word to vse the: sher are nos in vain vied & applied. Yea, when there commesh no profit by thefe means, yet they profit to this shas they leave she wicked without excuse. As therefore the sun doth not in vain daily rise and fer, neither are the fieldes in vain fowed, or watered with the raine, weither bodies in vain with foode refreshed, though God createth light and darckneffe, bringeth forth the corne out of the earth, and is the life & length of our daies: fo neither are men in vain taught, or study to conform their life vnto do ftrine, though al availeable actions and events proceede not from any, but from god. For God from everlafting decreed, 49 the endes, to the meanes also, & prescribed the vnto vs, whereby it feemed good to him, to bring vs vnto them. Wherefore we vling those meanes, do wel, & obtaine profitable and fruiteful events:but if wee neglect them; either by our fault wee deprine our felues or others of those bleffings offered by god; or if god even in this contempt of his word have mercie on vs or others, yet our conscience accuseth vs of open & grievous fin. Wherefore we must vie meanes, first, what we may obey god therein, who both hash decreed ender, and ordained means to those ends, and mesnes. prescribed them were vigneither temps him, by consemning these, to our own peril and danger. Secondly , that we may obtaine those bleffings decreed for us according to bet promise, and that to our salvation. Thirdly, that we may retaine a good confeience in wfing the means although the expected events do mot alwaier follow, either in our feinet or others

The fixth Sophisme, of the merit of good & evill. J. Harforver is necessary, doch not merit rewards or punishmets. But all moral good and evil is doone necessarily . Therefore

mei-

No good work of the

meriteth

rewarde.

neither the good meriteth reward, nor the evill punishment, Answer. This argument is handled by Aristotle in his Ethicks, Lib.z. Cap. f. But the answere therto is easie. First, the major is either particular, and fo there is no confequence, or fequele; or being generally taken, is falle, and that even in morall or civil confideration, to wit, in respect of those thinges, which are necessa ry by supposition, and yet are done freely, as, the actions of men. Secondly, we grant the reason, in respect of the judgement of god, concerning good woorkes. For the creature cannot merit anie thing, no not by his best works, of God: Because both they are due; and are the effects of god in vs. And therefore the more good thinges God worketh in vs, so much the more hee bind. eth and endebteth vs to him. Wherefore in the godly, God crowneth and rewardeth, of his free bountifulneffe, not their merits, but his owne gifts. But as souching evill workes, we deny the reason: for they merit punishment, et that most instly. For although men forfaken of God cannot but finne: yet the necessity of fin ning, both was purchased by their owne fault, as who freely & willingly departed from god, and remaineth in them joyned and accompanied with great defire and delight. Wherefore to this, that they should merit punishment, their owne wil sufficeth, whereas especially the punishment was before denoun ced. This folution or answere Aristotle himselfe in the same fifth Chapter giveth vs, when as he sheweth that men are deferwelly reprehended and punished for vices, either of minde or bodie, shough they cannot avoid them, or leave them: because themselves are the cause of their owne vices, and have purchased them unto themfelues of their own accord, and voluntarilie.

Evil workes merit pu nifhment initly.

Certaine places of feripture wrested against gods providéce,

Laftly of all they wrest also certain places of Scripture, by salse interpretations, against gods universall providence: As Ioh. 8.44. When the divel speaketh a lie, then he speaketh of his own and lam. I. God tempteth no man. Eccles. 15.20. He hath commaunded no man to do ungodly, as also other the like places, which dem god to be the author of sinne. But those places attribute unto the wicked, and remoue from god the sinne; but the actions themselues of the wicked, as they are not sins, but operations and motions serving for the exercising and manifesting of gods goodnes or instice, the whole Scripture sheweth to be done by the will of God, and also, as they are sins, by his just permission: As of sasan deceiving the

Prophetes

Prophes sof Achab : of the falle Prophes by whom god triesh and ope-

nesh the hipocrifie or constancy of men in true religion.

Acts. 5. Sasan filled the heart of Ananias . 2. Cor. 4 The god of this worlde hash blinded the harts of unbeleavers. In these and the like favings also is different the worke of the divell varioftly blinding men, to destroy them; and of God, juffly blinding them by the divel, to punish them. Act. 5.38. If this counsel be of men, it wil come to nought. And Ila. 30. Woe to the rebellious children, that take counsel, but not of me. The coulels of men are faid to be not of God, but of themselves, in respect of the ends, which men, letting paffe the will of god revealed vnto them, respect & attaine not vnto:but not in respect of the endes which god doth respect, and attaineth vnto, as wel by the wicked, not knowing, or cotemning his will, as by the godly or, which is in effect the fame, the coulels of me are faid to be of the notof god, as they are fins, that is, as they fwarue fro the known wil of god, but not as they are the execution of gods either fecret or known wil,

1 Cor. 9. God doth not take care for Oxen : Not principally , or not in such fort as for men. For he giveth also to beaftes their meat. Those words then, Thou shall not mussell the mouth of the Oxe that treadeth out the corne, was therefore fpoken especially, that god might thereby thewe, what he woulde have by men

vato men to be performed.

So she wicked are often faid to be cast out of the fight of god, not that the providence of god is not extended to them, but that he doth not tender them with his mercie and bountie, as hee doth the godly. For the godly also complain, that they are negleffed of God, when they are afflicted: not that God is not prefent with them in affliction, but that humane fenfe & judgement fuggesteth this vnto vs . And God w faid to fet his face against the wicked, to cut them off. Lev. 20 . S.

3 Why the knowledge of this doctrine concerning gods

providence, is necessary.

"His doctrin is necessarily to be known. I For the glory of god. The caules For he will have vs to ascribe vnto him most great liberty, why this do goodnes, wisedome, power and inflice: and this he wil haue vs be knowen. to acknowledge and profes against the dreams and dotings I The glory of Epicures, Manichees, and Stoicks, Bur if the providence of of God. god in moving & guiding al things, even the leaft, both good and bad, be denied, these also his properties are denied. And if

OF CHRISTIAN RELIGION. PART 2. thele be denied, god is not worthipped & magnified of vs , but denied

2 Our comfor and fal vation.

2 For our own comfort and falvation, that by this means there maie be ftirred vp in vs , First, pasience in adversiey : because all things come to palle by the most wife, just, and most availeable counsel and wil of our heavenly father. And what foever either good or bad god lendeth vs, in them we confider the fatherly wil of god towards vs. Whatfoever commeth vnto vs by the countel and wil of god, and is profitable for vs: that wee ought to bear patiently; but al evils come vnto vs by the counfel & wil of god, & are profitable for vs : Therefore wee ought to beare all evils patiently. Secondly, that wee may bee thankefull for benefites received of god. Wee ought to bee thankefull, because, of whom wee receive all good thinges both corporal & spiritual great & smal, to him we ought to be thakeful, & to ferue & worthip him: But fro god the autor of al good things we have al things. Therfore weought to be thakful vnto god, and to worthip him. Now thank fulnet hath two parts.I. Truth, to acknowlege his benefit, & to be thankful both in word and minde vnto him. 2. Fullice to remunerate and make recompence. Or, Thankefulnes confistesh. 1. In acknowledging of the benefix 2. In celebrating is. 3 In remuncrating it. Thirdly, That we maie conceine a good hope and confidence of things to come; when at god by his providence delivereth us out of evils: He that hath decreed vn changeablie to faue. & is able and wil faue beleevers, doth never fuffer them to perish. Hope here fignifieth such a hope, as re folveth all thinges fo to be governed of god, as that also they shal hence-forward be profitable for our safetie, and that hee will never fuffer vs to be pulled away or withdrawen from his loue, nor wil ever to forfake vs, that we penth. Because his will and power in preferving and faving ve, is vnchangeable & far about the forces of all his enemies. Fourthly, the defire and findie of godliner, praier, and labour, because although god indeed alone giveth al good things, yet he giveth them with this rule and or der, that they be defired, and expected from him, and fought by our labor & fludy, which must be guided by his word.

of religion By this it appeareth, that all the grounds & foundations of godlines or religion are pulled afunder, if the providece of god be once denied, such as before it hath bin described out of the scripture. For, 1. We shal never be passes in adversisy, exceps we know

pecces,if the provi dence of god bede nied

Al the

groundes

fliaken in

Is to come fro God our Father, unto Us. 2. We shal never be thankeful for his benefits, except we acknowlege the to be given to us fro aboue. 2. We shal never have certain hope of our furure deliverie from al evil both of crime es pain to be perfected er acomplifhed, except werefolie, that the wil of god, of certainlie faving al the elect, is unchangeable.4. We shal never wish assured cofidece crave of god his bleffing s promised vs. especially shose which are necessary to satuation either has we strine therto with right indevers & agreeable to gods word, except we be affin red shas god both hash fro everlasting decreed for vs shofe blessings the felnes, or hash deflined or appointed the means, wherby they are received or dosh also most certainly bestow shose decreed or promised blesfings upon al, to who he givesh thoseymeans, and the lawful use of the. THE SECOND PART OF THE CREEDE.

OF THE SONNE THE REDEEME'R

TN the second part of the Apostolick creed, is increased of the Mediator The doctrine concerning the Mediator, confileth of two parts: The first is, The person of the Mediator: The second, Of his office. Of his person, the two former Articles speake. And in Fesus christ his onlie fonne our Lord; which was conceived by the holie ghoft, borne of the Virgin Mary. Tis office is summarily expouded in the fame two articles: but particularlie in those which followe, even vnto the third part of the Creede, wherein is entreated

concerning the holy Ghoft.

There are two parts of his office: humiliation or merit: and glorification, or efficacie. Of his humiliation, whereby Christ hath promerited and deferved for vs his benefits, namely, remission of fins, & reconciliation and attonement with god, the holy ghoft, & life everlasting, these articles speak: He suffered under Pontius Pi lase, was crucified, dead, braied, descended into hell. Of his glorification, in respect whereof Christ is effectual & workerh forcibly in vs in applying his merited bleffings and benefites vnto vs by his spirite, these articles speake: The third daie herose againe from the dead; he afcended into heaven; Sittesh on the right had of god the father almighties From thence hall bee come to indge the quick & the The great dead. Hence it appeareth with how great wisedom the articles were written, & applied to the question of the Mediator . For and order as it descendeth in order from the first to the last step and de- in disposing gree of christs humiliation, which is fignified by his descensio into hel, & is the feeling of the horrible judgemet, & wrath of god against the sins of makind fo it ascedeth frothe leffer glory

the articles of our creed OF CHRISTIAN RELIGION, PART 2.

which began from his refurrection, to the highest and greatest, which is betokened by his fitting at the right hand of God the Father. The same order, & the same wildom is seene in the first part of the Creede. It is also apparent in the third part, which is as it were the fruit of the articles going before, wherein are recited in most notable order, the benefits which Christ promeriting by his paffion, applieth to vs by his fpirite. For the benefits of Christ are different from his office. His benefits are the things themselues, which Christ hath purchased for vs , & bestoweth on vs. to wit remission of fins, or our reconciliation with God, the giving of his holie spirit, and life everlasting, His office is, to promerit in those things for vs, by his obedience, & to bestow

them on vs, by his own power and efficacie.

Moreover, the 29.30.31. Questions of the Catechisme, which are concerning the fon, belong vnto the common place of the office of the Mediatour, in respect of which office, the sonne of god our Mediator, beareth the name both of lefin, and of chrift, Why chrift And he is called Fefise, that is, Our favior, I . Because he deliveresh & favesb us fro both evils, both of crime, and pain, 2. He doth it alone, 3. He doth it fullie and perfectly. 4. He doth is by his merit & efficacie. When fore to beleeve in lefus, is certainly to think & be perfuaded,t. That ther is a favior of makind, 2. That the fo of god born of the virgin Marie is this lefus the Saviour, who god wilhaue vs acknowlege, hearken unso, and worship: Mat. 1.22. & 17.5. loh. 5.23. 6.37.3. 3. That he alone doth fullie and perfectlie deliver ve from the evils of pain & crime 4. That he is not onlie the faviour of other the chofen of god, but mine alfo. 5. And that he is not our Saviour by his merit only, but by his efficacie & effectual working, while by the imputatio of his fatisfaction, he iustifieth vs, and regenerateth vs by his hos lie spirit, and restoreth the righteousnes or image of god in vs, which restoring being here begun, he finisheth and accomplitheth in the life to come.

OF THE NAME IESUS.



is called

What is to

beleeue in

Tefus.

Icius.

V T that it may the better bee vnderstood, that by the name, Jefiss, the office of the Son of god the Mediator is designed, these foure questions are to be considered.

- 1 What is fignified by the word lefut.
- 2 From what evils be favesh or deliverith.
- 3 How he faveth.

15 bom

4 Whom be favesh. WHAT THE NAME IESVS. SIGNIFIETH.

TESVS is an Hebrew word, which fignifieth a faviour & author Lof (afery. This etymon or originall fignification of this worde is affigned by the angel, Mas. 1, 21, Luc, 1, 31 . The fonne of god therefore is called lefus in respect of his office, by an excellencie, For hee alone laveth from evils most perfectly, whether we respect the number, or the degree. For hee performeth our deliverie from al evilles, and that fuch as is not onelie begunne, but also confummated.

1 Now that the Sonne of god onelie is that faviour, is shewed by 1 The for the places of Scripture following. John. 3. 18. He that believeth only is out not in the fonne, is alreadie condemned Acts. 4. 1 2. There is not falva- laviour. sion in anie other for among men there is given no other name under beaven, whereby we must be saved. Romans, 5.19. By the obedience of one shall manie be made righteous. t. Tim. 2.5. There is one god, & one Mediator betweene god and man, which is the man Christ Iefis. 1. loh. 5.11. God bash given vnto vs eternall life, & this life is in his Son,

Object. The Fasher and the holy ghoff also are faviours: Therfore not the some alone. And so contrarie, The some alone is favior: Therfore not the Father, nor the holie ghoft. Auni, It is a fallacie, affirming that to be fimply fo, which is in some respect so. For first The fonne alone favesh, namely, as mediator, by his merite and efficacie. The Fasher favesh, as the fountaine of our deliverie: Because hee sendeth the Sonne into fleshe, by him to deliver vs; but the Father himselfe is not sent. The holy ghoft faveth; as an immediate effectour or worker of regeneration fent from the Father by the Sonne into the hearts of the chosen. Wherfore this efficacie or effectuall working it selfe, is common to all three persons yet the order and manner of working is different, and appropriate to each But the Ransome, the Sonne onely hath paied. Secondly, The fonne is called the onelie faviour, in respect of the creasure, to whom he is opposed, and from whom he is discerned; that is, from the work of salvation, not the Father and the holie ghoft, but the creatures onelie are excluded. For no creature delivereth from finne and death. So 1.Corinsh. 1.16.it is faid, The things of god knoweth no man, but the feiris of God: But it followeth not hereof, that the Father and the Sonne know not themselves. For the spirit in that place is compa-

402 OF CHRISTIAN RELIGION. PART 2.

compared with the creature, not with the Father & the Sonne. Reply. But there bane beene many Saviours of the people, & some of shem also called by the same name, as Iolua. Therfore not Christ only is Savior. Aunf. Other were termed Svaiours, but in a most divers respect. First, Became they carried a type of this lefus, as our true, onlie, & defigned faviour by god. Nowe albeit the Parents of Iolus, when they gave him this name, could not fo much as suspect, that by him should come the delivery of the people of Israell: yet was it decreed with god from everlafting, that he, as also others, should be a type of the onely Mediator and Saviour. Wherefore, by his fecret and vnknowen providence, he fo moved and ruled his Parets wils, that they shoulde cal him Iosua. Secodly, God by the bestowed onelie corporal, & reporal benefits, vos she Ifraeless, But bythis lefus he faveth at the chofe difperfed through the whole worlde, from all evils both of bodie and foule, from finne & death everlasting. Thirdly , Christ is the author of all good thinger both temporal and esernall, and thefe he by his owne efficacie bestoweth on whom he will: They were onelie instruments and miniffers, by whom christ game (afetie and benefits temporall to the people.

2 Tefus is the perfect faviour. 2 Moreover, that this Jesus is the perfect saviour, and doesn't perfect lie deliver us from all evids, these places testific. Col. 2.

9. In him dwellesh all the subsession is, Christ is that one and perfect to. Te are compleus in him: that is, Christ is that one and perfect God, the sountaine of all knowledge & good: therefore he is sufficient for your salvation, he who hath Christ, cannot be ignorant or want any of those things which are necessary to eternal blessed on, neither hath any neede to aske them elsewhere. I. John. 1. 7. The blood of Jesus Christ clenseth vs. from all sim. Hebr. 7. 25. Christ is able perfectlie to save them that come unto God by him, seeing he ever siveth, so make insercession for them.

Against the Papists me. rits, and intercessions of faints.

Hereof in the 30 equestion of the Catechisme, is inferred a notable consequence against the Papists, who couple their owne workes and the intercessions of Saints with Christs meritte and intercession; namely, that they indeed spoile and rabbe selfs of this glorie, wheth he is the perfect of onlie savious. Which is also true of them, to seeke for but the least is a savious or believis in themselves, or other shings without Christ. The collection is this. He is the perfect and onlie Savious, who bestoweth savation neither is intile with others, nor in part onlie, but full, intire, and whole. But this lesses, the some of Marie, is that savious, which is the

milit

unlie and perfect faviour, whereof demonstration hath beene madea little before, Wherefore he bestoweth (atvasion neither isintle with others, neither part thereof onlie, but he alone performeth the whole! by a cofequet, they who isine intercassours with lefue, or crane & expell a is pare of fatuaris elientere doindeed denie the onelie Saviour lefus

Obsection. To praie for others, is to make interceffion. God will that one (boulde grai: for another, as the faints for faintes; Therefore be wil that one make inserce fron for another, And by a confequent, the glair of christ is not inspeached, if the intercessions of faints be adioje ned unto his intercession. Aunswere. There is an ambiguitie, both in the worde Praier, and in the worde Interceffion. God wil thes one praise and make intercession for another: But this they must doe, not standing on the worthines of their owne intercession & merittes ; but on the worthineffe of the intercession and merittes of the only Mediator Christ. Christ makesh intercession for vi, because he prayeth, wil, and obtaineth, and effectuateth it himselfe, that for his owne sacrifice and prayers we may bee received of god the father into favour, and be reformed accor ding to his image. Christ therefore maketh intercession for vs by the vigour and vertue of his owne proper worthines & merittes: for his owne worthines he is heard, and obteineth what he defireth. After this fort doe not the Saints make interceffion one for another. Wherefore, leeing the Papilts faigne that the Saintes doe by their owne merits and praiers, obtaine for others grace and certain good things at gods hands, they manifeftly derogate from the gloric of Chrift, and denie him to be the only Saviour.

2 From what coils he favesh vs.

I IE delivereth vs from al evils of all both crime, and paine, Chrift fas most fullic and perfectly. Mesh.I.21 He shall fane his per- verlive fed pla from sheir finnes 1. Iohn. 1.7. The blood of lefus Christ clenfesh vs alevin both from all finne, that is, that it may not be imputed vnto vs, and that it may not raigne in vs , but oce abolished, and so wee at length leaue off to fin. Wherefore also he delivereth vs from all paine, and punnishment. For the cause being taken away, which is finne, the effect is taken away, which is punishment. Rom. 8,1. Now then there is no condemnation to them that are in Christ Jesus. lohn.10.28. I give unto them eternall life . The falvation then, which this our faviour lefus Christ bringeth vs. Brighteouines and life everlatting. Dan. 9.24. Seventie weeker

Ccs

ir de h

j-

e-

of crime de

404 OF CHRISTIAN RELIGION. PART 2.

are determined to finish the wickedner, and to seale up the sinner, and to reconcile the iniquitie, and to bring in everlasting righteensmisses. I.Cot. 1.30. He is made unto ur wisedome righteous nessand redemption.

Christ (aveth vs aBy his merite,

3 How be laveth. T E faveth vs after two forts: First, by his merite, that is , yeel-Iding a fufficient punishmer or fatisfactio for our fins, wher by hee hath merited for vs remission of sinnes, reconciliation with God, the holy Ghoft, falvation and life everlafting. Vnto this beare many places of holy Scripture witnesse in plentifull fort. I. Joh 1. 2. If any man fin, we have an advocate with the Father, Tofus Christ, the inst. And he is the recociliation for our fins: or not for our s onelie, but also for the sinnes of the whole world. Rom. 3.25. Who God hash fee forth to be a reconciliation through faith in his bloud, to declare his rigreousnes by the forgineneffe of sinnes. Rom. 5.19. By the obedience of one, many that be made righteons, May . 53.5 . He was wellded for our transgressions, he was broken for our iniquities; the chastistemens of our peace was upon him, and with his stripes we are healed. Al we like sheepe have gone astray, we have surned every one so his own way; and the Lord hath laid upon him the iniquitie of us al. 1. Cor. 5. 21. He hath made him to be finne for vr, which knew no finne, that wee should be made the riggeouf neffe of God in him. Gal. 2. 13. Christ hath redeemed ut from the confe of the lawe, when he was made a confe for withat the bleffing of Abraham might come on the Gentiles through Christ lesus, that we might receive the promise of the spirite through faith. Gal 4.4 God fent forth his fonne made of a woman, and made va der the law, (that is, made an execuation or curfe, Gal 2.13 . For we are delivered not from the obedience, but from the curfe of the law) that he might redeeme them which were under the Law, that we might receive the adoption of the fons. Heb. 9, 14. How much more (hal the blond of Christ, which through the eternal foiris offered himselfe without foot to god, purge your conscience from dead woorker, so ferme the living god iHe.10.10. By the which wit we are fandlified, even by the offering of the bodie of lefus Christ once offered. By thele and very many the like places of Scripture, it is manifest, that for Christs merit we are not onely freed from punishment, the remission of our sins being obtained:but are also reputed righteous before GOD, adopted of him to bee his fonnes, bleffed, endewed with the holy Ghoft, fanctified, and made heires of everlasting life. Nowe

Now this fo great force & power fully & perfectly to deliver vs, Whychrifts & furder, to bestow most perfectly falvationon vs, the death and death was punishment of Christ (which is a most perfect merit) hath, first force, as by the worthines of the person; because he that suffered it, is God, fully and Afte. 20.28. God hash purchased the church with his own blond. Heb perfectly to 9 .14. which shrough the eternal foir is offered himfelfe. Hereof ther- laue vs. fore is it, that the obedience of the Son in punishment, or fatiffaction, surpasseth the righteousnes and punishment, or fatisfa ation of al the Angels, and is a sufficient price, and merit for so many and so great bleffings, Again, it hath this force by the grie vonfnes of the punishment - because he sufferned the formentes and feeling of Gods wrath for al the fins of the whole worlde. He descended into hel. For he suffered so great torments, that eve those, who are everlastingly damned, cannot fustaine so great and so sufficient afflictions, and tormentes, and therefore cannot fatisfie the wrath and justice of God.

Obiection. The sufficient punishment for sinne must needs be evernal. But the punishment of Christ for our sinner was not eternal. Therefore was is not sufficient neither doesh is meris. Aunswere. The Major hath not a sufficient enumeration:either it must bee eternal, as the reprobates punishment; or equivalent to eternal, as was the punishment of Christ, for the causes even nowe spe-

eified

Secondly, Christ faveth vs by his efficacie, power, and opera. 2 Christ fa. tion, whereby he effectually applieth vnto vs his merited and his efficacy, deserved benefites, that is, I. He instifieth us by imposting unto and powervi that fatisfaction, which he performed vnto the law for our finnes, ful working. 1. He givesh us by the ministerie of his worde, the holie ghost, by whom he workesh in us both faish, whereby we applying Christs meris unto our felues, maie be affured of our inflification in the fight of god , through the force thereof; and also conversion, or the defire and lone of new obedience, and fo by his word and spirit he gatherethhis Church, 3. He confirmesh this his collected and gathered thurch, defende th and preservesh is in this life, against the force of Divels and the worlde, and against all the corporall and spirituall affaults of all enemies, even to the end, so that not one of those, which are converted, perisherh.

And at length, their bodies being raifed from the dead, he fulbe deliveresh his church, advanced unso everlasting life and glory. from all finne and evill. The efficacie therefore, whereby the fon

faveth

406 OF CHRISTIAN RELIGION. PART 2.

faveth vs. coprifesh the whole benefit of our redemption, which he be flowed on vs by faith, through the vertue & working of this spi rit. For what benefits he merited by his death, he doeth notre taine them vnto him-selfe, but bestoweth them on vs. For salvation & life everlasting (which him selfe had before) he purchased, not for him-selfe, but for vs., as being our Mediatour.

The gift of the hely Ghost is part of our falvation.

Hereby we may understand, shar she giving of the holie Ghost is a part of our falvation or deliverie by Christ Jesus our Mediatour. For the holy Ghoft is he, by whom Christ effectually persourmeth this, which he, being our intercessour with his Father, hath promifed his Father in our behalfe, that is, hee teacheth vs, by illuminating our mindes with the knowledge of God & his divine wil; and regenerateth, or fanctifieth, and guideth, & establisherh vs, that wee may begin the study of holines, perfift & profit therein, vntil fin be fully abolished in vs : & fin being abolished, death must also needes be abolished; which that he might together with death destroie, Christ was sent of his Father into the world. Of this efficacie or effectual operation Speak these places, Colof. I. 14. In the Sonne wee have redemption shrough his bloud, the forgineneffe of finner. Ifai. 53.11. By his knoweledge (hall my righteous fervant instifie manie. lohn. 1. 9. That was the true light, which lighteth everie man that commeth into the world; that is, he is the author & fountaine of al light, both natural in al Angels and men, and spirituall in his cleet and cho-Sen, John, 9.21 . As the Father raifeth up the dead, and quickneth this, To the Sonne quicknesh whom he wil lohn. 15 26.1 will fend untoyou from the Father the (pirit of wath, Matthew. 2.11. He that commeth after me, wil baptize you wish the holie Ghoff, and with fire. Exhel 4. 8.When he afcended up on high, he game gifts unso men. He afcended, shat he might fill al thingt. Luc. 10.22. No man knoweth who the Fasher is fane the Sonne, and he so whom the Sonne wil reveale him loh. 1.18. No man bath feene God at anie time: the onlie begotten Sonne, which is in the bosome of the father he hash declared him Matthew 28.2. I am with you alwaie, until the end of the world. Iohn. 14.18.] wil not leave you comfortleffe. Iohn . 10.28, My fheep fhal never perish, neither shal anie pluck them out of mind hand. 1. John. 3. 8. For this purpose appeared the some of God shat he might loofe the worker of the Devil.loh. 16.54. I wil raife him up at the last daie. Eph. 5.27 That he might make it unto himfelfe a glorious Church, not having Spot or wrinckle, or anie fuch shing. 4 When

4 Whom he faveth.

I IE faveth al, and onlie the elect and beleevers!, which have bin, He faveth Dare, or shal be, even from the beginning, to the ende of the the elect & world; and that both by his merite, and by his efficacie. For in beleevis them onely, which embrace the benefit of redemption with a true faith, hath God his ende, even his worshippe and glorie." Therefore vnto them onely it doth befal . John .; . 16, God fo loved the world, that he hash given his onlie begotten fon , that who foever beleeves b in him, should not perift, but have everlasting life. lo. 17.10. I praie not for these alone, but for them also, which shall behene in me shrough their word, that they al maie be one, &c. lohn.6. 51.1 am the living bread which came down from heaventif anie ma eas of this bread, he shal line for ever. Ephelians 1,4.12. He hash chofen vs in Christ, that we should be holie and wishout blame before him in lone; and that we should be unto the praise of his glorie.

IBELEEVE IN CHRIST.

The name of lefus doth rather fummarily than expressely nified by nified by note the office of the Mediator; and is as it were a proper the name name defigning rather a certaine person. But the worde, Mef. of Christ. fin, or Christ, or Annoinced, is properly an epitheton of the office, which being adioyned to the former, doth more fignificantly declare the proper and comaine office of the Mediatour. For it expresseth metonymicallie the three parts thereof,namely,to bee a Prophet, a Prieft, and a King. For these three were wont to be annointed, and fo to be defigned to these fun

dions.

ŧ,

ė.

ġ

Obiection. But it maie be that Christ was annointed but to one of these functions onlie. Aunswere. He is called in the Scripture a Prophet, a King, and a Priest: And further, Christ was signified by annointed persons, whereof those three sortes were in the olde Testament. And hence it commeth to passe that these two names fefus Christ are often joined. For it is not mough to beleeve, that there is a faviour, and that he is exhibited, but we must further also certainely be perswaded, that this lesus, borne of the Virgin Marie, is that Saviour and Christ, promised in the olde Testament. Furthermore, concerning the office of the Mediatour, as it is defigned by this name (Iriff, which fignifieth Annointed fower things especially offer themselves to be considered. Cc 4

I What

- 1 What the unflion or annointing of Christ is, or in what fense he is called Annointed.
 - 2 What is Christs prophesicall function.
 - 3 What his Priefthood.
- 4 What his Kingdome. WHAT CHRISTS VNCTION, OR

What was betokened by annointing, in the olde Teftament.

ANNOINTING IS. A Mnointing in the old restament was a ceremonie, whereby accor-Ading to gods ordinance, Prophets , Priefls, and Kings were annointed, either with some special, or with common oile: that it mught fland for a sestimonie, to those, who were rightlie annoinsed, that they were called of god to the administring of one of these fuction so that they should be formished from god with gifts necessarie for the perfor ming of that whereunto they were called. For Annointing fignified, I. The calling and ordaining of any to the office either of a Prophet,or of a Prieft, or of a King. z. It fignified the promife and beftoring of gifts necessarie thereto. For to whom god committed anie office, and whom he caused to be annointed, to these also he fubministred the giftes of the holy ghost necessarie for the discharging of it, as knowledge, wisedome, strenght, fortitude, industrie, authoritie, and such other. 3. It fignified the fragrantneffe, or freet favour of the Labours employed in that vocation; that is, it was a testimonie that the labours were gratefull and acceptable to god, and that hee woulde prosper such labours, as the Annointed should with a true faith, and cheerfully vndergoe in exequating the function committed vnto them of God. 2. Corinsh. 2.15. We are unto God the sweete savor of Christ in shem that are faved I. Corinth. 15.58, Your labour is not vaine in she Lord.

Further, the outward annointing did, as a figne, represent the inward, that is, the gifts of the holy Ghost, as the thinges fignified, by reason of a correspondent Analogie and proportion. For as oile maketh the drie parts, beeing annointed therewith, liuely, agill, and able and fitte to doe their duetie, and besides to send forth a sweete saviour. So the holy ghost furnishing them with necessary gifts, which are ordeined to a function, giveth them strength and power, whereby they being of themseliues vnsit to doe any good, are made fit and able to work and accomplish things gratefull vnto god: that is, the holy ghost causeth them to dispatch readily, and with dexteritie.

dextetitie, the parts of that dutie, which is enioined them, & to doe things acceptable to God, and availeable for the pre-

fervation of the Church,

Nowe the annointing of lefus Christ is, First the ordeining of the some of god to the office of the chiefe Prophete, Prieft, and King of the Church Secondly. The especiall communicating of the gifts of the holie ghoff necessarie for this office. Thirdly, Gods approbation & prospering of this office. If aic 52.10. The lorde would breake him, and make him (ubie& to infirmities when he shall make his soule an offering for finne, he shall fee his feed, and shall prolong his daies, and the will of the lord (hall profper in his hand; He shall fee of the travell of his foule, and shal be fasisfied, by his knowledge shalmy righteous fervans instifie manie for he shall beare their iniquities. Therefore wil I gine him a portion with the great, and he shall divide the spoile. Icfus then, the fon of god and Mary, is called Meffias, or Chrift, or annointed First, because he was appointed of his father from everlassing the Mediatour, that is, the chiefe Prophet, Priest, and King of the Church. This is confirmed by this reason, He that is to be a Prophet, a Prieft, and a King, and is called Annoinsed, he is in respect of those three called annoinsed, But the Mediator, which was called Meffias, or annoinsed, was so be the cheife Prophet, Priefle and King of the Church, Therefore he is invespect of those three called anminted or Chrift . Againe, he fame is shewed by many places of Scripture. Joh. 7.18.1 came nos of my felfe. &c. loh. 6.38.1 came down from heaven, nos to doe mine owne wil bus his wil, which hash fens me, Heb . 5. 5. Christ sooks not unto himselfe this honoure to be made the High-Prieft, but he shat faide unso him, Thou are my fonne, this day begate I thee coc. Pl. 1104 . The lorde fwore, Thou are a Priest for ever, after the order of Melchifedecke Hebr. 13.8. Jefus christyefterdaie, and to daie, the same is also for ever. Revel. 13. 8. The Lambe flaine from the beginning of the world, I. Corinth. I. 30. Christ is made of God unto us, wifedome, and righteoufneffe, and fanction, and redemption. So is be often called the Angel of the covenant fent of olde vnto the Church. 2. He is called annoinsed, in respect of the gifts of the holie ghost which were powed on him thick, aboundanslie, and most perfective; that is, al the giftes and graces, whatloever are in al the bleffed Angels and men, and thole in the most excellent and high degree, that he might be sufficient for the restoring, ruling, preserving of his Church, and for administring the government of the whole worlde, and

410 OF CHRISTIAN RELIGION. PART. 2.

for administring the government of the whole world, and for the directing thereof to the fafety and falvation of his church. Joh 3.34. God givesh him not the Spirit by measure. Heb. 1.9. Wherefore God, thy God, hash annointed thee with the oile of gladnes about shy fellowes. If a. 61.1. The fpiris of the Lord is upon me, therefore hath the Lord annointed me. The annointing therfore is of the whole person, yet with this differece, that it is so applied to both natures, as is fignifiesh the ordaining of him to the Mediator ship . For hee is Mediator according to both natures, who was alwaics prefet with his Church, even before his flesh was borne: But as his annointing designeth the communicating of the gifts of the holie ghost fo his humane nature onlie is means to be annoinsed. For his godhead, because it is alwaies in it selfe goodnes most perfect, & passing measure, is not annointed, but annointeth & filleth with giftes and graces both his owne humanity, which his God-heade doth personally inhabite, as also al the elect & chosen. Whereis annoint - fore one and the same christ, in respect of his divers natures, is both annointed & annointer, as raifer & raifed. For the father anointeth with the holy ghoft, but by the Lord: fo that Irenæus faid pretily , that by the name of annointing was comprised and understood the shree persons of the Godhead, The annointer, the annointed, and the annointing.

respect of his humanity_not of his Godheade, in reipede whereof he ter.

Christ anpointed in

Christ anmointed fpi. ritually.

Obiection. But it is no where readde, that Christ was annointed, Aunswere. Christ was not annointed, typically, ceremonially, or facramentally; but reallie, and spiritually, that is, he received the thing it felfe, which was prefigured and fignified by the ceremonial annointing; which was the holy ghoft; as it is faid, Pfalm. 43.97. and Heb. 1.9. Wherefore god, thy god, hath annointed shee with the oile of gladner about thy fellowes, 112.61. 1. The spirit of the Lord is upon me, therefore hash the Lord annointed me, As therefore it was meet that Christ should be a Prophet, a Priest, and a king, not typicall, but the very fignified and true, that is, the great and high Prophet, Prieft, and King; fo it was necessarie that he should be annointed not with typical oile, but with the fignified and true oile, which was the holy ghoft. For fuch as the office was, such should the annointing be. But the office was not typical, but the very thing it felfe. Therefore such also should the annointing be.

Hence we learne and understand these two thinges. The first is, That christ hath this name, not from the ceremonial annoin-

ting but from the thing it felfe, which was thereby fignified because Christ hath he is that chiefe & high Prophet, Prieft, & King, who, as types, his name, the Prophets, Priests, and Kings of the olde Testament, which the ceremo were wont to be annointed with externall oile, did represent, nial annoin The name therefore of the figne or type, that is, Annointed, is ting, but ho transferred to the thing it selfe, even to the High-Priest, Pro- the thing pher, and King, lefus . Another thing that we learne is, The nified. there is a great difference between this lefus Annointed, and the An. The diffenointed of the ould Testament, For I. There were only certaine types tence beand hadores of this only chiefe and true chrift, that is, of this King, Annainted, Propher, and Prieft. Wherefore necessarie was is that they should and the anyeeld and gine place to him being once exhibited. For the thing it nointed of felie being come & exhibited, the types ceale. 2 The annoinsing, the old To that is, the communicating of the gifts of the holy ghost in the typicall stament. Annointed, was imperfect and weak, But in Fefus chrift it is perfect ely exceeding greas. For in him dwellesh the fulnes of the godhead perfonally, to that he is both the Annointed and the Annointer. 3. He only hash received at the gifts of the hoty ghoft, and those manie waies more excellent, than they are to be found in all the Angels and men; because he had them in the highest both number and degree. 1. 70h.1.16.0f his fulnes have al we received. But she Annoinsed of the old testament received neither al the gifts, nether in the highest degree, but divided, and according to the measure of the gift of christ, some more, some fewer, and some greater gifts than some.I. Cor.12.11. Eph. 4.7. Much leffe were shey able by sheir owne power and versue to work the fame in others.

Reply. 1. Godeannot be annointed: christ is god. Therefore be could not be annointed, no not with the prefigured or fignified oil Aunfwere. In some respecte wee graunt this whole reason. For Christ as touching his God-head, cannot bee annointed with the giftes of the holy Ghoft. First, because nos one ios of the gifts of the holy Ghord can be added to the God-head, because of the exceeding perfection thereof. And further, becamfe the buty Ghoft, by whom the annointing is immediatly administred, is the proper spirit of Christ, no leffe proceeding fro him, than from the Fasher. Wherefore he, as he is God, hath not any thing from the holy Ghoft, neither doeth he receine him, which is already his owne, from any other, but giveth him vnto others, whom it pleafeth him: As also no man can give thee thy spirite which is in thee, because that y hich thou already haff, cannot be given vnto thee.

Reply 1.

OF CHRIS TIAN RELIGION. PART. 2.

Reply, 2. According to which nature Christ is amointed, according to the Jame he is Mediator, that is the Prophet, Prieft, and King of the church. But according to his humane nature only he is annointed: Ther fore according to that onlie, he is Mediator. The Minor is thus proved. To be annoinsed, is, so receive the gifts of the holie Ghofts But according to his humane nature onely he received these eiftes: therefore according to that onely he is annoised. Answere. The Major of the former reason is made of a bad and faultie definition: because the definition is of too strait and narrow a compasse. For to be annointed, is not onely to receive the giftes: but also to be defaid to bee figned to some certain office. In the former sence Christ is annointed according to his humanitie onely:in the later, according to both natures. Or, we may aunswere, that the whole rea fon is faultie, because of an ambiguity in the word amounting, For in the Major, it is taken either for the whole annointing, or for that part, which is an ordeining to an office : but in the Minor, it is taken for the other part onely, which is the participation of the giftes of the holy Ghost. Nowe then, according to which nature christ is not annointed, that is, neither feverally by a defignmet to an office:nether by both a defignmet to an office and a receiving of the giftes of the holy Ghost: according to that nature, he is not Mediatour. Christ according to his God-head is not an mointed, both with a delignement to an office, and a receiving of giftes.yet is he according to his God-heade, annointed by an ordaining or defignement to an office. Therefore hee is Mediasour also according to his God-head.

Christ Mediatour ac. cording to both na tures.

In what

fense Christ

maie bee

annointed according

to his God.

head.

Christ therefore is Mediasour, that is, the Prophet, Priefle King of the church in respect of both natures. For vnto the office of a Me diatour do mo actions concur, whereof some he executeth by his God-head, some by his flesh; yet so, that they are done and performed together, the properties of both natures beeing as it were communicated. Wherefore that wee er not here nor conceine amiffe, thefe two rules are to be observed. The first: the properties of the one nature in the mediator, are attributed to the other in the concrete, that is, to the perfon , yet fill in refpect of that nature whose properties their are. This is called the communicating of the properties, & it is a certaine kind of Synecdoche. The feedd. The names of the mediator (hip are astributed to the whole perfs in respect of both natures, yet reserving fil the properties of each nature, is the differences of actions. For to the performing of the MediaMediatorship, the properties or faculties and operations both of the divine and of the humane nature are required.

2 WHAT IS CHRISTES PROPHETI-CALL EVNCTION.

THE word Propher commeth from the Greek word and The fignific I which fignifieth to publish abroad thinges either prefent, cation of or to come. A Prophet in general is a person called of God, who pub. the name Elberh and expoundesh unso men the wil of god concerning things either present, or to come; which without some revelation from god, remaine unknowen to us; as being fuch, to the knowledge whereof men were not able by themselves to come. A Prophet is either a minister, or the head and chiefe of the Prophets, which is Christ. Of Ministeriall Prophets, some are of the olde, some of the new Testament, Of the new testament, some are specially so called, some only in

generall.

The Prophets of the olde seftement were perfons immediatly called What the and infrusted of god bimfelfe, either by inflinet, or by dreams or by dir Prophets of vine visions, or by speeches had by God with them, that they should de- the old Teclare to men, to whom they were fent , the true doctrine concerning god and his worthip, and cleanfe and clear is from errours and corruptions: that they (bould recount and illustrate the promise of the Messias to come and his kingdom and benefits, of remiffion of fins and esernal life, by and for him, to be given to all beleevers; that they (hould foresell finthree events, good and bad, & rewards & punishments, that they should guide, and administer, and order many counsels and offices politick, or civill, having divine and certaine testimonies to warrant them, that they could not erre in such Dostrine , precepts, and counsels, as they proposided in the name of God. Those testimonies were especially thefe. I. The continual confent of the Prophets in Hrael, of Mofes, et the Parriarks, both one with another, & with those first divine revela tions, which were given at the creatio in paradife 2. Miracles certainlie comming fro god.3. The events of things exactly answering to the facred cracles & predictions of the Prophets.4. The Testimonie of the holie goof throughlie perfuading and convincing mens minds concerning the truth of Prophetical doctrin, Such Prophets were, Adam, Seth, Noa, Abraham, Ifaac, lacob, lofeph, and other, and afterwardes Moses, and they who succeeded him among the people of Ifraell.

A Prophet of the new testament, speciallie so called, is a person, What a who by divine instincte, and shorough speciall revelation of the holie Prophet of Ghoft,

Ghosh, doth certainelie foresee and foreshewe thinges to come: As were the Applies, and Agabus, Actes. 11.28.80 cap. 21. 11. and the Dissiples, testing Paul through the spirite; that he shoulde not got up to ferusalem, Actes. 21. 4. 4.0. A Prophet of the newe Testament, in general, is called anie, who so ever hath the gift of understanding, exp. unding & applying the Prophecies & visitings of the prophets, who are propertie so called, to the present use of the church. So is this worde yield, 1. for 14.3.4.5.29. This function and gift of prophecying, that is, of expounding and applying the Scriptures of the prophets and Apossibles to the vie of the church, is at al times necessary. That other, of foretelling things to come, not so: and

Chrift a Pro phet fro the beginning of the church ! to all eternity.

therefore is it but temporary, and for a time. The great and chiefe Poophet, which is Chrift, is a perfon immediaselie ordeined of god even fro the beginning & cradle of the church in paradife to al eternitie, fent of the father to declare the will of god sowardes mankinde, to institute of appoint a ministerie, to teach by the word and facraments, the holie ghost working together with him: and lastlie in the flesh, to preach the gespel, is to make known that he isthe fon consubstantial, and of the same substance with the father, & autor of the Evangelique doctrin, kindling it in the harts of men, or not onby preaching it, as a Minister: And therefore Christ is called the word, not onelie in respect of the father of about in cogitatio beholding him selfe, and considering the image of himseife not vanishing, but subsfling, consubstantial, coequal, coesernal to the father himselfe, he was begottenibus also in respect of ws, because he is that perso, which spake so the fathers, and brought forth the living and quickening word, or gofpelous of the bosome of the father.

What christ according to his prophetical fuction was to doc.

Wherefore the prophetical function of Christ is, 1 To open & declare unto men God & his secret wil, of saving beloevers by & for him, the wed vnto him immediarly sto god himselfe. 2 To resme and purifie the Law and worthip of god, from corruptions, Mat. 5.6. 7. he interpreteth the law. Joh. 1.13. The son which is in the bosom of the father, the hash declared him. Ion. 8. 26. The things that I have hard of the Father, those speak I to the world. 3 To open the promises of the gospel concerning himselfe to be borne, to suffer, and to die concerning remission of sinner, our reconcilization unto god, and to die concerning remission of sinner, our reconcilization unto god, and of savation and everlasting life. 4. At length also assuming and taking with him humanne nature, to teach, as by his voice the wild god concerning us, and towards us, & to consirm this doctrine by Miracles. 5. notonly to give oracles & prophecies, to ope the will of god by

prophets

hath

prophets, and to teach and expound it himfelfe prefent in humane nature: but also to ordaine & inflience the ministerie of the word and facraments, that is, to cal and fend Prophets, Apostles, and other ministers of the Church, and to furnish them with gifts necessarie to this ministery. John. 20.21 . As the Father hath fens me, fo fend f you. Ephel. 4. 11. He (thrift) hath given some Apostles, and some Prophets, some Doctours. Luk 21,19. Fuil gine you a moush and wisedome, where against al your adversaries shall not be able to fpeak , nor refift. So 1. Pet. 1.10. The spirit of Christ is said to have spoken by the prophers. 6 To give the holie Ghost. Mat. 31.11. He wil baptife you with the holie Ghoft, and with fire. 7. To be through hir own & others ministerie effectual in the harer of the hearers, that is, by his spirit to lighten our mindes, that wee may understand those things which he techeth vs of god & his wil, either by his own voice, or by the voice of others: Luk 24.45. Then opened he their understanding , that they might understand the scriptures. 8.70 effectuate alfo that which by the efficacie of his spirite he speaketh in our harts, that is, to mooue our wil, that wee may yeelde our affent and obedience to those things, which by his teaching we learn and know. Eph. 9.29. Christ game himselfe for the church, shas he might fan Hifie is and cleanfe it, by she washing of water thorough the woord. And these things Christ did and doth perform even from the beginning of the church, to the ende of the world, and that by his owne authority and power, and for this very cause is he called the Word, Mat. 11.27. No man knowesh the Father, but the fon, and he to whom the fon wil reveil him lohn 5.21. As the father, to the fon quicknesh whom he wil.

By these things which have bin now spoke, is also understood, what difference there is between Christ, and other Prophets, both of the ould and new Testament: and why he is the chiese Prophet and Doctor. The difference and eminency confistent in hir nature and office. I Christ is the very son of God, and God and lord of al., or does immediately writer the word of the fasher, or is the Embassador of mediator sets of the fasher. Other prophets are only men and his servants, called & sent by him, a. Christ is amor or reveiler of the doctrine, and therefore the Prince of all Prophets. Others are signifiers of that which they have received fro christ. For what soever knowledge & Propheticall spirit is in them, all that they have from Christ reveiling & giving it to the. Therefore is the spirits of christ saids of the said shape spokes. Neither

hath he opened onlie to the prophets the doctrin which he rea cheth, but also co althe godly. Foh. 1.16.0f his fulnes have we all received that is all the elect, even from the beginning of the world wnto the end tob. t. 18. No man hath feen god as anie time the onlie begoreen fan, which is in the bofome of the fasher, the bash declared him ? Hir Propherical vvifedow bringing, and perfect, and therefore in al gifes be excelles boshers 4 this Prophes chieft, appointed the ministerie, fendesh and ordainesh Prophets, and Apostles ; beegiwesh she holy Ghoft, and giftes necessarie for the prophets, Apostles of al ministers of the word to the performing of their duty. 101, 16.1 4. He (halveceine of mine, and that then is como you. He wil lead you into at procesh, & Christ himselfe is not onelie anthor of the doffring, and erection and maint ainer of the external ministerie; but alfo by his own and other prophets voice of onsward ministerie he preachesh effectual lie to men invartice shrough the versue of working of the hali egboft, Others are only the instruments of Christ, and that arbitrary, and at his difpolition and direction of The dechine of the ill which being made man, bee wisered by his owne undhit Apoftler wouther, is much more cleare and ful, than the doffring of Mofer and the Prophear of the ald rightment. Chrift therefore bath anthorisis of himfelfe: others from hints if christ frenk wee must beleeve him for himfelfe: others, because Christ speakerhin thom. These thinges about prefly proved by thele places of holy writ. Hebr. 1.15 Mafferdrie simer and in diverfe manners god fpake in the oldsime to our Pathers, by the prophets: In thefe last daser he hash footen unto to by his fonne. And, ca. 3.7 this man is counsed worshie of more glorie shoet Mofes; in as much as he which bash builded the honfe, buth more house than the house Anh. 16. 14. The foir it of wach, which smil fend you Shal receine of mine, and frat flew it winto you. Mat 17: 15 This is my beloved Some in whom from wel pleafed: Hear him. Luc. 10.16, He that hearesh you, bearesh me and he shas despiseet you, despisestrme, and him mben too. shas fens me, one

WHAT CHRISTS PRIESTHOODIS

A prieft in general.

a merchanne A Prieft, in generall, is a perfon ordained by god to offer for him-I felfe and others oblasions and facrifices: to praie for others , and to instruct. Under praier is comprehended bleffing, which is to wish them good from God.

There is one Priest which is fignifying or sypical, another fignified Atypical The typical Priest was a person appointed by god, 1. so offer typicall prieft.

Sacri-

Secrifices, 2. to make inserce fion for him/elfe & others, 2. to declare to the people the dollrine of the lawe, and the promise of the Meffiat, or true facrifice which was to come. Such were al the Priefts of the old I eftament. For these three properties which we have reckoned , were common to the High-Prieft with other inferiour Pricites. But fome things the High-Prieft had proper & pecu- The high liar to humlelfe. 1. That he alone ensered into the Tabernacle , cal- Prich. led the balieff of all or Sanchwary and that but once every yeare, not wi bour blood which he offered for hifelf & the people burning incefe there and making insercession for the people, 1. That his rayment was more pargeous. 2. That he was fer over the reft, 4. That he onely was confulred of questions or masters doubtful, weightie and obfenre, whether appersaining to religion, or to the common-wealth, and did return the answers of god for the Princes and the people : 5. and therefore did covern to order some counsels & offices of the flate & kingdo, & did lee, that al thinger were lawfully administred. The inferiours were all the other priestes of the olde Testament, whose office it was ; to facrifice to pray, to teach the doctrine of the lawe, and the promise of the Meffias'to come or to make insercession for themselves and others. Wherefore, though all the Leviticall priests were a type of christever the most notable eype was the High-Priest, for that he in mo thinges represented Christ our very true, celeftial, and perpetual high-Prieft,

1 Obiection. But is was the Prophets office to reach, Therefore the rence be-Priefter differed nothing from the Prophets, Answere, Both of the, tween the both the Prophets and the Priefts did teach the people: and Prieftes & it might fo fall out also, that the same was both a Priest and a prophetes. Prophet; as it is read offeremy. But this was not perpetual, but Teftament, acciderary; Because 1. The Priests were ordeined out of one certain e tribe, namely the Levisical; but godraijed up prophets out of any tribe. a there is a great differece fould betwixt the, as touching their fuction teaching. For the Prophets were called extraordinarily Simmediasty by god himfelfe, and foreceived from him the doctrin, which they were to declare unto men. 3. They were fo quided by the foe ciali mosion of she holy ghoft, shat they could not er in that dollrine, which they visered unto men in the name of god. But the Priefts, as Pricets, twere ordinary ministers of the old church a were appointed by men. 3. were sied to the doctrin of Mofes & the prophets, which they learned, not from God immediately, but mediatly by men. 4. They might er in doctrin and counfels, and did er often, when they departed

from

418 OF CHRISTEAN RELIGION PART 2.

from the rate of the Propheter, Wherefore as touching their function of teaching the Prophets differed fro the Priefts of the old Teftames after the lame fort as in the new Toftames the Apostles from other ministers and teachers of the Church

Chrift the true and prefigured high prieft. Christes interceffion.

The fignified, and true, and onely High-Prieft, is the forme of god, immediasely ordeined by god she father himfelfe, and appains ted by the holy GHOS T, to reveile unto us the fecret will cafe god and his connfel towardes was and by assiming humane native. offer himfelfe a facrifice propisiatory for the fins of al man-kinde, to obtaine for us by his inserce fion unto the father, remission of sinner and eternall life; and laftly to apply effectually his factifice wneover both by imputing it, and also by illightening and moving the elect, by his words and foiris, to receive it wish a true faith, bewing this testimonie, that he is certainly heard of his beavenly father, for all those for whom he maketh intercofficuland withall, baving power

so collect and gasher his Charch,

Wherefore there are foure principal parts of Christs Priesthoode. First. To seach men both outmordly by his voice, and the voice of his miniflers, and inwardly by the efficacie of his fairit. Secondly, To offer himfelfe a facrifice and ranfome, full fufficient and acceptable unio god for she finnes of she world. Thirdly , To make consinually inserceffion for to was the father . For this interceffion is proper yato the Son; First one onelie because himself living on earth, in the sime of his flesh, was made a fuppliant and a facrifice for ve unto bis fasher Secondly but also because he exmelly or defirenflie wil according to both natures, that the father for his facrifice once accomplished on the croffe remis was wo our fins, de reflere unto varighteonfines & life. Thirdly, then the father, looking upon the factifice and will of his onely beloved for receiveth all belowers into his grace and favour. monos sin or more no ad or ev alue.

Wherfore, the Son in respect both of his merite & wil to foue vs,& of his fathers cotinual beholding & looking thereo, bath from everlasting made intercession, & also doth now & for ever in heaven appearing before his Father, make intercellion for al the clect & cholen. To praie for the people, is a thing com. mon to al Priestsebut, to make intercession both in heaven & earth unto the father for washas our fine may be pordoued we, is only belonging to this high and only Prieft. Fourthly, to apply his facrifice unso al shofe for whom he praiesh

And he applyeth it, First, when he procuresh by praier, the father

Chriftes In tercession.

OPMANS DELIVERY.

to impute it was verthat is to receive ve for it into favor. & for Chufts apit to loue va Secondly, when himfelfe alfo for the fame his facrifice his merit fele doeth recoins to Into favour.loh. 17.19 Father for their fakes vnto vs. fanctifie I no felfe. Thirdly he endueth wwith true faith, whereby pe allo male applie his facisfaction voto om feiner, that is, male be affured and thinke that icis our rightcoulnette, whereby wee maie stand in the prefence of the Lord. Will well

Hereby alfoitis cleare, in what other Priefts differ from Christ, 127 befe reach onelie by their ownered voice, and not by the The diffe. inward working afforf the holis ghoft at hey doe not make continuall tence be. insercession perther docuber abraice obtaine what they aske 3.7 hefe tweene applie sheir benefits uneano man, a. They offer norther febres a fa- ther Priefls. cupice for the fine of others For al shele things, can be & are performed by Christ alone, labraged glaceres used med

WHAT IS CHRISTS KINGDOME

King is a perfon ordained by godern governein a people, & beare A King in Arule aline, according subonefl acres; and to have power to re- general. wards she good and prinife she bed, to so definithis Jubistis against their enunies having no superform governor about blue The King of Christ a Kings elseiff, is a perfen immediate ordeined of god, to gather & rate King. by his word to fail his charebigarchafed by his blood; to so defande her, being fibied ones him & ferving him, readiff all her enember both corporal & foirismit to roughed her with committee with but to cast her enemies these everlast ine pathes and tormertes the in the no

Wherfore, hriftsoonaloffice in First worale by his word propiete his Chilles Church gathered out of all mations from the beginning of the workle. Kingdome. For that it may goe well with ve vnder this King it is noted nough if he curwardly teach was what he woulde have ve, his fubicets, to perform whiles also by his form he mone our harrs, & cause vs to be obedient to his commandements? 22 18 3 180

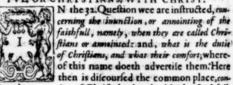
Secondly, To defend and preferm this his church in this Ufc againfi at both inward and outwarde , domefireall and fortaine foes, which also he doth performe, while not only by his power-ful hand he is ever prefent with vs., but formtherh vs also with those weapons, wherewith our felues also may constantly and happile enter the combattagainth our most mightie foes, and errerly vanquish and discomfiction. This facted harnes & war-like furniture is deferibed, Poh. \$ 12. Thirdly to make his church pareater of the bleffings of his kingdo, and to adorn her raifed of fre dead, wish overlafting glan, to buffe Fourthly To overed &

OF CHRISTIAN RELIGION, PART 2. 420

rule his enemies by his might and power, and at length to thrust them downe being fallely overcome and conquered into evernal somenes.

We are in this place to observe the differece of the prophetically Priefly, or rotal office, both of them who were in the old reftament, of chrift, er of our felnes. In the old testament, they were types, or typical prophets, Priefts, & Kings, Chroft is indeed the true prophet, King er Prieft, which they prefigured we are prophets, Kings & Priefts, by participation, as having chrifts dignities commicated with vs. Now then,let us fee what is our propheticall, Prieftly, and roial office.

OF THE COMMUNION OF THE FAITH-FVL OR CHRISTIANS WITH CHRIST.



cerning the communion of Christ the head with the faithfull his members: & of the functions of thefe his members. Hereof foure things come to be confidered, and the decision and

I What is the amointing of christians, or whence believers have the name of christians or Amoinsed ev di oli

o find.

2 What is the Propheticall function of christians.

2 What sheir Priefibad wah bar weiter

4 What their kingdome. The Boat polo and was

WHAT IS THE ANNOINTING OF CHRISTIANS.

VKE, Act. 11.26. tellificth, shas she name of Christians first beegan to be vsed in Ansioch, in the Apostles time, whias before time Who is cal- they had bin termed by the names of brethren er disciples. The name led a chrifti christian is derived from christ: & in generall be is called a christian who is a disciple of christ of followesh his doctrine or life & who bea ing inferted into christ, hath communion and fellow shippe with him, whether he be such indeed, or only carieth a face or few before him of being fuch. For there are two fortes of Christians: fome feeming or counterfeit and outward, but not true, that is, hypocrits; others falle harred feeming and true. For not every feeming christian, shat is, who is in outward coversation, a christian, is an hypocritithough every hypocrit is a feeming Christian. They are called feeming, bas

Seeming & chriftians.

an.

not true christians, who being baptized, profession word & life, or outward correct (ation the dollrine and faith of chrift, er are in the compa my of those which are called but are not partakers of claiffs benefits, be ine destitute of true faith & conversion. Therefore they are not the true & lively members of the Church. Mar, 20.16. Many are called last few chofen. They are both feeming of true cristians, who be Seeming & ino received by bapti (me into the church, acknowledge and professe chrisis doctrine; and being ingraffed inso christ by a true faith, are made partakers of al his benefits; and being regenerated by the holie ghoff, leade a life worthy of true christians.

true barted chriftians.

Furthermore, of hypocrits we are not here to speake, but of those, who are both without and within, that is, are truely Christians, and annointed of Christ by the holy Ghost. The an ainting of these therefore, whereof they take the appellation of The annoin Christians and annointed, is, shas being through a true faith engraffed by bapaifine into chrish, as members into their bead, shay are made true partabers of his annoisning. For first he commicatesh with she his Prophesical, Priefits, and rosal function; that is, her orderneth & maketh them Prophets, Pricits, & Kings. Socodly, he an nointethabem with the true oils, sharis , be pouresh into them the ing of giftes gifts of the holy ghost, wherevish sheen being furnished, may easilie and on them. rightlie discharge shas their function. For the holy ghost is not idle in vs , but woorketh the fame in vs , which hee doth in Christialbeit those graces and gifts in Christ are farre more excellent both in number and degree. These things are expresly thewed by these places of Scripture. I. Cor. 6.15. Know ye not, that your bodies are the members of christes John. 2. 20. Ye have an ointment from him that is holy, and ye have knowen all thinges. Actes, 2.33 This Fifns by the righs hand of God, hath beene exalted, and buth received of his fasher she promise of the holy ghost, and hath fredde fourth this which yee now fee and beare. I. Pot. 2. 29. Yee are a chofen generation, a rotal! Priofihood Revel. 1.6. and 5.9. Thou wast killed, and bust redeemed us to God by thy blood, out of everie kindred, and rangue, and people, and nation; And baff made us unso our God Kinges, and Priefts, and we shall raigne on the earth. By these places are thefe two thinges manifest: one is, shat are minointing is bestored of Christ: the other what is is bestowed onely upo shofe who are the members of chrift. And to be the member of chrift, is nothing elfe, then to be consoyned to united to chrift, by the fame spirite dwelling both in him & vito by this foirit to be enriched with fuch

Dd 2

ting of chri flaans. t Is an ordaining of them to an office. 2 A beftow-

be chriftes

righteouf-

428 OF CHRISTYAN REPORT ON PART 2.

righteoufnes and life and in thrift; so be longuoused wints christs and feeing this righteoufnesse, so long a war remains in this moral bodie, is emporteed, to be acceptable when gold for the righteoufnesse of christ, which is imputed onto ou. Rom. 8.41 t. Cor lines. 6.49. By shayt 5.16.

7. Corinth 12.17. Ro 8, 1.3cc.

The fimilitude of mans body, to declare out vnion with chrift.

Now the fimilitude of the head and members of the fame bodie, is most fitte and applyable to declare that most freit & indiffoluble constittion of vs with Christ. For first As at the me bers of the bodie are knit to one and the fame head, and confermentlie so one an other, by finewer to fleftile lyaments, et drawe their life, fenfe, and all their motion, by the miniflerie of the fordst from that one head , fo long as they remains united to their head ! and among themselves: fo Chrift is that one and quickening head, to whome at the elect, who are the bring weber of the church, beeing whited by the ho lie ghoft received thorough faish are quickened, and are knis alfo among themselves, by the meaner of marwall characie. Which charity and dilection must needs be there, if wee be joined anto the head. For the connection of the members with the head is the original and cause of the conjunction of the inembers among themselves. For the quickening spirite of Christ doch not flow out of one meber into another, but out of one Chrift, as the head, into al the mebers of the church Joh. 19. 26, I will fende wonto you from the father, the comforter, the (pirite of truth.

Secondly, As in mans body are divery gifes and functions of the members, and yet but one life of foule quickening of moving alsheme bers: So in the bodie of the church are divery gifes and functions, and yet but one spirite, by the benefite whereof each member maie dot his function. Thirdly, as the bead is placed in the highest place, and therfore is of more worthinest and the fountiaine of all life: So Christ hath the highest roome and degree in the church, as in whome the spirit is without medsire, and of whose fulnes al receive this in the members, that is, in christ singuishment are certains mediates of gifts, which we derived into them from the one; head-and sources, this is christ.

Christ is our Heade in three respectes.

Christ is own head in three respecter. First, In respect of his persections because he is both God and manand in gifts, as touching his humane nature, excellent al creatures. Colo. 2.9. In him deel leth al the subsets of the god head bodilie, dre. He alone giveth the holy ghost. Matth. 3. This is he, who baptizesh with the holist Ghost. Secondly, In dignitie, or order, glorie, maiestic, power, authorisis, which in his humane nature glorified, he now openlie shows h subsets for the

and declaresh. For as god created allehings by him, to besh bee made him heir of al chings. Heb I a and the ruler of his house, Heb. 3.6. Thirdly, Inrespect of his office. For he is over everie memberofche Church he ruleth governeth quickneth , nourisheth, and confirmeth them, to as they continue joined in him with the reft of the members.

We are alfo in three refpetts the members of Chrift Full, because Wee are in by fairb and she holle shell , wee are joined unto him , and also are three reby faith and the noise greet, we are removed to the head, and one species the head, and one species the head, and one species the head and one spe with enother And this conjunction of the members of this bodie amongst themselves is no lesse requisite and behoovefull for the fafetie of the Church, that the conjuction of the whole bodie with Christ the bead. For if thou separate the arme fro the hande , thou thalt feparate it also from the heade, and fo it that no more have life Secondlie, Because we are quickened and guided of him, and from him, as the fountaine, we draw al good things: to that except we continue in him, we have not evernal life in vs:as neither the members fundered from the bodie, retaine life any longer. Thirdly Recenfe as in mon bodie are diverfe faculsias erfiledians of the mebers; fa me she gifts er fillia diverse of the members of christ in the Church: And at at the actions of the parts of the bodie are imploied & referred to the prefer vation therof fa al the mibers of chaift what forver they pumpafe or do, that ought they to imploie and referre to the profit and villate of the Church

. WHAT IS THE PROPHETICALL EXNCTION OF CHRISTIANS.

that it in what fenfe they are and are called Prophess.

HRIST maketh vapartakers of his Propheticall honor Christians or office, not onelie in this that himfelfe Prophecieth vn- are Proto vs. that is, effectually inftructeth vs by his word and fpirite, knowlege, but also, because he wil and bringeth to passe, that we may al- In coffestion prophecy, by professing and celebrating God: According as it is faid Actes 3. 17. I wil poure out of my fairit v pon all flesh , and your Same and your Daughters (hal prophecie. Mas 10. 32. Wofoever foal confeste me before men him will I confeste also before my father which is in berve. Our Prophetical office therfore is, 1. right by no underflad & embrace she doctrin perfect on necessary tofatuasit. cicerning god & his wil. Thas every one in his place & degree pro-Dda

424 OF CHRISTIAN RELIGION PART 2.

feffe the fame being underflood faithfullie, heldlie, confi entlie, in word and life, thereby both to celebrate god, and to being manie scholers and

disciples unso Chirle.

The difference betweene Christs Prophetical function and ours is, 1. That christ hath the spirit without measure, we by measure. For it is the proper spirit of Christ, which floweth from him, & is powred into the hatts of men, we have him by gift. He being but one, hath all the giftes of the holy Ghost, and those in the most excellent degree; all wee have but onely some, and those far infectiour. 2. That christ effectually reached, by moving the hatts of men to accord and affent the sound and woice of others without the inward sound and voice of the holy ghost, dash only strike the excess neither pearests is unso the hour.

OF CHISTIANS

Christians are priestes Hrist maketh vs partakers of his Priesthoode, not one lies because he fantisfieth himselfe for anytohen, 17.8 9 and imposes and giveth his facisfice unto us, thus for it we mais he reserved of him, and god the Father into favore i und mais he endowed which the botte Ghost, and feet pal life general if in our solute thus Sacrifice were assiplified, and see nat life general if in our follows thus Sacrifice were assiplified, and see nation made for our four out surther thore, because he maketh will o Priests unit god. Which he doeth after a double mannet. I.W ben by the estimate of his spirit he worketh in we those things, which we may offer winto god for a Sacrifice. I. When by his met it is and insercession unto his subscribe angels how successful to flained with our first, so he more with his handling pleasing and acceptable unto him.

1 By the im putation of Christsmerit. 2 By offe, ring the facrifice of thankes giving.

Wherefore the Priefthoode of Christians is to invocate on God knowen aright, to offer ynto God alout life, certaine Sarrifices, namelie Eucharificatoren Sarrifices of thankespring, fanctified by the Sarrifice of Christ, These Sacrifices of praise, or thankespring are, I. That we offer in our fedure whosy winteged, or thankespring are, I. That we offer in our fedure whosy winteged, or obeie him, that is, that we mortifie the oulde man in vs. & begin new obedience, both inward and outward, according to all the commaundements of the Lawa. Every one to do the duties of his own vocation, 3. To instruct others. A. To pray for themselves and others. 5. To give almes to others. 8. To winder goe and suffer charefully, mansfullie, and constantile the cross, abus is, calamities, per sequencies,

contempt,

consempt, bumilbosents, and even death is felfe, for the confession of the trush and the glorie of god In forme: The Priefthoode and Sacri fices of Christians are, the worshippe of God, commaunded in his Law or al good works, done of those who are reconciled to God, to this ende, as thereby to obele God, and doe him ho. cr. irom nu ron date white Obrits, which

Wherefore the Priches of the news Teffament are al Chriflians, both reachers and hearers, as they beginne newe obedience in the knowledge, and faith of the fonne of God. Romas 6 12 Gine your member) as infirmmets of rigieoufnes onto god Again 12.1. I befeech you shee ye gine op your bodies a thuing facrifice holie, ecceptable wine god which is your reasonable ferving of god. Againe, 15.16. Grace is give me of god, that I frould be the Minister of lefus Christ towards the gentiles, ministring the gaspelof god, that the offeving up of the gentiles might be acceptable. Luke. 12.21. When thou at conversed frengthen thy brothren Phil 2.17. Though I be offered up upon the Sacrifice and fervice of your faith, I am glad . Tim. 4. 6. Fam now ready volo offered Coloff 1, 24 Now revosce 1 in my fufferings for you and failed the reft of the afflictions of christ in my fleft, for his bodies fake which is she Church

Now our facrifices differes well as the Sacrifices of the old Our facrifi. Prieftes, from Christs Sacrifice. Firth, chrift offered up together a ces diffe-Sacrifice both of thankef-giving and propiniatorie: We offer up onlie sent from facrifices of thankel-giving. The oulde Priestes also offered up fa- Christs facrifices of thankel-giving because these belong to the whole enlice. Church even from the beginning to the end of the world. But those facrifices which they offered belides, were one he typical. But no facrifices of the new tellament are typical, but either euchariftical and of thankefulnes, as are ours; or propitiatorie; as is the obedience of Christ onelie, perfourmed for vs in suffering our punishment. For he offered not a typicallor figurative, but the reall or figured and fignified factifice; as being not a perical, but the fignified Priest Secondly, The facrifi ces of christ are buth perfect:ours unperfect and defiled with manie finnes. Thirdly, The Sacrifice of christ pleafesh god for is felfe, and for the worshine fe shuts it proper in is felfe, to merisesh rems fio of fins and esernal life of god for vr.because it is the death of the verie fon of god. Our facrifices meris nothing of god, o please him, not for thefelues, but for christs facrifice, wherewish shey are fantified.

4 WHAT

בי בשור בל בל בו לווא בין בי בי בי בל בוחב ל מיום ל ביום בי בי בל בוחב ל מיום לו ביום ביום ביום ביום ביום ביום WHAT IS THE KINGDOME OF CHRISTIANS, Abrill bos as

Christians 1 By partaking of his victorie and roialtie. in théfelues through him, a pow er to over. come and overrule both their e

TIEE are made partakers of Christes kingdome, are Kinges. VV First, Because he is our King, and doeth communicate his vi-Horie and glorie against his enemier and own, wish ve and makesh ve by faith, citizens of his kingdom, she formes of God, his bresheren and coheirs. Secondly, Because by the versue and operation of his spirite, 2 By having he alfo maketh we Kingrahat is , the Lordes over all creatures, conquerers of our enemies, and partakers of everlasting bliffe and glorie. Ichn. 16.33. Be of good coenfore, I have overcome the world. Revel.3.31 .To bim share overcommest will graums so fis with me in my shrone. Luc. 22.30, but he maje fit on fearer, and indge the swelue tribes of Ifrael. I. Corinthians, 3.21 .All are yours. Our roynemies and aloffice therefore is a That we are Lords over al creasures t. That al creatures. by the versue of christo fpiris (who hath restored voto vs our lost royall & heavenly dignitio, over all our enemies) we fight contimuallie against finne, the world she Devil, and the fleshe, and evercome. Which wee doc, when as by a srue faish we are reforded, that we have remission of at our fine and when by the fame faith wee receine the bolie ghoft to represse fineven in this life, at southing the beginning of our conquest, That as length at our evenier beeing by she grace of christ fullie broughs under we enione evernal buffe & glo win, that is, the heavenlie hingdome, which by the woorking of the holie Ghoß is begunne in va in this life, and which wee nowe possesse in hope, but then shall in ful possession inherit. 1.Tim. 1.18. Fight a good fight, having faith and a good confeience. Timothie. 2.13. If we suffer, we fhel alforaigne with him. Matthew 25.34 Inberite yeahe Lingdome prepared for you from the foundation of the world, advent 1, anosted ore

The diffe. rence beeweé christs ours.

There is notwithstanding a difference betweenethe kingdome of Chrift, and ours. For, L. The kingdows litheredition wine king dom & obrift For be in the materal forme, and therefore by matere King but ours is by right of adoption Christ as she mounted for in rater over his house. Hebrewes 3 6.Wee ore by and for him, the adopted fannes of God. 2. Hee alone by full right is King over all the creatures simplie, but especiallie over the whole church of the holie Angets and men . But wee neither are , nor ever shall bee the Kings

Kings and head of this church; but onlie over other creamers, which are compelled to firme vs, we are Lords, adorned with glorie, maie. flie, and no common excellency of gifts : and over all wicked men and Divels, whom we shal judge, subscribing, and yeelding our confents to the judgement of Christin condemning, and destroying them. Mas. 19. 18. ree shal for open swelve feats, indiging the reelue tribes of Ifrael . Wherefore the Pope of Rome lieth, when he avoucheth himselfe to be the heade of the Church.a. He conqueresh his enemier by his some powers we in him, and by him. Joh 16.33 Be of good comfort, I have overcome the world. 4. He alone valesh the Church, with the Septer of his Spirit and word, moving our hars, and voltaring in to the loft image of God : we are minifters and "udministrators of the outward word and roses; we cannot give the holie Ghoff, as it is faid, Mar. TT. I bapsiveyon with water, but her that comment after me, hee will baptize you wish the body ghoft, and with - 2'15.5 24. All ore your During

The fumme of al is: In the old Teftemens were Prophett, Priofit, and Kings, 1993 call. Christ is those three in fignification, and in truth; weby participation from him. Wherefore, to believe in Chrift, is not To beleve milie to know, that refine is the emminted, that is , the chiefe Pro. in Christ. phet, Prieft, and King; but to be per funded, that be is fuch alfo vnto me, and makesh me also paraber of his unaflower amointing, that by the woorking of the holis Ghoft, I may alfo be a Prophet, a Prioft, and a King what is , confesse and celebrate God knowen vnto arejoffer vp vnto him at my life long the factifice of praife and chankfulnessfight and warre manfully against fin, the worlde, and the Divel, and at length bear rule over al mine enemies, and the creatures, beeing adorned with everlafting bliffe and

Wadar BELBEVE IN HIS ONLY SONNE

O beleene in the onety, or onety begotten forme of God, is to beleeve, I That this lefter is the nameral and only forme of the evernal father, begotten of his fubflance from everlasting, and therefore God by nature neither having as touching his God head any brethren. s. To betreme that by and for this his natural! Some F

base alfo obtained the grace, right, and name of the Sonne of God, or am adopted by God to be his Sonne. lohn. 1.12. As manie as received him, to them he gave power to be the fort of God. And Eph, 1.6. God

418 OF CHRISTIAN RELIGION. PART 2.

with the glorie of his grace hash made us accessed in his beloved. Because Christ is the natural sonne of God, therefore hee is able to make visthe adopted fons of God: yet for that the affumption and taking of our nature was to come between. Higher appertaineth the comon place concerning the fon of God : wherein these foure questions are to be considered.

1 How manie waier men are called fonnes,

2 How Christ is and is called the fanne of God.

3 Why his only begossen, and first beyossen.

4 Whether she foune be coeternal with god she father, HOW MANIE WAIES MEN ARE

CALLED SONNES.

A natural Sonne.

L' Very fonne is a fonne either by nature, or by grace. A fon by Chature, or a natural and proper fon is be who is partaker of his fathere nature of effence: or, who hash the effence or nature of him, whole fon he is communicated water him; and that either wholy, as chrift in respect of his God-bead: for vnto him the father by begetting him comunicated his effence whole & the fame:or in part, as men, un to whom is communicated some little fevered portion of their fathers effence. Wherefore a natural some beginneth at one and the fame time both to be, and to be a fonne. 10

A fonne by grace.

A foune by grace is be, who hath the right and name of a for, not by mature, that is, not that he was procreated out of his substace, whose son he is called, but only by a free gift of his, and by favour. So is he faid the fon of god by grace, who not by nature, but by Gods gift, is called his lon. Now the fames of God by grace are of shree forts: fome by grace of creasions fome by grace of adoptions fome by grace of union. The fons of God by grace of creation are Angels, The fons of and our first Parents before their fal. For that God should create them, and conforme them ynto himselfe, that is, make them righteous & bleffed, & that now also he maintaineth those bleffings in them, it is his benefit and gift procceding of his grace. And therefore God created them, that he might account the for his fons, and they againe acknowledge and magnifie him as their bountiful and benigne father. And although they were not borne of the substance of God; yet neither were these at a. ny time, not his fons, but at one and the fame time began both to be, and to be the fons of God . A fon by grace of adoption, or 44 adopted fon, is he, who not by birth, but onlie by the Lew and wil of the adopter receivesh the right and name of a fon fo that be is in the fan a

place

God by grace of creation.

Sonnes by grace of adoption.

place with him, as if he had been born of him, wheras before be had bin no fon. Wherefore an adopted to beginneth not at the fame time to be. & to be a fon, but he fometime was, whe yet he was not a fon. After this fort, that is, by adoption, are our first Parents, after their fal, and fo also are al the regenerate, the fons of god. For these by nature are the children of wrath, but are adopted to be the fons of God, and are made Chriftes brethren, not by any merit of their owne, but freely by and for Chrift. Ephef. 2. Furthermore, our fraternitie and brotherhood with Chrift, confiffeth Outfraterni in shele foure things J. In the likener and fimilitude of our humane therboode nature. For he is true man, procreated of the blood of Adam, with christ the common father of vs al. 2. In the father lie lone and bountifulnet of god towards wi, who for Christes fake embraceth vs as his fonnes, and heapeth vpon vs his benefits. I In our conformity & correspondence wish Christ, which is wrought by the holy Ghoft, whom be bestoweth on vs.4. In the confumation and accomplishment of his benefits, that is, in perfect and eternal righteoutnes, bleffednesse, and glory. In respect of the three latter, we are the fonnes of god by adoption. The fonof god by grace of conception or The fon of union is chrift alone, in respect of his humane nature, which by the God by special working of the holy Ghost, being conceived, formed, & grace of fanctified in the Virgins wombe, was perforally vnited vnto vnion. the worded to me added north and

A TYPE OR FIGURE OF THE SONNES OF GOD.

By nature, and proper: as is the WOND onlie, who hash by birth his fathers nature & subflance communicated unto him whole and the fame.

Everie Sonne of God is ether

Creation , as Angels , and Adam before his

Conception and union, as Chrift according to By Grace, his humanisie.

Adoption, as Adam after his fall, and all the regenerate.

2 HOW CHRIST IS THE SONNE OF GOD.

Christ is the fon of God

Hrift is the fon of God according to both natures, but in diverse by nature, respectes. According to his godhead he is the fon by nature, and according his nasmal,or proper and onlie begotten fon; hecause according to his godChrist is the son of God by grace of v-

manhood.

That christ according to his flesh was a son by grace, not by merit of his humane nature.

this nature he alone was from everlasting begotten of the subfrance of his father, after a manner alrogether ineffable, being of the same nature and effence with him. Joh. 5.26, As the father bath life in himfelfe , folikewife hath be given to the fonne to base life in himfelfe. The evernal father therefore hath communicated vnto his sonne the life, whereby both himselfe by himselfe necessarily is, and maketh all other things to be : which life is that one and eternal Deitie creatreffe and defendreffe of all things. According to bis humanity, he is not the natural and proper fonne of God; because his humanity as tourbing it felfe, is not the person, and it issued from the substance of his mother, noe from the fubstance of God: But he in the forme of God by grace, not of adoption, because he was at no time not his son, as that hee should be made of no fon, or of the sonne of wrath, the son of God; but by grace of conception by the hoty ghoft, and of union with the word. For his humanity was from the very womb (anchified, and vnited to the Godhead of the Word, which Godheade is the sonne by nature. And that a masse of slesh in so marvailous maner, by the power of the holy ghoft, should be severed out of the flesh of the Vigin, and that thereof being fanctified should be formed a true humane bodie, that is, quickened with a humane foule, and the fame to be vnited to the very Son of God into one person and subsistence, was not the merite of his humane nature, as which had not as yet any beeing, and is in it felfe but a creature; but the special and free gift or benefite of God, as Paul in plaine words declareth, Col 1 19. 11 pleafed (faith he) the Father, that in him (hould all falues dwell And Phil. 2.9. God hath given him a name above everie name. Chaift therfore as touching his humane nature was as the fon of God by grace, eve prefently from that very moment when he began to be borne man, and that therefore, because by the vertue of the holie Ghoft heewas borne, of the fubitaunce of the Virgine, pure from all staine or corruption, and so was personally vnited with the Word.

Objection. Everie some is either naturall, or adopted: Christ according to but humanizie it mot the natural some of Godhe is therefore the some of Godh adoption. Aunswere. The Major of this teason, albeit it make bee graunted according to civil constitutions, yet is it false in divanity; because it comprises most a perfecte and sufficient enumeration of the somes of God. For

there

there are sonnes of God by grace, as the Angels, Job. 1.6. likewife Christiaccording to his humanity, which yet are not adop ted fons, Reply. Grace is adoption: Christ according to his humanity is the some of God by grace: therefore he is the some of God by adoption. Auniwere. The Major of this reason either is particular, and to nothing is inferred thereby or if it be generally taken, it is a fallacie. For grace is more large in fignification than is adoption, and is in respect of adoption, as a general, in respect of a special. For besides the grace of adoption, there is also the grace of creation, in respect of god creating and conforming Angels and men vnto himselfe : the grace of conception and vnion, in respect of God the father, the sonne and the hole Ghoft, forming and fathioning after a fingular manner the flesh of Christ in the wombe of the Virgine, and vniting it vn-God; be by grace described in the ball goof, a sannoladio

3 W by Christ is called sire onlie begotten and first begotten and fonne of God.

Hrift is called the antie begotten forme of god according to bir di- Chrift is the vine nature: Because according to this he alone and onely only begot. was from everlasting begotten of the substance of his father ten fon of and therfore hath no brethren of this generation and manire, God ac. For of no other it is faid, that the farber gives him to have life in cording to his Codhimfelfe and againe, that in bir drellesh at the futures of the God- head only. head bodilie. Obicet. He shat hash brethren, is not the onlie begotten. Christ hash brethren . Therefore hee is not the onlie begotten sonne of God Auniwere. The Major is to be diftinguished. He that hath brethren, to wit, of the same generation and nature, hee is not the only begotten. Christ hath brethren, but not of the same generation and nature: because not any haue bin begotten fro everlafting of the fubstance of god the father. Therefore he is the only begotte fo of god in respect of his godhead. Reply. He that bath a generation or begesting unlike to the generation of other fons, is in respect therof said to be the onlie begotten. Christ according to his humanisie hash a generation unlike to the generation of other formes of God. Therefore Christ is called, not in respect of anie evernall, but of this temporal and miraculous generation, the onlie begette. Ans. The Major is true of fuch a fo, as hath a generation like in the whole kind that is both in nature & in the maner of the generatio. But christ according to his humanity hath a generatio di vers fro vs, not as cocerning his nature, the term or end of his generation,

OF CHRISTIAN RELIGION. PART 2.

neration, but only in respect of the maner. For he is true ma, having a humane nature, the same altogether with ours in kind, but borne after a fingular maner of the virgin, by the operation of the holy ghost. Wherefore, according to his huma Why Christ nity he cannot be called the only begotten fon of God. 1. Because according to this nature he hash breshren of the same generation and nature. Hebr. 2.1 1.14. 2. Because neither the scripture, neinot bee cal ther the church wheth any such forme of speech. z. Because the woord, onlie begotten, doth not defigne the peculiar maner of his conception and generation, but the very nature or effence is felfe, which by generating, that is, by begetting, and by waie of birth is produced.

onely be gotten. Chrift cal led the first begotten according

to both

natures.

according

to his man-

ledthe

hoode, can-

The first begotten (not the first created) he is called according to both natures. According to his godhead both in respect of time, and of worthings because he, before al, was begotten from everlafting of the father; and is perfect god; and al were made by him; and by, and for him are delivered, & receive the right of fons. According to his humanity also be is called the first begotten in respect of his worshines only and right: 1. Becamse he was begotten after a fingular maner. 2. Because he hash his subsistence in the person of the Word to the unity wheref the humanity was assumed 3. Because he hath by his meris prachased she right of sons for others. 4. Because in gifts, works, maiesty, autority, he unspeakably excelleth al the sons of god, even Angels themselmes, and is Lord and head of them al. Voto Christ therefore in respecte of his humanity, agreeth this which of old was fignified by the type of the first borne. For after the decease of his father, the first borne tooke two portions of his fathers goods, when as the rest had each but one. Now the cause of that right was his office and functio: For he fucceeded into the roome of his father, fo that he had autority over his family and the rest of his brethren, and did bear rul: over them. Gen. 27. & 29. & 37. Sochrift the fon of GOD, hath also right according to his humanity, over the rest of his brethren, and al the fons of God, and hee but one, hath received mo and more excellent gifts, tha have al the reft; because he is the Lord of his fathers house, the reft are his ministers. Nowbecause we cannot beleeue, that christ is the only begotten fon of God, and muchleffe can beleeue in this onely begotten fon of god, vnleffe withal we beleeve that chrift is true God, even that everlafting Word of the fame fubitance, digne ty, power, & nature with the father; it remaineth therfore that herein

berein briefly we deale against the heseticks, who impugne it. WHETHER CHRIST BE THE SONNE COETERNAL WITH GOD THE EATHER.

OR, OF CHRISTS DIVINITIES



Hen the quellion is made, whether christ bee the exernell funof God, or, Whesher he be shes one true and aternal god; the le fower thinges are demanded. The first is, whesher the fan of God or she thend he a subsifient, or hypoflasis, or perfon, in the fight and before the felle shat is . whether in strift man, the res hohelides his fouls

endbodie afprismelfnetween fubftance, which was also existing before christ, borne of the Virgin, and proughs and accomplished the works of god, and is she fon of god, and to fo called in forigined. That he is a subfiftens, the church beloeveth and proverti against Samo-

fatenus, Photinus, Servetus, and others.

The fecond is, whether he be a perfon truelle diffinet from the faher. We are to hold that the Word is a perion diffinet from the father, against Noetus and Sabellius, who would have the fame to be the perfor of the father & the fon, & the hall phoft, which in respect of divers functions & actions is now called the father, nowe the forme, or mor the holie ghoft: And therefore were they called Puripaffanntalio against Servents, who confoundeth the ion and the boly ghoft.

The third is, whe her he be cantell vinty the father.

The fourth is, whether he be confubffantiall, that is, of or

feme for flance and effence with old flater

Those two namely could and tonfabiliant are trillely and infly maintained against Arms, Funomius, Macedonius, &c. & the Tritheiss of our time, who make eigher the father alme to be surpell, and the fon so have beene created of the father before other mingron make the fou allo conterned with the father but inferior onwith father. Wherfore by thefe mens opinion, the father & the Im are rev effences, or two freits, & by a conferment the god ; according to Artis, neither eternal nor coequal, according to the Tritheires coriernatindeed, but unequal . Moreover, there is a doqble maner of gathering argumets out of the Scriptures, where way of gaby the divinitie of the fo & the holy ghoff, as also other things thering queftioned in divinirie are confirmed. One is, when the reffime Tefti. mier of faripines are gashered according to the order of the boker of monies of

the feripeure,

434 OF CHRISTIAN RELIGION, PART 2.

the Bible. The other, when as certaine orders or jorts of arguments, in proofic are feet, onto which the Testimonies of scripture thereto belanging are referred. Both waters are good, and both very often necessary for a divine, when he privately considereth & examineth or discussed corrections & disputes of divinities. & searcheth what is true in them. The first wate is more laborious, & repeating of the same things: the latter is more short & compédious, & more sit & appliable both for teaching, & also that the grouds of the points & opinions of christia religió may the more easily be conceived of the mind, & more firmely sticke & abide in the memorie, for whatsoever need orvie therof to côe

THE FIRST CONCLUSION.

The some of god is a subsistent in the sless borne
of the Virgin and before the sless.

HE orders or fortes of arguments which confirme this 1 Conclusion, are eight in number. To the first belong those testimonies, which expresly teach & distinguish two natures in Christ, as that the humane nature was taken by the divine nature. The argument is framed thus: He that affinned the field, is other from the flesh, and a subsifient, even before the flesh. Again, That which commeth into the flesh, is other from the flesh, into which it commesh: but the some of god, or the Word, is even the verie same, who affumed & tooke the fleft, & came in it, lohn. 1.14. Hebr. 2.14. 16.1. lohn.4.2. Therefore, the some of necessitie is another nature fro she flesh saken and a subsistens, even before the flesh borne of the Virgin. For that which is the fonne & putteth on & carieth flesh, it must needes be that the fame is a perfo,& was sublisting before the flesh was taken. Hither also belong all those testimonies, which oppose in Christ his divine nature to his humane nature, or flesh, and diffinguish that from this, as Rom, I. 3 . His fon made of the feede of David according to the fielb. Ro. 9. 5. Of the fathers, concerning the flesh, Christ came. Therefore there is another thing in Christ besides his flesh, according to which he is not of the fathers, nor of the feed of David Phil 26. Who being in the forme of God, tooke on him the forme of a fervant. Wherefore the form of god in christ is one thing, namely his divinity most perfect: & the forme of a fervat another thing, eve his humanity weak, base, & servile, Mas. 22.44. Chrift is called the sonne and Lord of David. Therefore there be divers natures in him.

The word

lob. 3.19 . Deftroie shis reple, and in shree daies I wil vaife it up againe. Wherfore there is one thing in Christ which is destroyed, even his body; & another thing likewise which raiseth up his destroi edbody, which is the word, who lat, is called the only begotte fon.

ı

0

e

re

A

2-

1 Objection. The Word, in John, doth not fignifie any performe, which was subsisting before the flesh borne of the Virgin : but onelie that visible Preacher or teacher lefus, who was made flesh, that is, was a man weake, miferable, and abiecl. Anf. This is a notorious, mani- That John feft, & impudent corrupting of this place. For it is easie for a- meaneth by ny man to shew our of the very narratio of John, that the word the Word, a fignifieth an hypoftafis, or perfo, which was existing before lefus ting before born of the Virgin. For the word, I was in the beginning, thatis, was the fell. now before existing, whe things were created a. And that Word was god 3. By who al things were made . Who is the asser of al life & light Therfore he is a person existing before al shings, 5, W hich light neth every ma that cometh into the world, that is, al, if not with Ipiri tual, yet with natural light-therfore he is their illuminator, who were before the flesh, which was born of the virgin. 6 34' be being in the world, or not known, 7. Yet came vaso bu own, 8 being made fle in that is, affuming & taking humane nature of the Virgin Mary. For that these words, the word was made flesh, have this meanings The word namely, that he, who now fro the beginning was in the world, was made was madeflefh, that is, ma (which before he was not) not by any flesh by tachanging or mutation of himfelf, but by affurning & taking hi- king fielb, mane nature; other places of Scripture doe demonstrate: Heb conversion 1.14.16. He was pareater of the flesh: he tooke the feed of Abraham. into flesh, 1.Tim. 3.16 God was manifefted in the flesh. The Word therefore affumed and took flesh, but was not converted into Besh:that is, the divine nature was diftinct from the flesh taken & affupted.

Moreover, that Chrift, man, was fuch a teacher, who not The worde onely in the time of his fleth, but also before that was borne,e- was a Teaven from the beginning of the world, preached the will of his the begin, father vnto men, and quickened them: both this very narrati- ning of on of John, and other very many places doe plainly thewe. He the world. was the life, and the true light, which lighteth every man. lohn.t. No men hash feene God as anie time: the onely begossen fonne, which is in the bosome of the father, he hash declared him. John 6.51. I am the liting brea ', which came down fro heave, & giveth life vose the world. LPet.3.19 . christ wes by the (piris, in the daies of Noe, or preached un mabe fpirits that are in prifon, which were in sime paffed difobediet.

Eca

1 Object

436 OF CHRISTIAN RELIGION. PART 2.

2 Obication Christ man, is sand is called god in the new testament. Therefore they corrupt the Scripmer, who fair that in this wifible ma Fefus, it befides the fle fh, an invisible nature, which was existing allo in the old people stime without flefh. For to fair this, is at if a man, infleede of this. Thou art a scholler should fair. In thee is a scholler Ans. That Chrift, man, is true and bynature god, in respect of thena ture or Essence of the Godhead in him personally vnited to his manhoode, is no corruption, but the very voice, mind, and meaning and interpretation of the Scripture. Colof. 2 9. In him, that is, in Christ lefus, dwellosh at the fulnes of the godhead, that is the very ful and perfect Godhead, which is but one, bodilie, that is personally or substantially, so that it is of the substance of the visible man Christ In christ therfore there is one thing which dwellerh, namely the godhead, another thing in which is dwellerh, even the manhood, which is the temple of the godhead, John, 2.19.11. and was shadowed and figured by the Mosaical tabernacle, Heb.g. TI Again, Rom. 1.3. Made of the feed of David accerding to the flefh: y declared mightily to be the fon o feed, touching the spirit of fanctification, Again, Phil. 2.6. Being in the forme of god and equal with god, he tooke on him the forme of a fervat. By him al things were made and doe confift, both visible, and invisible the givesh she haby whoft, lightesh every man that commesh into the world, hee alone knoweth the father, and he to whom he reveileth him. co lla. 7. 14. 1fa.9.6.lere,27.6.1fa,25.67.8.6c.

2 By contra

1 Proved by testimo-

nics

Lattly, that there is a double nature or substance in Christ, but a sinit, and an infinite, is convinced and proved by the driversitie and repugnancie of those properties, which are attributed to the same christ, but cannot possible be together in one and the same nature. Wherfore Christ, man, is God, not created and made in time, by reason of the fulnessee and excellencie of his gitts, but eternall, substitute before the sless, born of the Virgin, & before al worlds, by reason of the eternall godhead of the Word dwelling in his Maiestie personally.

Christ the proper son of God.

To she second classe, or order of Reasons, are referred those testimonics, which shewe christ so be she proper or naswall some of god. The argument or proofe is this: The nasurall or proper some of god, is of necessisie partaker of the divine nasure or esents, or substance. But christ, man, is the proper some of god. Therefore there is in christ, besides his humane nasure, which he sook of war kinde, a nasure or substance divine, in respect whereof he is and it called

called the fonne of god, that is, Christ is by nature the sonne of God, and therefore fubfilling, and that before the fleth from everlafting: because hee is the sonne of the eternal father, having the effence of the Father in number the fame and whole communicated vnto him from the father. The Major is mafeft by the definition of a proper or naturall sonne. For a proper some is he, who is procreased ous of his substance whose summe he is or he, who is parater of his fathers nature or substance. The Minor is proved by thefe restimonies of holy Scripture, John 5, 17.18, My John, 5. The father worketh hisherso, and I woorke. Therefore the lewes fought place is ne. the more to kill him; not onely because he had broken she fabouth; but be voder faide also that god was his father, and made him selfe equall with god, flood, & fo Because Christ called himselfe the Sonne of GOD, not a- was raken dopted, or by grace onely, but naturall, begotten of the of a natural substance of the Father, and therefore equall with GOD, fon. the lewes did therefore gather : First , That bee chalenged unto himselfe the works of God the Father . And therefore because they deemed him to bee a mere man, they woulde have him flaine, as a blasphemer and robber of GODS glorse, both in this place, and John. 19. 7. And if CHRIST hadde meant, that hee was the Sonne of god by grace onely, as are the Angels and men elected, the Icwes verily woulde not have reprehended that as blasphemie and treason against the maiestic of god: for then they shoulde have condemned themselves of the same crime because John 8, 41, they saie vnto CHRIST, we have one father, which is God. Secondly, Christ alfo doesh not reprehendish is collection of the fewer, or repel is as a flaunder, but defendesh is as being good and necessarilie strue, in his Aunswere presently following, wherein hee avoucheth, shas wherfoever thinges the father doesh, the fame doesh he also together with him, as being his Sonne: that by the fame authorisie, libertie, power, he raiseth the dead, and quickeneth them who beleene in him, by which the father doeth; that as the father hash life in himfelfe, fo also hash he given unso him, as beeing his forme, so have life in himfelfe, dec.

Where fore the man lefus affirmeth that, which of it felfe and demonstratively doeth thereof follows, and the lewes called blasphemie, namely, that hee is the Sonne of God, not by grace onely, but proper and equall with God, that is, that there is in him, besides his humane nature, a divine also, which

438 OF CHRISTIAN RELIGION. PART. 2.

is the Sonne, communicated vnto him by an vnspeakeable ge neration or begetting from the Father, & according to which he is equal with the Father, and the same God which the Father is. For where the same power, operations, and workes are, there also is necessarily interred the same nature, or substance to be, and that equal. So Christ is called the proper Sonne of God. Rom. 8.3. God sending his owne son, that is, borne of his own substance. For we are otherwise also of God, beeing renued by his spirit. And in the same Chapter, vers. 3.1. Who spared not his owne.

Christ the natural and coerernal fon of God which is ex pressed in kripture.

I Obiection. It is not found anie where in scriptures, that christ is the naturall and coeternall fon of god. Therefore it is but an invention of men, imagining in him befides his flesh, another substance, according to which he should be the eternal fon of god. Aunswere. Although these very wordes are not, in the very same Syllables, extant in the Scripture yet there are found the like, and equi valent, or fuch as fignifie the same which these doe . For, the wisedome of god which is christ and the sonne, Prou. 8.12. is described so be fuch, as was wish god fro everlasting before his works were made. And further, lohn faith, that the Word, whom he called the fonne, was even shen in the beginning of the world, and was god, creating & preferving all thinges. But god is eternall and before thinges were created, together with which also time began, eternitie onely existeth, and may be imagined in minde. Moreover, bee is expreshy called the proper sonne of god. Therefore he is the natural Some of god who bath the nature & effence of his father & that the fame wish his fasher:because the deitie is bus one in mumber, creetreffe of alshinger, also he hash she same whole and entire, because it is indivisible. Wherfore the man christ is the same eternal god with the Father, by reason of the Deity, which be bath simply alone, and the same with the father: for there are not two eter nals:he is also the natural and coeternal son of the father, because hee is another from the father as touching his person. Reply. I Christ is called the proper fon of god because he was made by godias alfo the church is called the proper people of god. Aunf. This is a corruptio of a place of Paul For Paul Ro. 8.2. & 22, opposeth the proper Sonne of god to vs, & alfo to the Angels . For both the Angels and wee are made the Sonnes of god, in respect either of our creation, adoption, and regeneration by the holy Ghoft, or also in respect of both, as the regenerate. Therefore

Chrift is the proper fon of god by nature, not by grace.

fore we being compared with Chrift, are nor the proper Sons of God. For so he could not be called the proper and onelie begotten Sonne. Wherefore he is, and is called the proper Sonne of God, in that he alone was begotten of the substance of God the Father. Replie 2. The word faith Servenn, was in deed alwaier in god, but it was not the forme, but in respect of the filiation or Sonne-hood, which was to come in the wombe of the Virgin, or in respect of man so be born of the Virgin: that is, The Word, in it felfe, was not any invisible by postafis and substance, which being begossen of the substance of the Father and distinct from him, was truly subsiling before the flesh borne of the Virgine, but was a certaine relucencie, or reflexed (hining in God, that is, that visible image or shape, which appeared unso the Fathers in the old Testament, and afterwards passed into the flesh, or into that visible man lesis, who alone is the sonne, in respect of whom also the Woord, or that visible shape, which alone he wil have to be the perfon, is called the fonne. Aunswere. 1. By this is de . nied, that Christ is the proper some of God: Because his humanity issu ed not from the substance of god. 2. The word is such a sonne, as unto whom the father game to have life in himfelfe, as he himfelf hash it in himfelferwho when things were creased, was even then god by whom al things were made; who was the life, and the light of men. &c. The word therfore was, and that before lefus borne of the Virgin, a living, intelliget, working hypoftalis, or substace. 3. there should bane bin no hypoftasical or personal difference besuveen she Father & the for because the word, according to Servetus doctrinhad not his proper hypostalis, wherby he should differ fro the Father.

2 Objection. He woho is not named in the Scripture before the taking of flesh, the sonne of god, was not the sonne of god before the fielh war borne. Bus Christ is not called in the Scripture the some of god before his nativity of the Virgine. VV herefore he was not the fonne of God before. To this our answere is double: First, we denie the Major. For we know that Gods revelation and manifesting in the new testament is clearer that in the old. And ther fore, albeit it were true, which these would, that the son of god is not called the fon, but after the affuptio of the flesh, yet not withflading, feeing in many places it is shewed most clearely, that the Sonne, who tooke fleshe, was before hee tooke fleshe at The woorde, who is the onlie begossen of the Father, was in the beginning. By the Sonne al thinger were made. My father woorketh bitherso, and I worke: it may not bee faide that therefore Ec 4 the

OF CHRISTIAN RELIGION. PART 2.

Christ na. med in the scripture the son of God, before be tooke flesh.

440

the Sonne was not before he tooke flesh, because he was not called before by this name. And Secondly, the Minor is not true, For however the old Testament bee more obscure and darke than the new; yet is he called by Salomon the coeternal wisedome of God, begotten of God. Likewise it was foretolde that the Messias should be God, and the sonne of God, and after an other manner than other sonnes. If ay. 7. His name shal be called Immanuel. Is ai. 9.6. He shal cal his name Wonderful, Connsellour, The mightie God, The everlassing father. I eremie, 23. 6. This is the name whereby they shal cal him, The Lord our righteous ner. Plalm 2.7. The Lord bath said wnto me, Thou are my Son, this daie have I begotten thee. Againe, Kisse the Sonne. 2. Sam. 7.1 will be his Father, & he shall be my Sonne. Wherfore, long before was he signified both to be, and to bee the Sonne of GOD, who afterwardes was to be man.

Christ but one some, though cofisting of two natures

3 Obication. If the divine nature of Christ was wishout his humane nature the some of God, there shall be made thereby three sons, namelie his Divinisite, his humanitie, and whole Christ confissing of both natures. Wherefore there was not anie Some before less was bonne. To this wee aunswere, that the Antecedent is most false. For seeing the Woorde did take, ioine, and vnite personalle vato himselfe not another person or some of God, but another nature, this assumption or taking, maketh not moe persons or some sibut it is one and the same person, or one son, having in him two natures.

4 Objection. If the god-liead of ould wishout the flesh was the fon, or now two natures are one fourthere shall be reversiblessed one incorporeal, the other corporeal Wherefore there was not anic for before the stellar. Neither is this Antecedent true. For one and the selfe-same sonne is of old incorporeal, of one only nature, and only God; but nowe corporeal of two natures, and

existing both God and man.

y Objection. The humanizie by is felfe is not the Sonne. I before neither the Divinitie by it felfe is the Sonne. Aunswere. This reason doth not follow:because there is great diffimilitude of the natures, which are compared. The Woorde existed, and as a person, and the sonne, before the slesh was taken and assump ted. But the humanizie was neither before the assumption, nei ther being assumpted, did it make the person by it selse. And therefore the humanizie severally is not the son; but is in the

ion.

fon, or is the other nature of the fond ut the Word both feperate and knitted to the flesh, is the same sonne:as touching it selfe, it is the sonne of God by nature, but as touching the assumpted nature or humanitie, the naturall fonne of man, and the fonne

of god by grace of personal vnion.

To the fecond classe of argumentes also belong those sayinges, which seach, the man Christ to be the onlie begotten Sonne of god. loh 3.16. So god loved the world, that he gane his onlie begatten Sonne. Ich 1.14. We faw the glorie thereof, that is, of the woorde incarnate, as the glorie of the onlie begotten Sonne of the Father. For the onely begotten is he, who hath not any brethren of the fame genera tió & nature. But christ, as touching his humane nature, hath brethren. Heb. 2.14. For a much as the children were patakers of the fielh and blood he alfo himfelfe lakewife sooks pars wish them. And a little after: He in no fors sooke the Angels, but he tooke the feeds of A braham: Wherefore in al thinger is became him to be made like unto his bresheren. And a little before: He that fanctifieth, & they which are fanctified are al of one , that is , of the lame nature humane. Wherefore he is not ashamed so cal them bresheren. Wherfore there is in Christ another nature, according to which he is the onely begotten sonne of the Father, besides his humanitie, according to which both he hath many bretheren, & is sprung not of God, but of the feed of David.

Objection. The man Jefus is called the onlie begorsen, because he Christ is onlie was begotten of the Virgin by the holie Ghoff. Aunswere. It is called the a milconstruing and corrupt interpretation of the world.1.For onely behe is fo the onlie begosten, that hee is also the proper or nasural fonne. nature, not Now fuch a one is faid to be the onelie begotten, not for the in refpect speciall manner onelie of begetting, but because he onelie was of the man begotten of his substance, whose sonne he is called, or because ner of his hee onlie hath his effence iffuing from the substaunce of the generation Father 2 Because he is the verie same, by who al things were made & me preferved who is in the before of the Fasher, even from the beginning of the world, reveiling god waso the chofen: who being fent from beaven into the world, tooke fleft, came in the fleft, to. He is called the onelie begotten fonne of the father, lost. 18.1.loh.4.9.loh.1.14. We faw the glorie thereof, that is, of the Word, but not of the man lefus, as heretickes would have it. For there is no other antecedet in that place, but the Word. For these words goe before; The word was made flesh, and dwels among vithen it followeth, &

wee faw the glorie thereof. If then the Woorde it felfe bee cal. led, and is the onelie begotten : then CHRIST is called the onelye begotten in this place, not in respecte of the manner of his generation of the Virgine, but in respect of his generation from everlasting of the Father. 1. Woordes generation, of the Father, is often in Scripture difcerned and distinguished from Christer generation of the Virgine. The Evangelift, as wee fee, calleth the VVoorde the onlie beggs. sen of the Father. Of verifedome it is faide , Proverb. 8 .25. that before the mountaines, that is, from the beginning, it was formed, or (as the Chaldee paraphrast interpreteth it) begotten. but wee reade in Matthewe, that Jefue, who is called Christ, was borne of Marie . 4. The onlie begotten is opposed to Angels and men. But Angels and men are the fonnes of God, either by creation, or by adoption, or by fanctification, after what forte soever this bee wrought by the holy Ghost. Therefore Christ must needes bee called the onely begotten for this cause, even for that hee is his Sonne by nature . For after this manner hee is the Sonne of God onely, and truely and fimply severed from other Sonnes. Wherefore, to this seconde rancke or classe those places also shoulde bee referred, which shewe, that wee are the Sonnes of God by adoption, by and for that only begotte Son. For feeing grace is opposed to nature, and we are Sons by grace:it must needs be that Christ is the Sonne by nature.

To the third classe belong those testimonies of Scripture, which attribute the name of son manifestie to the other nature also in chriss, which subsisted by it self before & besides the stell assumpted, & did work althings. And seeing Servetus & others, are here in an verore as it were, & fight for this, that only the man lesus born of the virgin, but not god, or the godhead is called the son in scriptures, & that therfore before lesus was born, there was not any son of god substitung: we are diligently to gather & collect those testimonies, wherin the name of son is not attributed to the hu mae nature only, but also to the divine. The third argument there fore is this. That which substitute before the sless be me of Mary, created the world, or from the first beginning history with the saster, the side is a perso, & that without the slasse before it. But the so of god is caled that, which substitute worketh the same

famething with the father. Therfore the fo is a perfo, of subfilling eve wishout the flesh, & before is that is, chrift lefus borne of Mary hath another nature befides his humane nature, in respecte whereof Christ, even before his humane nature was, truly exifled and is and is called the tonne of God . The Major of this reason is manifest. For that which worketh al works, and that with the same authority, liberty, and power, wherewith the father doth, must needs be a living, and understanding substace, that is, a person. Now the Minor is prooved by restimonies of Scripture. For the very fame, who is before al shings, for whom, and by whom, al things were created, and doe confift, who doth al things like wife himselfe, which the father doth; is called the beloved son of God, the first begotten of al creatures , by whom God spake untows in the left daies. Col. J. 16. Heb. 1. 1. 2. Heb. 2. 10. Joh. 5. 19. &c. But the fleth or humanity of Christ is not before all thinges, is not creatreffe, but created in the last times, doth not vphold or sustain al things with his word beck, and effectual wil, but is it felfe fuflained and vpheld by the Word, who did affume and take it. Therefore in Christ, besides his slesh, is another nature, which alfo, before the flesh was miraculously conceived in the virgins wombe, was subfifting, did work, and is the Son of God. Again, Ishn. 3.17. God fent not his Some into the world to condemne it : The Father fent the Sonne into the worlde', but the humanitie of the Sonne, was borne in the worlde : Therefore hee was his Sonne before hee was fent into the worlde. loh.5.11. The fonne quicknesh whom he wil Mat, 11.27. No man knometh the father, but the fonne, and he to whom the fon wilreveil him. But in the old testament, before lesus was born of the Virgin, fome were raifed from the dead, and quickned: for there were fome fro the beginning of the worlde, who knewe God aright. Therefore in lefus the fon of Mary, is another nature befides his flesh, which is the Sonne of God, and sublisted from the beginning of the world, reveiling God vnto men; not onelie to those of the godly, who lived fince he tooke flesh, but to those alfo, who lived before it. Again, Fob. 3.13.17.19.31. Fob. 16.28,&c. He is called the fonne, who came from heaven, who being in earth, is in beaven, who came into the world, not as other me, from the earth, but from aboue, our of heaven, from the Father . So that then he was, before hee came into the worlde. But the fleshe of Christ is not of heaven, neither came it from heaven: There-

444 OF CHRISTIAN RELIGION. PART. 2.

Therefore there must needs be another nature in him, in repect whereof he is the only begotten fon of God, even before he took flesh of the Virgine. Again, He that was manifelled in the flelb, is God, I. Timoth 2, and therefore another nature fro the flesh. For God is one thing, who is manifested, and the flesh another thing, wherein he is manifested. The son of god is hee that was manifelted in the flesh.1. Joh. 2.5. For this purpofe appeared the fon of god, that he might take away our fins, and that he might loofe the works of the Divel. Therefore the Son is God, and another nature from the fleth, that is, the man lefus is the fon of God in respect not only of his humanity, but also of his divinity, which belides and before the flesh, existed in him, and by the affumption of the fleth was made as it were visible & confpicuous. Wherfore it followeth alto, and that necessarily, that that was a subsistent and a person. For that which is by natures fon, is alfo a perfon. But chrifts divinisie or nature which was alfo before his flesh, is the fon of God by nature. Therefore is is a subsistent & a person in the stell, taken or assimpted, and before it.

The Word is a perfon before Ie. fus born of the Virgin: and hee is the fonne.

To the fourth classe belong those places of Scripture, which af firm christ man, to be the word incarnas. The Argumentus this: The word is a person, which both existed before I efue was borne, and move awellesh personallie in the flesh taken of the Virgin, But that woord is the fon. Therfore the fon is a perfon. The Major is proved; because those things are attributed vnto the Word, loh. 1.1. loh. 1.8 f. Revel. 19, which only agreeth to a thing subsistent, living, intelligent, working, that is, to a person. For she Woord was before all cretures: with the father, god; by him were al things made he was amor of al life and light in menthe was in the world from the beginning, and not knowen:he hath his own countrie and nation: he came unto it: in his name men beleeue: he givesh power to be the fons of God to others, by his owne autoritie and power: he doth assimme and take flesh, and is sherein manifested, seen, handled, conversesh, and dwellesh among s men. The Minor is proved. Because the Word is called the onlie begotten Son of God, Ioh, 1.14.18.34. Revelat. 3. 18. &c. And because the same properties are attributed to the Woord, and the Sonne. For the Son is in the bosome of the father reveiling God vaso men. By him the world was created . In him is life: he was fent and came from Heaven, into the world. He took the feed of Abraham. Like wife the life, which is the word, was wish the father before the incarnation and manifestation of christ . Therefore God was even then the fasha

fasher of the Word, and the Word the fon of God.

But, feeing the new Arrians doe marvailoufly depraue, by their new and crafty devised Sophismes, this notable place of John, concerning the Word Jublifting before the flesh borne of the virgin, and creating and preferving althings, that thereby, they might rob and despoile the Sonne of God of his true & eternal deity; it feemed good here to adjoine those thinges which Zacharias Vifinus some years fince noted & diue out, as to be opposed against thele corruptions & forgeries, briefly indeed and barely, after the maner of Logicias, yet fuch as are learned and found, wherby also the like corruptions and wreftings of places of holy scripture may eafily bee observed, discerned, and refuted.

TOHN purposing to write the gospel of Christ, in the first Lentrance proposeth the summe of that doctrine, which hee purposed to deliver and confirme out of the story and sermos of Christ . And seeing the knowledge of Christ confisteth in his person and office, hee describeth both: and sheweth, that ment of christ is the eternal Sonne and Woord of God the Father, who Johns gostaking flesh, was made man, that he might be made a facrifice Pell, for our fins, and might make vs, through faith in him, the Sons of God, and heires of evernal life, This Word then, whom afterwards he calleth the only begotten Sonne of the Father, he faith nowe to have bin in the beginning: which the weth his eternitie.

These words of the holie Evangelist they corrupt and depraue, who raife againe Samofacenus blasphemies from the pit of hel, expounding this beginning of the beginning of the gof- In the bepels preaching, done by chrift. But contrarie, S. Iohn & the church, ginning. even from the Apostles and their scholers time, doe vnder- was. stand that beginning of the world, wherein al things to have bin first created by god, Mofes in the first chapter of Genesis recounteth, For John faith, shat the World was made by him: and further, that even then in that beginning he was god, and that the true god creator, which is only one, and was in the beginning of the world Replic. T. Beginning doth not fignifie exernitie . Therefore we deprane it, who fo expound is. Aunswere. We doe not so expound it : but that eve then in the beginning of the world was the Word; and therefore was before the creation of the world: and whatforver was before this, was from

from everlasting: And so is the scripture wont to speak. Eph. t. 4.1. Pet.1.20, Pro: 8.22.22 &c. where wee may fee a large place concerning wifedom: whose eternitie is there signified in this, that it is faide so have bin before the creation of the worlde. Reply 2. Beginning of zen fignifiesh she beginning of the gofpels preaching. Ter were wish me from the beginning . I faid not so you from the beginning, Aunswere. This sheweth that sometimes it so fignifieth, but not alwaies. And wee are still to conster it of that beginning which the text sheweth. As also in other places, Revel 1.8.1 am a & a, the beginning and the end, the first and the last . The word The corrupters lay: The man Fefus Christ is called she word: because he speaketh and seacheth the wil of the father. We say , that he is called indeed the Word for this cause, because he declareth god & his wil but yet in respect of his divinitie not of his humanity. The reasos hereof, t. Became his humanity was not from the beginning of she world a Because this word was made fleshathat is took on humane manne. 2 . Because this Word did lighten all men from the beginning of the world, who foever had the knowledge of god, and howe much foever they had. He was the life and the light of men: lightning every man, which comesh into the world Again, No MAN hath known the Father but the fon, & he , to who the fon wil reveile him. Again, No Man bath feen God AT AN IETIME. The fon which is in the bosome of the Father, he hash declared him. Reply. I. Heb. 1. It is faid, Now God hath Spoken unto ut by his some. Aunswere. That is by his fonne made man Replie, a. He is not faide any where in she old Testamens to have spoken. Aunswere. Yes, by the Angel of the lord, who also himselfe is Lord. Likewise Ilay. 6.9. The Lord appear red freaking, whom S. John.chap 12.40.affirmeth to have bin Chrift.Reply. 3. The Word in faid, 1. loh. 1.1. to have bin palpable, vi fible, and fo forsh. Aunswere. That is, by reason of the fielh which he tooke. Replie 4. But he is no where faid invisible. Aunswere. Joh. 1. 5. to, he is faid so have beene in the world unknown; and this John speaketh of him, as he was before his incarnation . And then be was in the world invisible. Likewise, lo. 14.23. Fand the fasher wil come unto him. And in the fame place: I wil not leave you cofortles. I wil come vonto you. Mat. 18.10 fam wish you alwais until she end of the world that is, invisibly, as is the father. And if they wil deny him to be with vs, because he is not see, they shal also exclude the father. Rep. 5 he is wish us in power, of versue:not in ef fee. Anf. This ob were rather to be hiffed out that to be refuted because

because he hath not an infinit power & vertue, who hath a finit effece. "The God; share hor made the beavens and the earth, shal "les. 10-11.

perifbfro the earth, how much more the the makers of fuch gods? And the word was with God in the beginning] Wee interprete this: shas the fonne was coesernall wish the fasher, and fo joined wish him that notwithstanding he was distinct in person from him. 1. They fay: That this do flour and teacher, the man lefus, was knowen of god alone, and not of men, but he was the Meffias. Vnto whom we aunfuere, t. To be, or not so be with one, when it is spoken of a person, is never read in this fenfe, as so fignifie, to be knowen, or not knowen of one. It is therefore an impudent forgerie, a, lohn himselfe expoundeth it: The fon which is in the bosome of the father: This doth not only fignifie, to be knowen :but also to be indeed in the Father, to be entirely loved of him, and to be fellow & compartner of the secret and hidden counsels of the Father. 3. Hee faith of himfelfe, shas he came down from Heaven: Thas he came from she father, and came into the worlde; that hee returneth to the Father, with whome hee was before . This doeth not fignific a knowing, or a not knowing, but, an existence and beeing, 4. By him al creatures were made of the Father: Therefore hee was prefent with the father. 5. He was in the world, before he being made man, came unto his owner and yet not knowen. Therefore, so be in she world, and to be knowen of the world, are not al one: And by a confequent, neither is it al one, to be with God, & to be knowen of god.6. Christ himselfe expoundeth it : 7 in the Father , and the Father in mee: This fignifieth not onely a knowledge, but a coexistence and

ioint beeing mutuall.

And that Word was god] We interpret: That the word is true god,
ternal, creator of beaven of earth: the same god with the father, and
therefore divers from him, as the Word fro him that speaketh by him,
the son from the father; but baving the same nature and offence of
the Godhead in him, which the states hath; as christ himselite saith:
I in the sather, and the sather in me: He is every where in the Fa-

ther; as the Father everie where in him,

ñ

e.

is

d

be

100

iil

io

But they saie: shas he is god in respect of his gifts, worshinesse, excellencie, and office: but not by nature. Which they prove: because others also are in this sense and respect called gods: which have not any Divinitive of themselves. Therefore christ also after the same maner, seing he also hash his Divinitie from the father. Further they adde, Thas we make two Gods, and deal consumptions by with the father: We aunswere,

448 OF CHRISTIAN RELIGION, PART 2.

aunswere, That we make not two Gods, because the son is one with the father, as God, that is, having the same effence in him which the father hath then is divere codiffical fro him, as the son, as the son, which the father hath, comunicated. But they are blasphemous and contumelious against the father and the sonne; because they honor not the son as they ho

monr the Father. loh. 5.13.

Now that S. John understandeth a Son, nos a made, created and inferiour God to she father, and a divers god from him, is proved & confirmed by many reasons, but some few shal now suffice I. Simplie, and absolutelie, without restrains so anie certaine circumflance, none is called God in the feripsure, besides the onlie true God. eternal creatour of she world. 2. That she Word was god before things were created, and is the creator of althings, Saint lohn doth teach. 3. He fleweth, That he is the autor and fountaine of life and knowledge in men, even from the beginning . For this fignifieth the mie light, that is, which is properly and by it felfe, light it felfe, and the original of light in others. 4. This Woord giveth power to be the fons of God. This none can doe butthe true God alone, s. We are to believe in his name. But we must believe in none, but god only, as himfelfe proveth, that therefore they minft beleeve in him; because they beleeve in god, loh.14.1 6. And loh.1.27. Fohn Baptiff faith shat he baprizeth wish the holie ghoft: And Christ himselfe of sen faith, that he wil fend the holy ghoft from the fasher. But no ma can fend the spirit of God, and work by him in the hearter of men, but onlie hee, whole proper spirit this is , namely God 7. John Bantist is called the fore-runner of Christ, who (hould prepare his waie. But he prepareth the waie of the Lord 11a 40.3. loh. 1.ver. 22, and Chapter 3, vert. 28. Luk. 3. 4.8. Christ himfelfe, tohn 5.23. faish, That the father wil, that at Should honour the forme, as they homour the father. But no creature, albeit excellent, can be equalled in honour with the creatour, 9. Everie where, he is called the true god and the Lord. 1. loh. 5 10. This is the true god and eternall life. Roman. 9.5. Who is god over al, bleffed for ever, Amen. Act. 20. 28. God hash purchased his church wish his owne bloode. Hebrues.1. 8. The scepter of thy kingdome, is a scepter of righteous neffe: & verte 10. Thou, Lord, in the beginning haft established the earth, and the beavens are the works of thine hands . And Chapter. 3.3. Christ is counsed worthy of more glory, than Mofes, in afmuch as he which hash builded the bonfe hath more honour than the howfer and he that hath

buils all things is god. 10. He is faid, so have come downe from heave; yet fo, that he remainesh in heaventto come unto his together with his Fasher, to be with them unto the end of the world. Therefore he is of an infinite effence every where prefer, & working both in hea ven & earth. But his humane nature is finite: Therefore he is

God in respect of another nature.

Now to that which hath bin objected concerning the commu- The god. micating of the Deitie unto others, whereby they are called Gods, head is afwe answere by diffinguishing the diversitie thereof. For vote o- ter another there is is communicated by a creased similitude of the Deitie, either of nature; that is, by divine properties created, which are not e- to Christ. quall with the creator (fo are the Angels) or of officer to Mofes is than vnto called God, and all Magistrates. But unto the fon Christ it is communicated by the nature or effence it felfe, so that the very Deitie is his fubstance Which we thus prooue. I. He is the only begutte, and proper fon of god: the sonne of the most High, who also is himselfe the most High, Luk, 1.22. But he is the proper Sonne, to whome the substance of the father is communicated. 2. Fohn. 9. 26. As she fasher hash life in himselfe, so likewise hash he given so she some to have life in himselfe. Therfore the son also is god of himselfe living, and the fountaine of life. Wherfore this communicating of the deitie, makesh him equal with god, and THE SAME God with the father: fo far off is it from proving the contrarie. Reply. I. Power was given to him beeing ma, loh. 5.27. Therfore it was not given him by eternall generation. Aunswere. It was given to the Word by generation:to man by vnion of the Woord. Reply. 2 It was given him after his refurrection. Aunswere. Then was given him the ful authoritie & libertie of vfing that power, which he had alwaies.

All things were made by it, and without it was made nothing We Al thinges interprete: That al creatures were made by him in the beginning: & made by that alfo by him is gashered out of mank inde, & regenerated, thorough the word, the working of the holy ghoft, an everlafting Church. They confter it That by A L things, are meant those things which are wrought in the new creation: that is, in the collection and regeneration of the Church by the gospell, which is called the second creation. Vnto which our aunswere is, t.by granting this point, (by graunting, I meane, not the whole interpretation, but onely this point of the creation.) And if this were the sense, yet hereof woulde it also followe, that christ were verie god, and by nature God. The first reafon, which we yeelde hereof is, Because so work the first and se-

creatures.

50 OF CHRISTIAN RELIGION. PARTS.

The fecond ereation alfo, which is regeneration, proveth Christ god,

cond creation by his owne versue power and operation, is the proper worke of one and the same very god.I.Cor. 3. 6. God game the increase. So then is neither he shat planteth, any thing, neither he that wateresh, but god that giveth the increase. And in the lame Chapter, v. 9. Ye are gods buf bandrie and gods building. Heb. 3.4. He shas bash built all things is god, And Christ worketh this new creation not as an instrument, but by his own proper vertue. He.3.6. Ep. 1.23 which is his bodie, even the fulneffe of him that filleth at in all things, Eph. 4 8.He ascended up on high, he game giftes unto men, he ascended far abone all heavens, that he might fill all things. He gave some Apostles, and some Prophets: & vers. 1 6. By who at the body receivesh encreafe.lohn. 10 28.1 give unto them eternall life. Ephel. 5.19. Hee fautificth the Church, & clenfeth it by the washing of water, through she word. The second reason is: Because no man can give the holie ghoft, but he that is very god, whose proper spirit it is . But the second creation is not wrought, but by the holy ghoft, who Christ the worker & effector of this creasion fendeth. I herfore he is very god or lord. The third reafo: Because the new eventio, is the regeneratio of the elect m. eternal life. This began even fro Ada, albeit is was wrought in regard of the mediator, which was to come. And it was wrought by the fame Mediator the fon, in regard of whom, or for whose sake it was wrought ever fince the beginning. For thrift, as by his merit, fo by his efficacie e's vertue, is faviour nos only of a part, but alfo of his whole Charich er body, which confiftesh of al she elect es fanclified even from Adams sime. Ephel. 4.16. By whom at the bodiereceiveth increase. Ifay. 9.6. The everlasting Father, author, presciver, propagatour, & amplifier of his Church through al ages of the world. Mich. 5.2. The ruler that (hould come for thous of Bethleem was given from everlafling to be the head and faviour of the hurch. He shall be peace,even before he came out of Bethleem, and the faviour of his Church against the Assyrians, and al her enemies. Gen. 3. 15. The feede of the wo nan fall brufe the Serpents head. This victorie and conquest over the Divell beganne even from the beginning of the world. Pfalme. 110. David acknowledgesh she Mesfia alfo to be his Lorde, a Priest, and a King, not only that was to come in the fleshe, but even nowe present, to whome nowe long before God hadde faide, Thou are a Prieff, that is, whome he had alreadic ordained to this office, living, worcking, and preferving the elect. J. Timosh. s. f. There is one God, and one Mediane betweens God and Man, which is the man Christ Jefus. Therefore ehis

this man is the Mediatour of all from the very beginning, he is the Mediatour, obteining, and giving the bleffinges, which hee hath obtained, vnto all. I gine unto them eternall life. Eph. 1.12. He hash appointed him over all thinges, to bee the head to the Church. I. Pet. 1.11. The Spirit of Christ in the Prophetes. 1. Pet. 3. 19.By the fpirit he went and preached unto the fpirites that now are in prison, which were in time passed disobediens. Ephel . 20. Yee are built upon the foundation of the Apostles and Prophetes, lefus Christ himselfe being the chiefe corner stone. Which place is diligently to be observed. For then, either Christ is the heade, foundation lanctifier and Saviour of a part of the Church only, which is most absurd: or he was this from the beginning of the world. Heb.z. He is made the builder of the house, whereof Moses allo was a part. He, 13, Iefus chrift yefterdaie, & to daie, & the fae for ever

Our Second answere is, by denying their interpretatio. For S. John there fpeakesh of the first creation. Which we shew: First, Because he speakesh of the second afterwards. As many as received him, to them he gave power to be the fons of god: Likewife, Of his fulnes have al we received: & again, Grace & truth came by lefus chrift, Now he therefore letteth downe the first creation before because bosh creations are the work of the same. That therefore hee might shew, that the secod creatio was wrought by the word, it was necessary for him to teach, that the first also was wrought by it: For the same is the Creator & repairer of the worlde,

Secondly, Because he faith, The world was made by him.

Reply. The world here is taken for the Church. Answere. No: for he addeth; And the world knew him not: The fame worlde which was made by him, knewe him not. Therefore he meaneth the wicked, whether elect, or reprobate. Thirdly, other places demonfirate the fame lohn 5.17. My father worketh hitherto, and I worke. Wherefore both of them from the beginning of the worlde.

worke the workes of both creations.

In the same place, ver. 19. What seever things the father doth, the Same things doth the fon alfo. And verf. 20. The father shewesh him all things, what foever he himselfe doesh. Therefore not onely the workes of the second creation, but also of the first creation, preservation, & administratio of the worlde. In the same place it is faid; As the father quickeneth, so the son quickeneth who he wil. But the father was fro the very begining the giver of corporal & Spiritual life. By him were al things created, which are inheaven . Colstage

Ff 2

and 17.

452

and which are on earth, things visible and invisible, whether they bee shrones,or dominions, or principalisies, or powers, all thing , were creased by him, and for him. And he is before all thinges, and in him all shinges confift. Thus far of the first creation, that which followeth, speaketh of the second creation, Reply. I. Al these speake of the inflamation of the Church, Aunswere. No. Because that comprehendeth allo the Angels. Reply. 2. The Angels also were reftored by Chriff, and joined to their head. Aunf. But the new creation, is called a restoring from sinne and death, to righteousnes and life: this agreeth not to the Angels. Reply. Heb. 1.2. By whom alfo he made the worldes, The worldes, that is, the new church Ant 1. God made the old also by him: because it is one Church, having one head, and foundation. 2. The Greeke word Ara'ias, which is v. fed in that place, fignifieth in Scripture the world, not the Church, And farder, whe it is there added, Bearing up althings by his mightie word; those words speake of the preservation not only of the church, but of al things. And moreover, he redereth a cause, why he is the heir not only of the Church, but of al cre atures, namely, because he is the creator & preserver of al thinges. Heb. 1.10. Thou, lord, in the beginning hast established the earth, & the heavens are the worke of thine hands Reply. In thefe wordes he convertesh his speach to the father, to prone, that he was able by his power to life up the fonne to divine maieflie. Aunf. This is an impudent thift and clusion t Because it is faide before, But unto the fon, which appertaineth to both places of the Pfalme cited by the Apostle. 2. Because the Plaline doeth entreas of christs Lingdom: and therefore those wordes which there are spoken of the Lorde, are to be vinder flood next and immediately of his person, secondarily and mediately of the father.

Reply.1. If he made at thinges, then the father made them not by him: Auni. Both he made the .8t they were made by him. Ioh.5. What soever things the father doeth, the same doth the son also. And yet the father doeth them by hum. Reply.2. The creatour cannot be compared with the creatives But christ is there compared with the Angels. Therfore creation of things is not attributed vnso christ. Ans. He is not copared with the creatures in any proportion, but without proportion. This the place it selfe of the plasme proveth. The heavens shall parish the show does tremaine. Reply.3. If he were creatour & equal with the father, he could not sitte at his right

band.

hand Aun (We may invert this, & fay of the contrary rather; if he we re not equal, he could not fit at his right had Because none but the omnipotent and true God is able to administer the Kingdome of heave & earth. Phil. 2.6. who being in the farme of god, thought it not robbery to be equal with god. Ilay. 45. 23. Thus faith the lord that creased heaven. Every knee shall borre voto mee. This is faide of Christ, Rom. 14 11. Phil. 2,11. Againe, Flan. 41.12 7 am . 1 am the first and 1 am the last My hand hath laid the fixedation of the earth, and my right hand hath (panned the heavens: when I call them, they fland up regether. These wordes Christ applyeth

vnto himfelte, Revelat. 1.18. & 22.23.

In it was life, and the life was the light of men] We interpret: In the word that the forme of god is by himfeife the life, as is the father, and the was life. fountaine, giver & maintainer of all life, as wel corporal & semporal, as (pirituall en evernall in at from the very beginning of the worlde. John. 5. He hash given so the fon to have life in himselfe, as the father bath life in himselfe. They confler it: That the man less is the quickener or giver of life, because in him w the life of all, that noe man without him, and at by him are faved. Thele are their words. Vnto which we reply: If be give eternal life to al ; fo that noe men hash is wishous him. I herefore either no man was quickened before he was borne of Mary (which were ablurd) or he marche quickner and giver of life from the beginning: Eve as Joh. affitmeth this of him as being verified in him also before hee was made fleshe. Nelther can this be understood andy of his merit whereby he deferved this life for men. For shas life is in him dignifieth shas he is by bis efficacy and effectuall working, the quickner and reviver, as himfelfe exposi deth it. John 5. & 10, & the adversaries themselves confes. So are we also to understad his illightening of me, that is, the knowledge of god, the author wherof he was in aleve fro the beginning as himselfe laith, No ma knoweth the father but the fon, and be, to whom the Son wil reveile him. And lohn Baptift faith, No mil hath feene god at ANIETIME: the forme bath declared him.

And the light finesh in the carcknes, & the darcknes comprehen. The light desh is nos) We interpret it: That this word, eve from the beginning, fineth in hash both by national light, & by the voice of heavely dollrin, shewed God unto membus thefe who were not regenerated by his foirit have not known this light. They fay, That he thined not before he begat to preach. Vnto which we aunf. I. That fo he fooded not have been the true light, that is, the author of light, & the knowledge of God,

but only a minister thereof, as was John Baptist: but the Evangelist in this respect maketh John Baptist divers from Christa.

He should not have been the illuminator of all men: which yet themselues are faine to confesse. Christ himselfe saith of himselfe,

& S. John here of him: He lightes the every man that comments into

He was in

she worlde: that is, either with natural light, or fpiritual. He was in the world or the world was made by him: And the world knew him not] We, as touching the time hereof, (aie is was from the be ginning of the worlde unto his incarnation; al which time the some of God hash in the world, which was creased by him, hewed god onto me, but is not known of men. They cofter it of the time of his preaching, when he was not heard, but despised & persecuted. Vinto which wee answer, I that S. John teacheth the plain cotrary: He was (faith hee) the life, and the light of all men ; and againe . Hee lighteth every man that commeth into the world. Therfore, before his prea ching, & his nativitie of the Virgin, a John faith, That he was in the whole world, meaning thereby al mankind: because he opposeth to shis world, his own natio & collery, to which he came 2. He faith, That Christ was not knowen of that worlde, which before was made of him. Now the new world, are the cleet regenerated, who after they are created, that is regenerated of him, know him, 4. After that being in the world he was known of it, then laftly hee came unto his orn, that is, vnto the lewes, being borne of them, and manifefting himselfe vnto them in the flesh, which he took; but he was no les despised of shese. If she he was first despised of she world, or after wards of his own (for this the order of the Prophecie requireth) he was despised before his preching & incomasio, bicause in his fiesh he manifelted himself to none before the lewes, Other places alfo thew, that he existed before his incarnation, 3 7 was daily his delight, reisicing alwaies before him: And tooke my folace in the compaffe of his earth, or my delight is with thechildren of men. 1. Pc. 3.18 He was quickned in the fpirit, by the which he allo wes & preached un so the fpirits, which were in time paffed difobediet, that now ar in prifo.

Pro.5.30.

He came

He came unso his own, & his own received him not] Here to his beginnesh to speak of his comming into the sless, which he tooke of the lews, unto whom he was promised, or of his ministerie among the lews, or of their cotempt towards him. They confoid this part with the former, as if it were spoke of the see time. But the course of his speech sheweth that his mening is, that christ was before in the world not known, & afterwards came vnto his own; & was not received, Bicause, although he was now all easy in the world, yet the

he came vnto his own. Therefore here is vnderstood a new coming, a new manifestation, wherby after a fingular & new manner, he began to be in his own coutry & people, which was then done, when he was borne of Mary, and from thence forward.

But as many as resceved him, to the he game power to be the fos of god, The godeven to them that beleeve in his name Here is a triple Argumet or head of the proofe of his divinity. First, None ca gine the power to be the font of to noe. God by his own power, & autoritie, bus god himfelf. But Christ not only as a minister & meffenger, but in his own name, & of his own aucho rity givesh this power or right. Therfore he is god himfelf. Secondly. He that maketh others the for of God must needs regeneras the by the foiris of god, & make the partakers of the fathers nature. This none ca do best god hifelf. Therfore Chrift is by nature god, who is able to work by the proper spires of god. Thirdly, he game this power to the that believe in his nite. But faith ought not to relt or deped on any creture, but on ged by Therfore christ is not made a or created but the true or esernal god.

And the word was made field) S. John de Lareth the maner how that word came unto his own; naely, shat he was made ma, et that weak, mor The Werd tal, like unto us in althings, except fin. Therfore he faith, he was made fieth. flelb or coverfed amon me for a feafo. Now he was made ma ,nos by any mutaris or chiege, but by taking the humane nature unto his godhead. They cofter it, That this doctor or teacher was (not was made) a ma reale, is bafe. Which they wil prove became, lay they, the greeke " is in me word liquifiesh of centimer not so be made, but to be, as Iohn was a man, where the same greek word is vsed. Ans. t. The worde fignifieth more comonly to be made, as, All thinges were made by him; The world was made by him. In both which places, as in others also, the fame greeke word is vied. 2. It fignifieth in this place alforthat he was made. The proofes that it dort fo fignific, are, I. Because it was shewed before, that the word signifieth a subsifice or perfo, which was fro the beginning of the world 2. Because he bega to be flesh whi he came unto bis own. Now he teacheth that Christ did before time lighté al mé that cae into the worlde; & was in the worlde not known, whe he cae vnto his own. Therfore he not only was, but was made flesh, which before he was not, z.other places of scrip ture which teach the fae in other words, do not admit any other fence or meaning. He took the feed of Abraha Again, v.14. He mok port of their fell & bloud. He took on him the form of a fervit, when byhil. 3.4. as he was befor in the forme of God Likwile, He being rich for your ca. Co. S.g. fakes became poore. d God is manifefted in the fleshe. 1. lohn.4. 2. 3. di. Tim 3.16 Jefus Christ is come in the flesh. There is one thing therefore in

456 OF CHRISTIAN RELIGION, PART 2.

Christ, which came in the flesh; and another thing, which was

Replie. The place, Heb.2. meaneth his deliveriing of vs. Answ. First, the words which goe before: Secondly, the sense sheweth, that he speaketh not there of any qualities, but of the very humane nature; when as he sheweth that therefore Christ wasne ceffarily to have been true man, because men were to be delivered by him through his sacrifice.

The word ful of grace and truth And the word dwelt among we ful of grace and truth) Christ sulfilled at the promises, and types, and figures of the law, and did truly performe the office of a redeemer and Mediator, not only by his merit, but also by his power and efficacie, as a steerwards is added out of sohn Baptists sermon: That this truth of grace befel with our through christ, of of his suiner al, who ever are saved, have received. Which S. Paul saith, even that we are consummated and made perfect in him: which would not be, except the fulnes of the God-head did dwell in him personally.

And wee fawe the glorie thereof, as the glorie of the onlie begotten fonne of the father) This glorie is the divine power, which hee shewed in his miracles, in his transfiguration upon the mount, in his refinere-Etion from death, his ascension into heaven, his sending of the holie

Ghoft, his power and efficacie by his ministerie.

The glorie of the onely begotten.

Now thus far they also agree & confesse the same. But when we fay further: This glorie testifieth him to be the only begotten fon of god, shat is, the sonne of god by mature, begotten of the substance of the father, who is also himselfe the true eternal god, maker of al thing? here they shake hands with vs, and diffent. For they say shas he is called the onlie begotten, not because he is the son of god by nature, but because he was born after a singular manner, namely of a Virgin, conceived by the holy ghost. But this reason is not sufficient. First, because if he be not a sonne of the substance of the father bus either by creation or by adoption or by conformation with god, either from the wombe, as inchrift conceived by the holie ghost, or afterwards, as in other men; he fall not be the onlie begotten: For lo are others also the sonnes of God, both Angels and me, though not in that de gree of gifts, yet in the manner of generation. Wherefore it re maineth, that he be the onlie begotte fo by nature, after which manner no other is the sonne of god. Secondly, because for that which hee is heere faide, the onlie begotten, hee is other-where faide to bee the proper sonne god, Iohn, 5. 18. Romanes. 8. 32. And

And he is the proper son, who is of the substance of his father. he that is of an other substance, is no proper fon. Thirdly, he is faide to be fuch a fon of the Lord, who is also himselfe the Lord; which as it is manifest by other places of both testamets , so naely by & at: 4 and Luk. I. where of John Baptift it is faide, that he Shall go be fore christ, who is called of the Angel Gabriel, the son of the most high e the Lord God of the children of ffrael , whose heartes John Baptist Should some vest him, & Should go before his face: And of Zacharie, he is called the most high , whose prophet and forerunner John Baptist Should be, whose waies he Should prepare, or unso whose people he Should gine knowledge of falvasion.

Yow let vs returne vnto those orders & classes of argumets The wifedo Na realos, wherby we proue the eternal subfiftece of chrift, of god is a V'nto the fift claffe wheref are referred those testimonies, which te- subfittent, Hifie chrift to be the wifedom of god. The argumet is this. The wife- And Chrift dom of god, Pro. 8 22, is esernal, of sublisting before lefus was born. But is that wile the fon is that wifedom of god. Therfore the fon is eternal or subfifting dome. before Iefus born of the virgin. The Maior of this reafo Salomon confrmeth in the place afore fignified, wherehe ascribeth those thinges to wifedome, which fall not into any, but which is fubfifting, living, and working, as, that it subsisted in God before thinges were created, that it was begotten, and so foorth. The Minor we proue, t because Salomon faith that that wifedom was begotten of God. And to be begotten, when it is spoken of such a nature as is intelligent and vnderstanding, is nothing else, than to be a sonne. For although it be true that there is made an exhortation there to the study of heavenly Doctrine:yet notwith flanding, the name of wiledome to bee doubly there yied, and a transition to be made from the doctrin which is the wisedom or light created in the mindes of men (that thereby authority might be gotten to this wifedom with them) to the vacreated wifedom, that is, to God himfelfe, the author & fountain of the other, those things which are there attributed vnto it, do mani feftly convince. 2. Christ she fon of god is called wifedomes she per fon which teachesh us wisedome. Luk. 11.49. Therefore said the wisedome of god, I will fend them Prophets & Apofles. 1. Cor. 1.14, But unto them which are called, we preach Christ, the power of god, or the wifedome of god. 3. The same proper functions are attributed by Salomon to wisedoe, which else where are attributed to the word,

The Mediator hath alwaies bin.

& are more at large declared in the book of wifedo, ca. 7.8.9.10. To the fixe classe, belog those places of Scripture, which speak of the effice of the Mediator, The argumet is this. The Mediator, without whose merit of present efficacy, there could be no frindship or anity ioined between God or finfull men, must needer have bin alwaier in she Church from the verie beginning of the world. This proposition those things confirm, which have bin before spoken of the Mediatour & his office. But the fon of god onely (not the Father nor the bolie ghost) is that Mediator, by and for whom the faithful also of the old Church were reconciled unto god. Therefore the fon of god was fubfifling from the very beginning of the world. The old Church might haue bin received into favour for Christ to come, but by him it could not, except he was the being for there can be no efficacy or force of him that is not. Where it is necessarily proved that Christ was before his incarnation; for there cannot bee friendthip between god & men without a Mediator now existing or being. But in the old Testament there was friendship between god & me, that is, beleevers. Therefore either he, or fome other was Mediator of that church: there was no other, but he only, because there is but one Mediator between god and man, the ma christ Fefus. 1 Tim. 2 5. But that there cannot be any amity between god & men without a Mediator now already being, shal also ap pear by that which followeth. For it is the office of function of the Mediator, not onely by deprecatio, or intreaty, & facrifice to ap peale & pacifie the father, but also to confer & bestowe al the benefits, which he obtaineth, by his power & efficacy, vpon beleevers , to make the wil of god known vnto men, to inflitute a ministery, to collect, gather, & preserve the church, & that who ly. Mat. 11.27. No ma hath known the father, but the fon, & he to who the fon wil reveile him. Therfore neither did Ada know god but by the lon, & by a cofequet the lo existed at that time. Hither are referred the testimonies, not only which speak of Christes merit to come, but of his efficacie also and power. Ech. 1.22.He hathmade al things fubicel under his feere, & hath appointed him over alshings to be the head to the Church. Ep. 2.20. Ye are built upon the foundation of the Apostles and Prophets, lefus Christ himfelfe being the chiefe corner-flone. Chrift therfore is the foundatio, head, vpholder, & governor of the Church: & therfore alfo he was be fore the church was, I am the way, the truth do the life. I give vom so them eternal life. Iohn. 1.4. In it was life, & the life was the light

*Iohn.14.6 b Ioh.10,18. of men. And a little after. That was the true light, which lighteth every man that commeth into the world. Eph. 2.18. Thorough him we have both an entrance unto the father by one fpirit. Ephel 4. 11. He cane fome to be Apofiles, & fome Prophetes, and fome Evangelifts, & Some Pastors, and teachers. 1. Pet.1.11. The Spirit of Christ is faid to have bin in the Prophets, foretelling the suffrings that (hould come unto Christ. Heb. 2.5.6. Moses verily was faithful in al his house, as a fervant, for a witnes of the things which (hould be spoken after. But Christ is as the fonne over his own house. loh. 17.2. As thou haft given him power over al flesh, that he should give exernal life to al them that then haff given him, Therefore it is Christ, who from the beginning of the world did reveil the wil of God vnto men, appoint and ordaine a ministery, collect, governe and saue his church, whereof he is the builder; which feeing it is apparent that hee hath done from the beginning of the churches birth, it is not to be doubted of, that he hath alwaies beene subfifting. 106.6 29. This is the fathers wil, that of al which he hath given me, I should ble nothing. Wherefore hee faveth his church, and therefore hath alwaies beene, because the church hath alwaies been faved and preferved.

To the feventh classe are those places referred, in which both the name and property of lehova are attributed vnto the Angel, who appeared in the olde restament vnto the fathers, and was the leader of the people; whom to have bin the fonne of God Christ, both the church hath alwaies confessed, and the scripture doth wirnes it . The Prophet Malachie hath a notable testimonie, cap. 3.1. Beholde f wil fend my messenger, & he shall prepare the way before me, and the Lord, whom yee feek Shal fpeeditie come to his semple: even the messenger of the covenant, whom ye defire. This speaketh christ himselfe by the Prophet, which is also co firmed by this Argument: Whose way is prepared, he is christ: but he that promifeth, is he whose waie is prepared. Therfore he that promifeth is Christ. The Major is manifest for not the father, but Christ was looked for, and he followed John Baptift. The Minor is proved out of the text it felfe . Beholde I wil fend my mellenger, and he shal prepare the way before me. Wherefore chrift was before he took flesh, because he sent his messenger, and was also before he tooke flesh very god. For he callesh it his seple, to which he faith he wil come. But none hath a teple builded in worship of him, but god: therefore it is blasphemous to saie,

that

460 that christ was not before he tooke flesh. Neither doeth that hinder, because he speaketh in the third perso. The lord wil come so his semple . For hee sufficientlie sheweth who that Lorde is, namely not the Father, but the fon. I the Lord, who fend John before me, and who am the meffenger of the covenant . And further, it may be that the prophet doth not continue in making chrift speake, but representeth the father himselfe, speaking of sending the fonne. Pfal.45.6. and Heb. 1 8. Vnto the fonne he faith, 0 God, shy throne is for ever and ever. Heb. 2. Christ-lefus is the Apofile, and high Priest, the builder, heir and Lord of his church. Heb. 13. 8 Fefus christ yesterday, and to day, and the same is also for ever. The Argument therefore is this. The meffenger or Angel fent of old un to the church, was a subsistent, or person. That mellenger is the Son of God christ. Therefore the fon of god was, before lefus was borne of the Virgine, truly existing, did work, and was ruler over his church. The Minor is proved, First, because to be god, and to be sent of god, for to seach, collect, governe and fane the church, that is, to bee the Mediasour, are things proper unso the some of god christ, not to the father, or the holy ghoft. But thefe properties of the fon are attributed to this messenger or Angel, as autor and effector, Ex 3. and 4. Gen. 22.28 20.

Gen. 48.15.16. Secodly, the Apostle Pant, 1. Cor. to. teachesh christ so have bin prefent with the people of Hrael in the defert, and to have bin tempted and provoked by them. Therfore the Meffenger or Angel,

God, and Christ, are one and the same person.

In the eight claffe, are conteined those testimonies of Scripture, which affirme Christ lesus to be by nature god, and the sonne of God. The argument is this . Christs Divinier existed before fefue borne of the Virgine. Christs Divinity is the forme of God . Therefore the fon of God existed before tesis was born. The Maior of this Argument is confirmed by the reasons already alleaged. For first, God is manifested in the flesh, which he tooke Secondly, thrift is the proper or natural some of God, and not man only. Thirdly, Christis the word. Fourthly, Christ is that wifedome subsisting, Fitely, Christ is the Mediatorer Sixtly, Christ is that Messenger or Angel sent of old to his church. And to thefe reasons commeth the seventh: That in Christ is not anie created god-head, but that eternal Deity, which alone is true God. For unto christ not only the name, but at the propersies also and perfections of the true god are every where ascribed in Scripture: asomnipotency, infinis wifdome, omnifcience, or al knowlege, immensity, the creation and governance of thinges, the salvation of

The divine Nature in Christ both was before the fleth, & is the fonne of God.

the church, the working of miracles, Rom. 9.5.1. Tim. 3.16. Ifa. 9.6. ler. \$2.6.and elfewhere. And the attributing & giving vnto him of the properties of the true God, yeeldeth vs a more firm proofe of his Divinity, than doth the attributing of the name of the true God, or of the Lorde. For the names of God may after a fort be expounded metaphorically; but the Divine propertie attributed visto Christ, cannot bee wrested to any other meaning. If therefore we fence and gard our felues with fuch teftimonies; the adversaries of this Doctrine cannot confifte, or fland; but wil they, nil they, they shal be forced to confesse that Christ was before hee tooke fleshe. And if he were before hee tooke flesh; he was either the creator, or a creature. But he was no creature: both because hee created all things: and because also he is called creator. Wherefore, seeing the true God hath been from everlasting, his godhead also, which is true GOD, must needs be sublifting from everlasting.

The Minor is likewise consimed by the former Argumet.r. The nature which took flesh is God, & the fon of god. For neither the father nor the hoty ghoft, took flefh. Therefore the fon; otherwise the fon of god is not by nature god. The humane nature in christ is not the naturall fonne of god. Therefore the Divine nature must be that fon. 3. The divine nature in christ is the Word.4. It is Wisedome. S. According to it christ is Mediator. 6. The Deitie of christ is the Angel and messenger of the Lord, fent of old unto the church. Therefore the Deitie of

christ is the fame of god.

THE SECOND CONCLUSION.

The some of God Christ, is a person reallie distinct from the Father and the holie Ghost.

THat the Word or sonne of god is divers and distinct from the Fa-I ther and the holie ghoft, not in office onlie, but also in subsifience

and Person, is proved by four eargumentes.

Noneis the fame perfor with him, whofe forme he is, or with No one bim, who proceedesh or flowesh from him . Otherwife, the fame beboth tathing, in one respect, should be relative and correlative. But ther and the VVordisthe lonne of the father, and from the Word the fonneinte-Holie Ghost proceedeth and is given : therefore the VVoorde specie of is neither the father nor the holy Ghoft.

Christ himselfe expressely calleth himselfe another from the fa- ther from sher and she Holy Ghoff. Ich, 1.32. There is another shat bearesh wis- his Father.

himtelfe. Christ ano-

462 OF CHRISTIAN RELIGION. PART 2.

nesse of me, namely, the Father, in the same Chapter, ver. 37. And Ioh. 7.16. My Dostrine is not mine, but his that sent me. Ioh. 14.16. I will pray the father, and he shal give you another comforter.

Three perfoos expres fed in scripture.

3 The (cripture doth plainly affirms that the father, the some and the bolie Ghost are three. I. lohn. 5.7. There are three, which bear witnes in heaven: the Father, the Word, and the spirit; and these three are one. Gen. 1.26. Let v make man in our image. 10h. 10,30. I and my Father are one, he doth not saic am, but are Ioh. 14.26. The comforter, which is the holie ghost, whom the father will send in my name, he shalt each you at things. 10h. 15.26. When the comforter shall come, whom I will send unto you from the sather, even the spirite of runh, which proceedeth of the sather, he shalt selfisse of me. Mat. 28.19. Teach at Nations, bastizing them in the name of the Father, the Sonne, and the Holie Ghost.

The proper ties of the perfons are diffind and diverse.

The astributes or properties of the Perfons, namely, fending, reveiling, and their offices are divers. The Argument is this. Whose properties are distinct, they are in themselves distinct. But the properties of the father, the sonne, and the Holie Ghost are distinct: sherefore the sonne is neither the father nor the Holy Ghoft. The Minor is proved: bicause the sonne only, and not the father or the holie Ghost, was begotten of the father, conceived by the holy Ghoft, made fleshe; sent into fleshe; manifested in the fleshe; made Mediatour; baptized; did fuffer, and died. The father of himselfe worketh by the sonne: The sonne not of himselfe, but of the father by the holy ghost; the holy Ghost of the father & of the fon, Mas. 11.27. No man knowesh the fonne, but the Father, neither knoweth anie man the father, but the fonne. These woordes cannot be expounded after this fort. No man knoweth me, bu, I:and no man knoweth me, but I. Ioh. 10.15. As the father knowers me fo know I the father. The fenle of these words cannot be this. As I know me, fo I know me: The fon of God therefore, Christ. another from the father and the holy Ghoft.

THE THIRD CONCLUSION. The word is equal with the father.

That the Word or the sonne of God christ, is no made god, or inferior to the father, but by nature, true & eternal god, and equal vnto the father in godhead, and in al effential perfections of the God-head, is confirmed, first, by testimonies of scriptures. Ich. 5.20. We are in him that is true, that is, in his some less

Jefus christ: This same is very God and evernal life. John. 16. 15: All things that the fasher hath are mine. Col,2.9. In him dwellesh al the fulnes of the godhead bodily. loh. 5.26. As the fasher hash life in himfelf So hash he alfo given unto the fon to have life in himfelfe. Phi 2.6 Who being in the form of God, thought it no robbery to be equal with God. 10h.5.19. What foever things the fasher doth , the fame thinges doth the fon alfo: that al men should honor the sonne, as they honor the father . But the father is to be honoured as God . Therefore Christ is God equal in honour with the father.

2 He shat hash the whole effence of the Godhead, is necefarilie e. Chrift hath qual with the father. But the fonne of God hath the whole effence of the God heade God-head communicated unto him. For this, because it is infinite, entuclie is indivisible. Therefore the whole must needs be communi- communicated, vnto whomfoever it is communicated. Therefore the cated. Word, or some of God is equal in al things with the eternall father in she God-head. The Minor is proved. Generation or begetting is a communicating of the effence: the Word was generated or begotten of the Effence of the eternal father; because he is his some proper, natural, and onlie begossen. Therefore she whole Deity was communicased unto the Word.

3 The scripsure givesh the same proprieties & perfections of divine Hice hath nature unto the fon, which it doth unto the father, as naely, eternity, the fame omnipotecy, immessie, omnisciece, the searching of the harts & reins, properties

4 The fame works are as tributed to the father, and to the forme, as heade. that he is creasour preferver governour of al thing: that he fufteinesh He worketh al things by his powerful word. Heb. 1.3. that he is the autor and wor- the fame ker of miracles: Lattly , that he is the giver of the holy ghoft, and that he faveth his church, that is, he ordeinesh and maintainesh his ministerie, and by is, shrough she vertue of the boly ghost, is effectual! and forcible in moving the harts of men. These divine works attributed vnto the fon, differ fo from the divine properties which are attributed vnto him, as the effectes from their causes; so that then his properties worke them.

5 The equalitie of honor and worship, dependeth of the equalitie of He hatheeffence, properties, and works. 11a.42.8.1 wil not give my glorie to anie qual honor other. But the feripsure giveth equal honor & worship to the father of given him. the sonne: therefore they are truly equal in Godhead, and in al the perfections thereof. The Minor is confirmed: first, by testimonies. Pla. 97 & Heb. 16 Les al the Angels of god worfbip him. That at fhoulde alohn. 5.33.

house the forme, as they benow the father. Rev. 5.13.&c. Secondly.

He is called God absolutely and fimply: as is the father, Pfal. 45.7. and Heb. 1.8. Acts. 20.28. I. Tim. 3. 16. Thirdly, the Epithers or titles of Divine honor, which are every-where in the scriptures attributed on to the sonne: As, God bleffed for ever: The great god and saviour: The Lord himselfe from Heaven: The Lord of glory: The Lord of Lords, and King of Kings:power & eternal kingdom: Sitting at the right hand of the father: The bridegrom, hufbad, head of the church: god of the teste, which are al the elect: Trust, and beliefe in him: Invocation: for he is worshipped of the church as god and Bride-groome of the church, at all times, and in al places: Thankelgiving for his divine benefites. Furthermore, albeit the name of God, especially being put ab folutely and without restraint, doeth evidently proue the sons equalitie with the Father, as it hath bin faide: yet feeing that fignifieth moe thinges, and is also applied to others, who are not by nature Godiwe are diligently to collect and haue in a readines those Testimonies, in which thinges proper to the true god onely, are attributed to the fon, which agree to none elfe, who are called gods, and whereby God himfelf discerneth himselfe, and wil have himselfe discerned from other creatures, and forced gods. For vnto whom the effential properties of any nature or effence do truely and reallie agree, vnto him the effence it selfe must needes bee given.

The fonne hath al things from the father, not by grace, but by nature.

I Obiection. He that hath all thinger of another, is inferiour to him, of whome hee hash shem: The fonne hash all thinges of the Father. Therefore hee is inferior unto the Father. Aunswere. The Major holdeth, and is true of such a one, as hath any thing by the grace and favour of the giver : for hee might not haue it, and therefore is by nature inferiour: but it is falle, of him, who hath all those thinges by his owne nature, which he himselfe hath, of whom hee receiveth them. For seeing hee can not have them, it cannot be, that he should bee inferiour, or should have lesse than hee, of whom he receiveth them. But the sonne hath al things of the father, which the father hath, and that by nature and absolute necessitie, that is, in such fort, as that the Father cannot but communicate vnto him all things which him felfe hath belonging to his divine nature and maiestie. Therefore hee is equall vnto the Father in al thinges.

2 Obiccion. Hee that doth what foever hee doth by the will of another, interposed and going before, is inferior voto him. The son

The fonne dothall CHRISTERS PLACE SHAM TO

will and doth al things by the wil of his father going before. Therfore, th beir ins equal vono the farber in votere dignicie, and effence. Aunfwere. The fonne doth at things, his Pathers wil going before, sot in time and nature, but impoder of perfore, to that he will in like man or dorn nothing, which the fasher allo wil not and doth, and ner as the whatfoeverthe father wil and doth; the fame allo the fonne fatherdoth wil and speech likewise, that is with equal auctoritie and power Wherefore, the focietie and order of the divine operations doub not take away, but doesh most of al feele and establish the equalitie of the father & she form as also the of holy ghost.

THE FOURTH CONCLUSION.

The word is con- substantial with the father. HE woordes can fubliantial and bhe fubflantial, differ. For like fabftancial fignificth ing perfons and like effen- "quer'ons. ces as three men are like following. For they are both three perfons, & three effences of like nature, that is, agree in humane nature But 'con-fubl mini fignificth one effece & moe " inos 'en perios In the god-head is not like fabiliantial, because ther are not three gods but can fabiliantial because there are three perlons of one & the lame divine effence. For there is but one lehoya,that is, one divine effece, which is the fame, & is wholy in every of the three perlos , & therfore every of the are that one god belides which effence, whatloever is, it is a creature, not god. The Latine church surneth the Greek worde, were ston, con substantial , taking substance for effence it is therfore the lame, that coeffential, that is, of one & the lame elence.

Furthermore, thefe three things being declared & let down, namely that the Son is fublifling or a person shathe is diffine fro the Father; that he is equal with the Father; the fourth is eafily gotten & obtained against the new Arians , to wit, that he is con Substancial with the Father, which is also in like manner to be understood concerning the holy Ghaft. For either this must be grated, or of necessity there are made three gods, which they though in words they deny it, yet in very deed affirme, when they frame and faine three effences and fpirites.

The Argumentes which thew, The Father and the Same to be of one and the fame effence, are thele.t. Ichovais but one effence, or one God Deur & 4: But the evernall father, and the forme coesernall with the father; are that Ichova. Therefore thefe two are one effence,

el stoligifs lle assetty

,205

466 OF CHRISTIAN RELIGION, PART 2.

and one god,

The English wantanons reteine nore the word it felfe, Is no. v A, but (vice the Lord) in fleed there of, which is the fignification of Is... no v A: and therfore in effecte all one.

The Minor is proved, hill Jn shofe places of feriprime, which will the forme lebova, ler. 24.6. This is the name wherby they foulcalban, Ichous (or the Lord) our righteen free Maic 29.6. The expedied god & Savior is called lehova But Meffias is the expected and & Savior, Therefore Meffias is that lehova, whereof the Prophet fpeaketh. Zer. 2.8. The diliverer of the Church fens from Fabo va, which is the Meffias only is called Jehova. Mal. 2, 1 He is called Febore, whose fore-runner was John Bapsift. But lohn Baptift was the fore-runner of the Mellias, or the fon of god, Christ, Hee therefore is called lehova. Hither belong at the places, in which are given to she Angel or meffenger of tehova, both the name of Jeho va & she divine properties & bonosers But that Angell was the Son of god, nor the father. Therfore the Son is Ichova. Again, the Minor is also hereof manifest, for that what thinges in the Mil Testamens are spoken of lebotia, thate in the new are referred outs Chrift, as Pfal. 68.18.& Ephel 4.8. He that afcended on bigh & game gifter, is lebova: and the fame is Chrift. As Pfal 95.9 & 1. Cor. 109. lebous was rempted in the defere, and the fame is Chrift. Pfal 97 7. Heb. 1.6. Likewile, Pfa. 101. & Heb. 1.10. He shas is so be worfhip ped, & is creator of things, is lebova: & the fame is Chriff, Ifai & 14 & 28.16. Luk. 2.34. The flone of offence Ifai. 41.4.& Reu. 1.17. & 21.6 The first of the last is lebova, of the fame is christ. Lattly, the fame is proved by those testimonies, which astribute things, that we pri per uneo Ichova, uneo chrift alfo, as autor & effector, or worker of iht.

2. The true god is but one. The forme is the true god, equall with the eternal father in godhead, properties, works, & honor, as hath bin before declared. Therfore the fon is that one & the fame god, or that felf-fame divine effence which is god.

3 Whose estence is distinct, their spirit is not one in essence, which proceedeth of both, & is proper time both, but is either of a diverse effence, or copound whether he be of a port, or of the whole essence of them, of whom he proceedeth. But one & the same is the spirit of the father & the son, proceeding of both, proper vinto both, & by him both work essectivally. Gal.4.6. God hath sent the spirit of his son into our harts. Therefore the father & the son are one essence, & the same god-Otherwise each effecte should have his properspirit and divers.

4 Visto whom the eternal father communicatesh the fame affects which him falfe hath or shat whole he is of the fame effence with him

Theo the exernal fon, the exernal father communicatesh bis effince, the fame & whole. Therefore the fam is of the fame effence with the fa the. The Minor is proved, because Christ is she only begatten and roper fon of the father begossen therefore of the efferies of the father. But the divine effence, or god head, by reafo of the immefitie great simplenes therof.ca nether be multiplied nor divided Therfore the father comunicateth the fame & that whole vnto the fon. Wherfore, as in respect that it is the whole effece of the godhead, which is comunicated voto him of the father, he is coequall with the father; fo in respect that it is the same, which the father hath & receineth, he is coeffential & confub-Remail with the father.

Now to faill be expediens to fet down the general boads of thofe rea fan, wherwish she bereziques bosh old or new oppugn this opinion or dithine, shaz shere is bush an equal, or one and she fame god-head of the father & the fon, & alfo of the boly ghoft & to adioin those rules, wherby answere may be castly & foundly made unto their whicklions.

1 The heritiks build on most falle principles & grouds: fuch as it this: If the father begot one fon of his fublace, he could also have eguten more. For answere, this rule is to be helde. Wee are in alge of god according to his owne words, not according to biresicall brainer and he is to be acknowledged fuch as he reveilesh him felfe in his word, as being the etern all father with the only begetten foune, he late that. For God hath fo reveiled himfelfe, that he begot the Son, and that one Son only. Therefore wee ought to reft

here, and not to imagine falle conceits of our owne.

1 They reason our of nasurall principles or groundes : which me fuch, as are true in thinges created and finiste , but falfe in God, who is an effence infinitte: as , Three cannos bee one . Three per-Jons reallie diffinet, cannot bee one effence. That which begetperb, and that which is begotten , are not one and the fame effence: Likewile, He shas communicatesh his whole effence to another, doth not himfelfe remaine the fame which he was. To this we answer by another rule. Those principles, which are true of a finis nature, are foolibly and implously translated to the infinite effence of god . And arguments of this fore are refuted not by a fimple deniall of them, but by diffinguishing betweene natures capeable & vacapeable of those principles whereon they ground.

3 Of the properties of the binnene nather in christ, they infer the ine melity & diversity of his god ead. At, Christ Suffred, died, & fo first.

OF CHRISTIAN RALIGION, PART, 2.

Therefore he is not god. The rule whereby we aunswere to this, in These things which are proper to the humane matter, are not in the drawn to the divine nature. For christ died not as god, but as mi

4 They confound the office of the Mediasem with the nature, as form that is, they goe from the office to the nature. As form in fent of the father therefore he is inferior to the father. The tule to answer or persons. Ot, as Cyrill sath; The sending or obedience, as not away the equality of power or effect. So the father is faid to be greater that the son, not innature or god-head, but in manifestation. For not the father, but the son was made base, & maintaint, the humane nature assumpted. Where therefore Christ saith, that his sather is greater that he, it is meant in respect of his office of the Mediason hipps.

They exclude and shutte out the some and the holy ghost from
those thinges which are attributed onto the father, as the sountains
of all divine operations. As, The sount faith, that his workes create
workes of the father. Therefore he is not easily of them, meister faith
he those workes by his owne power has onely is the infirmment, whereby
God the Father distributem. The rule & auniwere hereto is, those
thinges which are ascribed onto the father as sountaine, are not readved from the some, or the holy ghost, to whom they are communicate,
that they may have shem their own, and proper. For the Sonne worketh. **Likewife, and in like manner I no whom the father likewife

did gine to have life in himfelfe. Ich 5.26.

6 They detract those things from the some and the body ghall whereby the divinitie in the perfon of the father is discerned from creatures or falle gods. To which this rule aunswereth As ofsen a in Scripture one person of the god bead is opposed to creatures or falfe gods, is different from them; the other persons are not excluded fri she godhead but only shofe shings are excluded against which she co parison is made. Ot, the divine properties, operations & bonour are astribused to one of the perfons as that notwithflanding they are not taken away from the other persons of the god-head, but only from cree sores. Againe, A Superlasine or exclusive speech ofed of one performe, doeth not exclude the other person of the god-head, but creasures and faigned gods, unto whom the true god, either in one, or in mo perforate opposed. The father is greater than anthat is, tha al creatutes, not that he fon, or the holy ghost. I give esernal life vous sherthatis, no creature doth give it. For both the father allo and the boly Ghof

* inium:

468

.C.THOP MARI DELIVERY.

Ghoft doe quicken & gine the. The father onely knowesh the do

of indgement, that is, no creature, and fo forth.

They weeft the phrase of scripture to another sense: 28, The son shall deliver up the kingdome outo the father. T. Cor. 1534. The relefor aunifwere to this, is: Of the plirafe of Scrippine wee mult mage according to the whole feripeiere, that is, by marking chremmflantes of the sext allendred, or by conference of other places with it. The forme foul deliver the kingdome vinto the futher, not by laying it down, but by manifelting it, or changing the forme therof. For the father alfo raigneth now neither first the Son eyer crafe to raign. Likewife, he fall deliver is, by fubreching all thinges vnder him. So the father alfo delivereth the kingdime vnto the Son, neither yer doth he forgoe it.

Other Rules , whereby the obiettions of the Arians are diffolved.

1 No thing hinderesh, physhey, who are equal in meners, may

nos be in degree of office unequall.

That which she father bath given unto the fan that be foould ever hene is he wil never demand of him against but thus which will but for a certaine some given & committed unto him, the fame bee muß needes depart from and refigne.

That confequence dash not hold in reason, which is brought fro

ng shas is respective, to a thing that is absolute.

4. That is faid of the perfan in the concrete, which is proper only te me nature, but nos otherwife than in respect of that matter, unso

which is is proper.

6 There is a double wifedome come existing in the creatures, which is the order of shinges in nature wefelie defpofed, and she doffrine er providing afrei of masure & the law, as alfo of the goffell. Amether nifedame is subsifiing in god, which, when it is opposed unto the creathree is the very divine minde, or exernal decree as southing this order ng, in the father, the founds the holie ghost, that in it fignifiesh the shree persons: bus when it is distinguished from god, them is it sahen for the fon of god the fecond perferienty. The former mifilame existing in the creasures, is creased the other fublishing in god is uncreas.

7 God absolutely named in the scripture, is never meante, but of

very god himfelfe.

& Wherear she fon & the holy ghoft are of the fallen, on the father workerb by the fon & the body ghoft, neither was b mobiled at the fine the feripeure dosh of tene imas, of pecially in thrifts freaches, under fland by the name of the father, the fan alfo and the body ghoft.

9. When god is confidered absolutely, or by himselfe, or is opposed to the creatures, the shree per si are coprehided; but whi he is opposed to his son, the first per so of the godhead, is understood, which is the sather.

10 The name of god being pus fimply or absolutely is effectially talk that is for the godhead is selfe, and comprises all three persons : but whe the property of any person is invoced sheewish, it is talk personally.

II The scripture diffinguishesh the persons, when it opposethat compareth them among themselves, or expresses their personal properties, where for it restrainesh the name of god, common to them all, to one certaine person and it meanesh them al together, when it opposeth whe true god to creatures or false god, or costderesh him absolutely, according to his own nature.

12 The which began at some certaine time to be manifested, may

not shence be concluded never to have beene before.

13 The fon is woont so refer that so the father, which yet bee bath common with the father, not making any mention of himselfe, when

he (peakesh in she Mediasours perfon. .

14. The fon is faide to fee, learne, heare and worke, as from the fawher, invespect of both natures, we not without a difference fill remaiming. For unso his humane understanding, the wil of god is made know an by revelation. But his godhead doesh by it selfe and of his owne nasure know and behold from everlasting with serfectly the fathers will.

15 The externall operations of she three persons, if they were difilmed, they should make verity distinct essence; became, one working, and another coasing there would be diver essence; but the internal perations, became they are the communicating of one and the same whole effence, make not a diver fitse, but an unity of essence.

16 When god in called the father of Chrift, o the faithfull, it dolls too bereof folowe, that he is after the fame manner their father or his.

17 The father was never without the fonne, nor the pather of the for without their fairs, in a funch at the godbied can neither being mented, nor taffened, nor changed.

The principal larguments against the Divinitie of the some and the hole ghost together with the Aunswere visto them.

ONE effence is not three perform for one so bee three, dut imply a contradiction. God it one effence. Therefore show

of an effece created & finit that canot, being one, be the fame and whole fub flance of three, or be three; but it is falle, of the infinite, most simple, and individual effence of the god head. For this, as it existe the one and whole together in many, nay in infinit places & things, so may it be, remaining one, the same and whole effence of moe; yea and moreover it is necessary so to be seeing the generation of the Son, and the proceeding of the holy ghost, is the committeeing of the effece of the Father.

2 Whose operations are distinct, theire effences also must needed be distinct. The inserval operations of the father, the forms, and the boile glossifiere distinct. Therefore they have also distinct effences. Answere. The Maior of this reason is true of persons having a finite effence: but being venderstood of the divine persons, it is falle, if it bee ment of those internal operations, whereof the Minor speaketh. Wherefore, inverting the Maior, were return it backe spon the adversaties themselves. For whereas the internal operations, namely the generation of the sonne, and the proceeding of the baly ghost, are the communicating of the fathers effence whole and the same in number, it must need be, that there is not a diverse or distinct, but one divine effence

of all three persons.

3 They which hash a begining is not evernal; But the fin & the boty ghalf have shoir beginning or original fro the fasher, therfore they are mi eternall Aunswere, That is not eternal, which hath a beginsing of effence, or nature, and time . But the fon and the holie ghost have a beginning or original of person or order, or of the manner of existing but not of effence. For this they have one and the fame in number with the father from everlasting: and that is void of all beginning and original, and existeth necessarily from no other but of it felfe Reply, But be who hath his wigh. mal of person from grosher, is not John un. But the fan er the haly gooft have their originall of per fon from the father . Therefore they are not lebous, Anf. The Major is a falle ground. For the feripeure doth plainly teach both of the, namelie, both the fon and the hely Ghaft to be lehova, lab, 5, 26. As the father best life in him fafe, & bash be given likewife so she fon so bene life in bimfelfo : and yet the scripture withall affirmesh, that both have their original of person from the father . For the Father begette not the elence, but the personne, by communicating water him his GI 4

owne effence the fame and whole, which he was to sent

4 The faithful are one with god nor in effence, but in confens sfelle. But the Father and the Some are by fuch fort one, as the faithfull are one with god, lohn 17.11.21. Therefore the Sonne is one wish the Father in contunction of wite onely or not in onitie of effence. Antwere, There is more in the conclusion, than in the premises Forthe particle O w I I E, which is flitched to the coclusio; is not in the Minor proposition, Wherfore of a Minor which is but particular, an universal coclusion is il inferred, after this manen There is a certain vnity between the father & the fon fueh as isbetween god and the faithful. Therfore al vnity which is betwint them, is fuch. Wherefore we fav, that the faithful are one with God & among themselves, in wil onely, or conformity, or coniuctio of mindes. The Father & the Son are one both in with furthermore in vnity of effence. Wherfore if a wider & more & ple coiunctio be put, a ftreiter coinneto is not therby excluded.

5 He that is the whole God-head, is not any one perfon of the Godhead, or there is not any one besides him, in whome likewise the whele god-head is. But the father is the whole god-head Therefore the father is not any one, but even at the perfon that is of the god-head, weither are there mo persons, wherein that god bead is Aunswere. We denie the Maior : Because the same god-head which is in the farher, to whole also in the son and the holy ghost. For by reuson of the immenfity & vadividablenes thereof, that is comumeated of the father even the fame entire and whole both to the fon & to the holy ghoft, so that there is neither more nor leffe of the god head in everie person, than either in two, or in all three; house

6 The divine effence is neither begosten, nor proceeding of another. Burehe Sonne is begotten, and the Holie ghoft proceedeth. Therefore shey are not the fame divine effence, which the Father is. Attniwere. Of meere particulares nothing can followe or be concluded. The Malor cannot be expounded generally for it is falle, that whatforver is the divine effence, he is not begotten or proceedesire in out the weeks dings amagical 20

7 The Danine offine is incarnes. The store perfors are the driving offence, therefore the three perfons are incaprate. Auntwere. Of mere particulars there followerh nothing The Maior speakerh only of the fornet for it is falle being esten generally, as; Wharfor ever tvehe Divine effence is Incornal ? This generall proposition is faller Por the Divine effence is incarnate onelle

BITTO

in one of the persons, which is the son: not in al three.

8 The Sonne ir Mediatour with Ichova. But the fon it Ichova. Ther fore Jehova is Mediatour with himfelfe. Aunswere . Nothing followeth of meere particulars . For the fonne is not Mediatour with all that is Ichova, but the father. Reply. Therefore the Father only is pacified towards visity by a confequent he alone it true god not the forme or the Holie ghoff. For he is the true God, who is pacified by the Mediatow. Answere. We denie this Sequele: For there is but one wil of the three persons, and that agreeing in all things. Wherefore the father being pleased and pacified for the fons fatisfaction in our behalfe, the fon alfo and the holie ghoft are pacified, and receive vs into favour, for the fame fatisfaction.

9 Christ doesh every where differre and fever himselfe from the father he hash a Head, he hash a god he is leffe shan she Father. There fore he is not the fame god which the Pather: or he is not equal and con Substantial with the Father. Aunswere. He discerneth and diftinguitheth himfelfe from the father, 1. In perfon. 1. In office, as hee is Mediator but not in God-head, So He hash a Head, or a god, or is leffe than the Father: First as touching his humanity, in nature and office; then as rouching his god-head, not in nature, but in office onelie, and in the manifestation of his godhead. For they which are in

nature equal, may be vnequal in degree of office.

to This is (laith chrift, 10.17.3.) life esernal, that they know thee to be the onely very god . Therfore the fo en the holy ghoff are not very god. Auniw. First in this place are opposed, not the Father, and the fonne, or the holy Ghoft, but God and Idok & creatures. Therfore thefe are excluded, not the Son or the holie Ghoft. And Secondlie, there is a fallacie in transferring the particle ONLIE voto the fubica THE E, voto which it doeth not belong but vnto the predicate God, which the Greeke Article in som an in the original doeth shewe . For the sense is, that they knowe of or to pie thee the Father to be that God, who onely is very God Reply . madely-But this Argumens followesh: Maximilian is Emperour: Therfore Ro in Osla. dalph is nos. Why then doth not this folow. The father is god . Therefire the Some is not god! Aun fwere. Thefe perfons are finite, and their effence cannot belong to moe : but the Father and the Soune are perfons infinite, and their effence may be of moe, numely of three perfons."

11 Ichova, or the true ged it the Trinitie. The Father it Ichova: Therfore

OF CHRISTIAN RELIGION. PART 2.

Therefore the father is the trimitie, that is, all three persons. Answer, Meere particular propositions conclude nothing. And, if the Maior be expounded generally, after this maner, Whatsover is lehova, is the trinity, it is false: For that, which is lehova, may be some one person of the trinity. The Syllogisme therefore is faulty, because schova is not taken in the same signification in both the premisses. For the name schova in the Maior is taken absolutely and essentially, for the three persons. For one and the same schova or true God, is the Father, and some, and holy Ghost iointly. But in the Minor it is taken personallie, for one person of the Godhead, that is, the Father, who is schova of himselfe. Reply, Jetova is one in namber. Therefore it is alwain taken in scripture after the same manner. Answere, sehova is one in number of essence or of persons.

12 Where are three and one sheet are four But in God are three and one sto wit three perfous, and one effence. Therefore there are foure in god. And. The Maior is to be diffinguished. Where are three and one really diffind, ther are four. But these three in god are not another thing diffind in the thing it self fro the effece, but ech is that one effence, the same & whole, & they differ fro their fiece only in their maner of substitute or of being. The maner of existings is not a divers substitute for the existing is not a divers substitute for the existing is not a divers substitute for the existing the existing is not a divers substitute for the existing the existing is not a divers substitute for the existing the existin

13 Christ according to that nature, according to which in scripture he is called son, it, the son of god. But according to his human nature onely he is called son. Therfore according to that only, and not according to that only, and not according to the driving also, he is the son of god: and so he consequent, the son is not very god. Auns. The Minor is falle. For Christ is called the onely begotten and proper son of the sather, and equals with the sather, lohn. 3, 16. Iohn. 5, 18. Rom. 8, 33. The sather hash created all shings by the son. The son from the very beginning worketh at things likewise, which the sather dots, "The son reveiled the subsection with some civing makind into saver, was the charch, before his sless was born." The sonne was sens into the worlde, descended from heaven, co soule

3 lob. 5.37.10

10h.1.18.

*Ioh 1,14.

flesh. Hebr. a. 16. loh. 3. 13. In. But the Word, which is God, is the only begotten & proper son of God, and took flesh, 'And not the humane, but the divine nature of carrist is creatres, & worketh with equal autority & power with the father, & decided from heaven. Therefore God, or the Godhead, or divine nature of christ is both called in the scripture, and is the sonne; and by a consequent, the sonne is that one true and very God.

I Ba-

IBELERVE IN CHRIST OVE LORD.

Hree diverse speeches are here to be observed. 1.To believe I the christ is Lord To belowe this is not sufficient for wee beleeue also that the divel is Lord, but not of all, nor ours, as we do beleeve Chrift to be Lord of vs 21.3. To believe thes chrift is Lord, and that of al, and alfoomer . Neither is it enough to beleeve this. For the Devils beleeve also that Christ is their lord, as hee hath full right and anthority not only over all other thinges, but over them also, to determine of them whatfoever pleafeth him. q. To belowe in Chriff our Lord, that is, fo to beleeue Christ to be our Lord, that in him we place our trust and confidence, and be thoroughly perswaded, that by him we are wholy freed and delivered from al evil, & are defended & fafegarded against all our enemies : & this is it, which wee especially ought to beleeve. Whenas therefore we fay, that we beleeve in our Lord, we beleeue, 1. That she Somno of god Christ is Lorde of all greatures: 2. But effectable of his church, which being purchafed with bit own blood, he guidesh, defendesh & preferenth by his fpirit. 3. And that I am also one of hir subjectes, whome, beeing redeemed from the power of the Devil, he migheite prefervesh, ralesh, maketh obediene unto him, & at length emichesbuisheternal gloriesthat is, I beleeue that hitherto I have bin by & for chrift preferved, & fbal hereafter be preferved of him through al eternities laftly, that he vieth, and wil vie his domion & power, which he hath, as over of other creatures, la over me, vnto my falvation and his owne glory. But for the better vnderstanding of this that hath bin spoken, we are to obserue these two things .

I In what fenfe Chrift is called Lord.

2 For what earles he ir on Lord.

I IN WHAT SENSE HE IS CALLED LOBB

Obe at wd, ir, to have right & power graffied by law, either divine I or humis, over fie thig, or perfo, at to ufe & enisit is, & to diffofe sherof as shy own wil & pleasure. Christ therfore is our lord; First, because be bash care of ve shar is rulesh prefervesh, & keepesh ve as hit own to eternal lifety glorie, as being bought wish his precious blood " None of abit is laft, who show gaveft me. " Nonefhal plack abit one of a lob. 17.13. my had Seconly because we are bolid so forme his both in bedy & foul, bloh. 12.1. that he may be glarified by 'Dr. 'ye are bought with a price, therfare gla . Cor. 6. so rife god in your body & in your fpiris for they are gods . Hereof allo We may underft ad that the word, brd, in the creed, i was a sere

of the divine office shat of his office, it is referred to both nature; of Christ, like as the names of Priest, King, and Propher. chall she is see lord, not only in respect of his devinity, which created vs., but also in respect of his humanity, which redeemed vs. For the humane nature of Christ is the price of our redeption; this divine nature doth gue and offer that price vnto the Father, and doth by the vertue of his spirite effectually applie it vnto vs., sanctifie, rule, sauc, and defend vs against our enemies, and doth al shele things, the humane nature being privy therunto, and most earnestly willing it. Yes further, as he is man also, he hath power not only over men, but also over al creatures, and therefore over the Angels themselves. For the names of the office, benefits, and dignity of Christ are affirmed of his whole person, to speak simply and property, by communicating, but not by confounding the properties of both natures.

1 For what causes he is our Lord.

Christ our Lord, 1. By right of greation,

05,1,70

Hriff is Lord, I. By right of creation and governement. Of this rule & dominion it is faid, Al things that the father hath are mine. Joh s 6.19. For by him, and in him are all things created, and by his mightie word, that is, by his forcible pleafure and wil, or providence they are fullained and governed, and whatfoever good is in al the creatures, that wholy proceedeth from him. And this is a most general dominion, which extendeth it felfe vinto all creatures, even vnto divelles and wicked men, albeit not altogether after the same manner to ve , and to all the wicked and divels. For 1 he created us so evernal life but them to deftruction 2. The dominion which christ bath over the wicked and druels, confished in the right of requiring and commanding, of exercifing his power, and bridling his enemies: that is , hee hath right and power over the divels and the wicked, to doe with them what him lifteth, fo that without his will and pleafure they eannot fo much as moue themselves, And he permitteth them, by bereaving and destituting them of the grace of his spirit, to runne headelong into fin & eternal destruction. He hash allo over ve right & power to doe wish or what him lifteth : but he furthermore keepeth a gardesh vs as his owne flock and proper people, whom he hash purcha fed wish his blood: he governeth vs alfo and quidesh vi by his fpirit. workesh in our harse faith & obeillence, that we may do things acces sable was him, and fo fencesh wagainft at the temprations of the wel, and she floft, that we may never ful from him. Therefore hee is

our Lorde after a farre other fort, than the Divels and the re

1 He is our Lord by right of redemption. For hee alone, paying 1 Byright the raunfome for vs, delivereth vs from the power of the Di of redempe vel by his foirit regenerateth vs. and canfeth vs to beginne to ferue him: and in this liberty, whereunto he hath broughe vs by his meritte and power, he also preserveth va, against all both outward and inward enemies, even to the end, and being railed from the dead, he fully enfreeth and delivereth vs from all fin and miferie, and endowerb vs with evernall bliffe and plorie. And feeing he hath delivered and freed vs. it is manifelt that we were Servauntes; and truels fo we were, and are by nature Servaunts and bonde-flaues of the Divell, from whole . Thereas tyranny Christ hath delivered vs , and hereupon now are wee fon of this. the Servauntes of Christ: because vs, who were by nature his derivation enemies, and deferved to be destroyed of him he weenish tan of the name dangpreferved and delivered. For forw, or fervants, were first foramed by the Romanes from for send, which is in fignifica bee exprestion preferved, because when in wars they might have bin flain fed in En. of their enemies, they were preferred . But this dominion of glifh, as it is Chrift over vs. is special, that is, extendeth it selfe onely to the from church Oxication If we be redeemed from the power of the divels whence our therefore a resultance hash him paid him for our redemptions For from English while power we are redeemed, some him is the price and renofementiates much meth. the God game not him she raunfame: Therefore we are not redeemed Serve from the power of the Divel Auntwere From whose power we are (which figredeemed as having beene supreme Lorde over vs. and hol-nifieth ding rightly his dominion over vision to him the price & raun-commeta fomets due. But the divell is no supreme Lord, but the execu-from Sec tioner of the supreme Lorde, which is God, who alone hath, vando, that and holderh by right dominion over as Wherefore in respect of is, laved or ans he hash delivered us, or fee vs as liberry in refpell of the Divell. Gaid to bee For we are given vnto christ our redeemer to be his owne, net-redeemed ther hath the Divell nowe any more right or power overvs, in respecte And this christs dominion & power over vs. cost him enough: of god, were who therfore also hath care of it, and preservethit. Of that do red, in ref. minion we dispute especially in this place. For the Divel doth spec of not acknowledge christ to be such a Lord vnto him, as we co- the divel feffe him to be vnto va because he hath redeemed vs, and be-

canfe

OF CHRISTIAN RELIGION. PART 1. 478

cause he guideth vs with his spirit,

3 By right of preieryation.

3 Inrespect of our preservation, christ is our I ord because he defendeth vs vnto the end, and keepeth and fafegardeth vs toeternal life:not only by defending our bodies from enemies, but our foules also from fins. Of this dominion himselfe speakethe None of them are loft, which thou gaveft met. No man fhal plucke my Theepe out of my bands. He keepeth the wicked to destruction, & defendeth their bodies only.

4 In repect of gods ordi Bance.

Inrespect of gods ordinance because the Father ordeined the Word and this person Christ, vnto this, that by bim be migh woorke althinger in beaven and in earth : the Father game vit want him manifelled him ones ve so be our Prince, King , and Head, an hash made him heire of al Nowe whereas he is our Lord after a farre more excellent manner than others we also are far more bound to his allegeance and obedience. For he is to our lord, that he doth indeed with vs what he wil, and hath ful right & power over vs. but yet he vieth that his power to our falvation only. For we receive daily of this Lord moe, and by infinite partes more excellent benefits, than do any other thoroughout the whole world . And therefore we ought alwaies to ac knowledge the dominion and power, which Christ hath over vs. Which acknowledging of his dominion is, t. A profession fo great a benefit of Chrift, as shat he hath wouch fored to be our La and to fee free vs his enemies into this fo fruitful and glorion a liberty. s. A confession of our bond and dutie. For christ being & merciful a Lord vnto vs we ought both in word and life to pro feffe our felues as his fervants, to be bound to faithful fubisction and obedience vnto him in al things, that hee may bee magnified of vs for ever.

WHICH WAS CONCEIVED BY THE HOLIE GHOST, FORNE OF THE

Virgin Marie

I left christ is faid here To have bin conceived by she had ghell Whereby three things are fignified. 1. That the maffe of his mane nature was created or formed, in the wamb of the Virgin, mi reculouflie, and befide the order of thinger disposed of God in nature, by the immediate working and operation of the holy Ghoft, without the feed and subflance of man, Obiection . But wee are alfo formed ne of mede of God. Answ. We'mediately, Christ immediately. 1. The a The landi the Holy Ghaft did in the fame weenens pand by the fame wag of his

In the con eption. threchings to be objetved. I The for chrills fleft

cleanfe this maffe, and from the very point of the conception functifie in that is he caused that original sinne should not iffue into it; and that for these causes. First, that he might be a pure facrifice. a sufficient ransome for our redemption, 1, Cor. 5, 12, He hash made him to be finne for vs which knew no fin , that we found be made the righteonines of god in him. Secodly, That he might also fall if we by bu fancisise and bulynesse. For it Christ had beene a finner, hee could not have fatisfied for vs , but himfelfe thoulde have remained in death. Therefore could be not have bin our fanctiff er, neither by merit, nor by his power and efficacie. Hebr. 3.11. For he that fanctifiesh or they shat are fanctified are al of one. Heb. 7.3 6. Such an high Priest is became ve to have, which is boly harmeleffe, undefiled feperas from finners. Thirdly, John was not agreedble unto the Word the eternal forme of god, to unite perfonallie unto him hamane nature, being Hained and defited, wherein he dwellesh as in his own septe . For god is a confaming fire Fourthly, That we might how, shat whatforver this fonne fpeaketh, it is the wil of god, and the wash. For what for ver is borne of flesh, which is finful, and not fandified is fleft fallhood and vanitie . Objection But be was borne of a Mother which was a finner. Why then [bould not Chreft have fin? Aunswere. The holy Ghuft doth best know how to sever finne from mans nature, for fin is not of the nature of man, but came elfe-whence, even from the Devil Mary therfore was a finner, but that maffe of flesh, which was taken out of her subflaunce, was by the operation of the holy Ghoff at the fame inftant (3 chified when it was taken.

The thirde thing which is fignified, in that chrift is faid to 3 The valbe exceived by the holy Ghoft, is the union of the humane nature ring of his with the word. For the fleth of Chrift was together both created his gedhead. or formed, and also sanctified & vnited to the Son, of the holie Ghoft immediately, but of the Father & the fon by the fpirite.

It is added further in the Creede, that hee was borne of the Borne of Pingin May, that is, of the Virgins fubftance: and that chiefely the Virgin, for thele causes.

That we migshe know, Chriff our Mediasour so bee the true 1 The feed feed of David, that is, to be true ma, and our brother, who hath of David. humane flesh, made not of nothing, neither elie whence, but iffued from the feede of David, Isaack, and Abraham, of whome alfo the Virgin Mary hir felfe came, yea of the felfefame maffe of Adam, whereof both they and we are.

a That .

OF CHRISTIAN RELIGION. PART 2.

a Meffine

2 That is may rectainly appears was us, That shis lefter borne of the Virgin is that Mellias promifed was the fathers. For it was fore told by the Prophets, that the Meffias, the redeemer of mankinde, should be barne of the stock of David, and that by a miraculous conception and birth, having a Virgine for his mother. Wherefore feeing both, that is, both the prophecies and the miracles are in this lefus fulfilled, there can be no doute. but that this is the Mellias true Man, and true God, the reco ciler of God and man.

Without

our new

2235

birth.

2 That this Christes birth of a Virgine might bee a ceftie that he is pure and without forme Sanclified in the wamb of the virgin,

by the vertue of the boly Ghoft.

4A figure of That it might bee a figure of our regeneration which is not of bloode, nor of the wil of the flesh nor of the wil of man, but of God, lah 1.12. Wherefore so beleene in Christ, which was conceived by the Holie Gloft, & borne of the Virgin Mary, is to beleeve, That this naturall Son of God conceived and borne after this maner, is made true man after a marveilous order, and the same to bee one christ, having two natures vnited by personall vaion one to another: which are his divinity and his humanity; and to be leeue farther, that he was holie from his mothers wombe, to re deeme and lanctifie me, and that I for this Sonnes lake fo co ceived and borne, have the right of the adoption of the Sout of God. For hee cannot be Mediatour betweene God and men, who is not himselfe man, who is not righteous, who is not vnited with the Woorde, that is, true, and by nature god and man, and of fufficiencie : id abilitie to bellowe his purchaled falvarion for vs. on vs. Next after this article of the conception and Nativity of Christ, for the better understanding thereof, followeth not vnfitly the common place, of the incornation of the Soune of God: ot, Of the two natures in Chriff.

THE COMMON PLACE OF THE TWO NATURES INCHRIST.

- · The Queftions here to be observed.
- Whether there be two natures in the Mediatour.
- Whether they be one, or two perfont.
- 3 If shey be one per fon, what maner of whion that is of the and how made.
- offenio Why this perfonal union was necessarie so be made.

1 WHE-

18482 OF CHARACTER DENMAND AO 28481

WHETHER THERE BE TWO NATVERS IN bit bestern. I LENGTATORN AVO TALAND



HAT there were names la Christ this one Two nas reason doth thew by good demonstrance: Elfenciall propersies which are opposies, comos be in she fame nor be affirmed of the fame thing , in refored of the fame nature or caufe. Vigiling, Lib. 4. One nature destroys receine in it felfs a shing convery and distarfe, But in one and she

fame Christ are & are affirmed of him properties di berfe de constaty. diving and humane, finise infinise paffible impaffible, and fuelilibe: Therefore there mult needs by divers mounted in him frammer and diwine And that the very divine nature, creatreffe of all things, is in Chrift, hath bin alreadic proved. It remaineth that wee Chrift tree thewa true hammene masure sobe in him of shee finch as over leand man, and of perfeit confifting of a bodie, er a reas inabla fool, of which is of effen- our kinde tiall our ta is made a third fubflance, to wit, this per ticular himministic, and nature. which the Word having seken once into the miter of perforidathing. ver laie avair agains. Which we are so bold against heriticles both ould and new, whereof lome dring Christie field to have beene formed of the Virgins fubflance , but will have it atomate down frame Heaven into the Virgin, or begesten in her of the Sulflands of the hely chaff Others fancie, Christ to base, in flered of tom fleft , the liberty s, femblance, and apper anche of a mens bodie. Others achiowledge indeede, that he hash a true bodie, but not a humane fonds, the rooms whereof is supplied by the Mord waised was the bedie, and T. and

Against these & the like errors, the sentence & doctrine of the church is confirmed. First by plaine places of feripsure which teftify. Chriff Maries for sa bone bin made like viery ve in al things. that is, in effice in propertier in infirmities fin ante excepted Lu. 1.2 1 Lot, then thele conceine maly womb at bear a fon Seeing then the Virgin coceived this her for in her wombe, fiare it vntilthey. fual time of delivery, & was delivered of it as other women vie to be of their children it followeth, that his fleth was not brought from heaven, or elfe were taken, which (boulde but passe only through the wombe of the Virgin but was formed in the Virgins womb, ofher feed & fubffance, Heb. 2, 11. He ins familifierh they which are (antified are alof one : wherefore he is mot ashamed to cal the brethren, And a little after: For afmuch arthe children were pareakers of the fleft & blood he also bimfetfe likewife ribna ?

Hb

souke

483 OF CHRISTIAN RELIGION PARTS.

tooke part with them: Again, In al things it became him to be like to his breshren. Therefore he bath a humane nature of the fame kind wholy with ours . Hereof he is called The fruit of Maries womb. Luc. t. 42. The first begotten fon of Mary. Lu. 2.7. Made of a po ma, Gal.4.4. The feed of Abraha, Ga.3.16. He. 2.18. Made of the feed of David, Ro. 1. 2. Borne of the lewes, concerning the flash, Ro. 9. 5. & every wher The fonof Alraha, of David, & the fon of ma: And also Luk 3. his petigree & flock cocerning the fleth, is deduced vnto Ada. Therfore he was begotte of the substace of his mother Mary, & iffued from the fame feed of Adam, from which wee did Lat 14.29 Chrift proveth himfelfe to be a true man, and not a fpirit, by this, that a foiris bash not fleft and bons, as he bash and resainesh, even after his refurrection. Apollinaris the hereticke faid, that Christs body indeed was a true body; but instead of a fouls, he had she Woords onely, But this man is cafily refuted, beecause Christ shoulde not then have bin like vnto his brethre in all things, except fin. And Chrift himfelfe doth plainly con feffe, My foul is very heavy even onso she death, Mat. 16. 38. Luk 2,53.he is faid to have encreased in wifedome; and starure, ch in faver with god & men. And lohn to.18. To laie down his foule, & to sale is againe. But to increase in wisedome, and to bee heavy and fad doe neither agree vnto a bodie, which is reasonles me ther vnto the godhead, which is not obnoxious to changes & paffions. Hither belongeth alfo that, Lu. 23, 46. Fasher into thine hands I comend my fpirit, And when he thus had faid, he game up the Ghoft. This cannot be faid of chrifts godhead. For that being immense & infinite, is every where, neither doth a removing from one place to another agree vnto it; it is not laid downe, & taken vp again: that is it never departed or was severed fro the bodie, but remaineth alwaies vnited vnto it. Wherefore there must needs be in christ, besid s his body & his godhead, a true humane foule, which did truely fuffer & abide in christ these changes & the like.

Secondly, it is contimed by divine promises & prophecies. For the Messia in the old testament was promised to be such a one, as should be the feed of the woman, of Abraham, Isaac, Iacob, & c. But this session in the sound of the Virgine Mary, is thus promised Messia of the must need be true man, is ning of the blood & posterists of the woman & the fathers, & therefore to have been indeed begonsen of the substance of Mary, & to have taken true steps.

Thirdly,

Thirdly. The office of the Mediator confirmeth the fame. The finne of men, in respect of gods trush and inflice, could not be gunished in any other natra e, than in a humane nature, which should be of the fame kinde with over But in the Mediator which is tefus chaift alone our fins were to be punished: Therfore he most needs be true ma who hash humane fleft not created of nothing, or borne elfe-whence, bus forong from the blood of Adam, afrel as osas. Moreover, Is was necessary for Christ not onely to take, but also so retaine our nature for ever: Because god hath decreed to bestow, & doch bestowe the benefits, which Christ by his death bath purchased for vs, by this man CHRIST vpon them onely, who are and remaine engraffed into his maffe and fleth, as members into their head, or branches into their vine. I. Cor. 15, 21. For fince by ma came death, by ma came also the resurrection of the dead, lohn. 15. 6. If a man abide not in me, he is cast forsh as a branch, and withereth Laftly, It behaved chrift to be made and to continue our brosber for ever, that as he is fleth of our fleth, fo we also of the otherfide might be flesh & bones, of his flesh & bones, by the fame foirit dweiling in vs. We are mebers of his bodie, of his fleft, a Eph 5.30. of his bones. Ich, 5 56. Epb.4.12.16. Ro. 8. 11. &c. Wherefore except christ had indeed take our nature, without which be can not be our brother, we should loofe that cofort ever needfull & necessary for vs, which consistesh in the Brotherhood only of Christ with vs: I am of his flesh and of his bones.

I Objection. The field of Adam shas is, humane fielde iffuing from Adam by generation unto his posteritie) is finfact. The fleshe of Christ is not finfull, sherefore the flesh of Christ, is not the flesh of A. don. Aunswere. The Major proposition both a fallacie of the accident. For it is not necessary, that of whatsoever the accidet of a thing is denied of the same the thing also or subiect of the accider should be denied because an accident doth fo cleave to the thing wherin it is, as it may be separated fro it. Sin is not of the effence & nature of humane flesh; for that was created pure of god:but fin came otherwife, by the defe-Aion & falling of our first parents from god. Seeing then the Beth of Ada is finful only by an accident it followeth that the flesh of Christ is only in respect of that accidet not the flesh of Adam, but is as touching the substace, the same flesh with the flesh of Adam. Wherfore they deale like Sophisters, who deny the fleshe of Christ, for that it is voide of fin, to be the same in

Hh a

Sub-

484 OF CHRISTIAN RELIGION. PARTS.

fubstance, or essence, or kinde, with the fleshe of Adam. For he that could in the beginning create humane fleshe pure of nothing is able also by his omnipotent power, and special working fo to form it of the substance of the virgin being a finner, as withal to let & stop any issuing of sin therunto, that is, to make it pure & holy. There is no new or strange thing therefore, if the omnipoter lord hath taken humane substace, without the accident fin into the vnity of his perfo. Wherfore this their argument thalbe rather thus inverted: The flesh of Adam is srue flesh. Christs flesh is she flesh of Ada: sherefore Christs flesh is srue flefb: by a confequent, Christ is true man; as also the office of the Mediator did require, that he should both be and cotinue true ma. For feeing true me had finned, he was to be true man that should make satisfaction. Because it must be one and the same Mediator, who must alwaies make intercessió vnto the father for vs, & he must ever continue such, that is, true & very man,

2 Objection, That which is conceived and begotten of another, it of the fame substance with him. The flesh of christ was conceived of she holie Ghoft. Therefore she flesh of christ is no creasure, but came downe from beaven, iffuing from the substannce of God. Auns. There is a fallacie in the divers understäding of the particle OF. For that in the Major fignifieth the matter or materiall cause, in the Minor the efficient cause only, that is: That which is coceived or begotten of another, transfusing or passing his substance, or part of his substance into the thing begotten : this is of the same effence with him who begot it: CHRISTS flesh was conceived by the holy ghost, not that hee transfufed or paffed his tubstaunce into the fleshe begotten, but because in miraculous fort he formed in the Virgins wombe of her substance the body of Christ so that it should not be contaminated or polluted with originall fin . For neither coulde Christ be in that fort conceived by the holy ghost, as that his flesh shoulde iffue fro the spirits substace: & that for these can-Ses, I. Because if this were granted, then were he not borne man of the Virgin, or propagated of the Virgins Substance. 2. Because God is not changed into fielb. 3. Because the Word tooke the fleshe, but was not changed into it.

3 Obicet. In God are not two natures. Christ is God. Therefore there are not two natures in him. Auns. Meere particulars doe en force nothing. For if the major be taken vniversally, it is false:

whofoever is God, in him are not two natures: this generall proposition is false. The Major therefore is true, as touching god the Father, & god the holy ghoff, but not as touching god the sonne incarnate. Reply, 1, But nothing canne bee added unto God by reason of the great perfection and simplicitie of his nature. Christ is God, therefore the humanitie could enot be added unto his divine nature. Aunswere Nothing can be added to God, wherby his effence may bee changed and perfected. But in that god the woorde, joyned the humane nature vnto him perfonally, there came no change or great perfection therby to the Word, which took it, but to the nature, which was taken. Reply 3. Humane nature cannot come unto him, who dwelleth in the light that none can come voto, I, Tim. 6.16. Auni. This is true, if fo god doth not affume & take it vnto him. Reply 3. But it is ignominious for god to be a creasure. Christ, man, is God. Auns. The chaunging of the Godhead into a crearure, would have beene igno minious and reprochful vnto the Wordbut that the godhead should be vnited vnto a creature is most glorious vnto god, as who by that meanes hath demonstrated & made knowen his infinite both goodnes, & wiledome, and iuftice, and power, to the whole world.

2 Whether Christibe one perfon, or mo.

TN Christ are two perfect natures, whole, and distinct to double pro-Aperties alfo & operations natural: but one perfon, which fubfifting in both these natures, divine & humane, is truely defigned by the concrete terms or voices of both natures. For it was requifite that one & the same should be Mediator both by merit,& by power. But they who make two perf as, make also two christs with Nostorius, the one a man passine & crucified, the other god not crucified, & onely affifting the man christ by his grace.

1 Objection. In whom are two things which in themselves make two whole perfons, in him also are two perfons . But in Christ are two thinges which make two whole perform namely the word, which is by it felfe a person subfifting from all eternity, of the bodie of foul, which being united, make likewife a perfon. Therfore in Chrift are two perfons. Aunswere. Wee denie that part of the Maior, to witte, That the bodie and humane foule doe, as in other men, fo alfo in christ concurre to make a creased person of the humane nature of divers from the person increase & eternal of the Word. For albeit the humane nature in chrift, compounded of a body & a reasona-

Hh 3

486 ble foule, is an individual and particular, or fingular fubstance, as beeing from other individuals of the same nature, diffinguished by certain properties and accidents: yet neither was

st, or is it a person or subfistence.

For first, A person is that which is not onely a particular or finguler thing, but alfo is felfe confiftesh and subsistesh in it felfe, and by it felfe, not sufferned in or of anie other: But Christs humane nasure, now from the very first beginning shereof, dependesh and is (uficined by the person of the Word For it was at once both formed & affumed of the Word into vnity of person, & made proper ynto the Word before & without which affumption or perfonall Vnion, it neither was nor had been nor should be so that this Vnion being dissolved & loosed, it must needs followe that this flesh & this soule shoulde bee brought to nothing. Therefore Chrifts humane nature hath not any subsifice or person proper vnto it selfe. Secondly, It belongesh to the nature or defincion of a person, that it be an individual incommunicable, & alfo no part of another. But the nature which the Word took & affin med belongesh so the Substance of one Christ, a part also of whom it is after a fort. Therfore in it felfe & by it felf it is no perfo. Reply. That which appertaineth to the substance of a person; and is a part shereof cannot be a person. The word appertainesh and belongesh to the substace of christ, to is after a jor : a part of him, as wel as the bumanisy. Therefore nesher that she word be by this reason a terson.

Aun! The Major proposition, if it be understood simply, or vniverfally, is falle. For a reasonable soul existing in the body, is not a perfo, but a part of an humane perfo, which the foule togither with the bodie doth make: yet notwithfing the fame foule, being loofed from the body, is a person by it selfe, not that compoud 8: mortal person, wherefit was a part, that is, an humane person, but a person most simple and immortal, fuch as are the Angels: because it subsisteth out of the body by it felfe, neither is part of another: So may it be faid of the word, if it be conftred aright & with indifferencie, that the word in it felfe, & by it felfe is not the whole perfon of chrift or the Mediator, at he is thrift & Mediasor: that is, is not that whole thing, which is christ, who is not only god, but also ma; & yes is in it felf & b it felfe she perfect & whole perfon of the godhead, rruly sublisting before the flesh war, that is, the only begetten fon of god. For this lelie fame person existing in it selfe from everlasting, & remaining

for ever most simple & vncopoud, is, by the affurning of hum Se nature, made in time after a feet compound, that is, the Wood incarnate.W berefore in respect of the person considered in Vinion, or incarnase, the Word is resher confidered as a narror, and both is felfe, and the humane nature may bee called as it were the parter of whole chriff, and are so called also of many of the ancient fathers, which were found in faith not that the flesh affumpted did ad any part to the fubfiftence of the Word or as if of the Perfons of the Word, and the humane nature, as being vnperfect parts, was made another perfect perfon of a certain third effence,co substantial with neither of those natures, of which it is coposided but because the person of the Word altogether one & the fame, which before the flesh was taken confished in the divine nature bly, doth now after the taking of the flesh, subfift in two perfect natures, divine and humane Juffering no commission, confusion, or mutation: that is, The person of the Mediator is faid to be cofficuted of two natures drvine & humane, as it were of parts, be canfe shefe swo are necessarily required & do client to she absolving & accoplishing of the work of our redeptio. In this lense therfore both by anciet, & latter Divines, & also by schoolme, are vied wel & without danger these phrases & speeches : Christs perfon is compounded: The two natures are, as it were the parts of Christ: The perfo of Christ is coffleth is coffirmed is made of or inshe two natures of god & manishe two natures concur, come togesher into one perfon & fubfiflence:shey make one hypoflafis or fubfillence: Bosh natures belong and concur to the Substannee of one Christ : Both are of the Substannee of christ: she hamanisia wish she Word or constarie, she divine person or subfillence wish she humane nature doth constitute or make the subflance of one christ. Of she word and she flesh assumpted, as of substantial pares doth one Chrift confift . By these and the like phrases of speech vsed of this mistery singular, and surpassing all capacity of mans wit, the Orthodoxal, that is, men of a right and found iudgement in pointes of faith, wil fignifie, and fome waie expreffe this only: that the two natures are fo united & tinked in that one perfo of chrift, as that they exift wholy in the fat perfo or fubfiffices, which is perfect & whole proper so sheward fer everlafting by masser, & is, whole, made in since the perfo of the humanity alfo now aftipred & deflinute of the proper personality sherof: & this is is made by grace of union forbes the divine Subsilies or perfon of the word, being in is folf mof fimple & moft perfeit doch nerwishfladig fieliff straty & indivi-Hb 4 وز واسل

OF CHRISTIAN RELIGION. PART 2.

in the two meaners. Wherefore feeing the thing it felfe is cleare, and agreed whon among them, who are of right indgement, and found in faith, we are not odioufly to the about words, eppecially fince that concerning thefe supersistural thinges, no words of humane speech can be found, which may at all luffice for the expressing of them. But as it is not well saide, the person, or the measure took the pit sont well saide, the person that are true and agreeable to faith, The person sook the names. Likewise, The Nature took the Nature. For the divine Nature is not heere considered absolutely or effentially, but in the person of the word, or personally.

3 Objection. That which substiftesh not by it felfe, is more unperfect than that, which subfifies by is felfe. Christes humanity doch nos subsist by is selferand ours dosh subsist by is felfe: sherefore Christs humanity is more unperfect sha ours, Ant, First, if that which sublifteth by it felf be opposed to be an accident, which existest by being in another this part of the minor propositio is falle, that chieffs humanity doth nor sublift by it selfe: because that also is a fub. flance. But in this disputatio, Subfilling by in felfe, is opposed to that, which is indeed substance, but yet dependent of another, & confteth in another. So we fay that makind, & the vniverfal or general kinds of althings doe not subfift in thetelues, but in their fingulars, as the como nature of al men confifteth not by it felfe, but in particular men . Wherfore for further answere, we fay, that the Major proposition, being simply, and generally taken, is falle. For the toul of man being loofed from the body, doth subfift by it felf, the same, while it remaineth in the body, confifteth not by it felfe, but writed with the body: Neither vet is it therefore to be thought more ynperfect, when this rather doth most make to the perfection thereof: For it is created of God to this purpofe, that it should together with the body coftirure & abfolue the effoce of man, & fliedle be a paretherof. So the foul & body of chrift were treated to that end, as to bee the proper toul & body of the fon of god & to depende perfonally of him. Thar therefore Christs humanity hath his lubhfrence not in a created person proper with it by nature, but in the eternal hypoftans and person of the Woorde it is fo farte from bringing mie imperfection thereintof for the fublifiete or manner of fubfilting doeth not chatinge the nature or efsence of a thing) that rather the present fornament, glorle,

and

and eminency comment thereby vnto it and this is the chiefe and principal difference, whereby it different and is difference

from al men, and also from the bleffed Angels.

3 Obiection. A dead and an everliving thing are not the same subfillent or person. Christ was dead, and yet everliving. Therefore he is not one person. Au swere. The Maior is either particular, or being taken generally, it is false. For one and the same subsitted truly and individually subsiting in divers natures, even as Christ is, may be said dead and everliving as one and the same man is both mortal and immortal in respect of divers natures, whereof he is made, and doth consist.

3 What maner of union this is of the two natures in Christ; and how made.

THE Vnion of the flesh with the Woorde was not made in the Effence or nature, or in any effential property, but in the person of the Woorde. That this may be the better understronge, we must observe:

I What is to be united in nature, or into nature.

What like let to be united in person, or into, or unto one person, or according to subsistence.

IN NATURE.

Itst. Those things are faid to be united in nature or Essence, which I as effential parts are compled to the ful perfection or constitution of one nature or effence, or Lind, that is , which make a perfecte and whole effence or kind, and are one effence or substaunce. So the foul and body are vnited to conflicute or make the kinde or effence, or nature of manthat is, are some one and perfect man . What foever thing , thenare effential parts of a perfect thing, she's are faid to be united in nature, and unto or into one nature. Secondly, those things also are faid to be vnited in nature or effence, which are one in nature effence, or kind, or which are one effece, ir of one effence and nature, or have one common effence, or unitie of na time, or are joined and agree in one eff. nce. So two men are faide to be vnited in nature, that is, are one in kind, or of the fame humane nature. The three persons of the God-head are vnited in effence, that is, are one in effence, or are of one & the fame divine effence, in number, or have the same godhead in common.

So likewise, To be writed in properties or perfections naturall, or offential,

490 OF CHRISTIAN RELIGION, PART 2.

effentiall, is to get or have the same, or like equall properties offential, Which is indeede nothing else than to be made, and be one names, or most substants of the same nature and essentially be considered in natural properties and perfections, because they have the same in kind, or the like, and therefore are of the same humane nature. The Aire in the Chimney, which getteth the perfections or qualities of the for, as being now become a same; and the sier of the burning coales, which fiereth and inslameth the Aire next vnto it, are two substances of the same properties and fiery nature, and therefore are said to be vnited in nature and effential properties, that is, they are two siers in nuber, but in kind and nature they are one. Likewise the three divine persons are vnited in effential properties, that is, have the same effential properties: which is nothing else, but that they are one effence, one and the same God.

3 WHAT IS TO BE VNITED IN

Those things are said to be united in person, which are one person, that is, which although they differ in natural properties, yet exist in one and the same individual subfishence: or have altogether the same subsistence. So the soule and body of man are united and concur unto one person, because they being united, do make one person, or one subsistent, incommunicable, not susteined in another, or of another. The Father, the Sonne, and the holy ghost are not united in person, or personal properties: because they have these not the same, but distinct.

By this which hath bin faid, it is manifelt, That the Vnionin nature and natural perfections, is an equalitie of properties & nature: but the personal vnion is, when two unlike natures are compled so that each reteineth his natural properties and operations whole & distinct, but yet have both one and the same substitutes wholiew, it is the iniming of two natures different in properties, to conflictute the substance of one individual, or person, that is, such a connexion or knitting of them together, as that they are one individual substitting by

it felfe, or the substance of one individuall.

But that in Christ she Vnion of she flesh with the Word is not effential, made in the nature, or anie essential propertie of the Godbead, is shewed by these real ons. First, of the Godbead and fiesh assume ted, there arises has anie shirde Essence: but each is and abides has Essence so perfecte and whole, as meither especially the Divine,

a s being in it felfe a person and simplie voide of al change)clmesh into the composition or compounding (as we properlie sake this Word) of the other. Secondly, If the Vnion of the flesh with the word were effential; it would follow, that the humanity once affumpted and taken, was equalled with the Godhead, in effential properties, and fo by a confequent, to be made of the fame nature and effence with the word. So Vigilius in his fourth booke theweth, that the Eurychiant beld two substances to be in christ of the fame nature. Wherfore they who wil have the effential properties of the Godhead to be re allie communicated and common with the flethe, fo that the flesh should truely and really be, and be called omnipotent, om niscient, and whatsoever else the God-head is : they indeede, howfoever in words they mightelie stand against it, hold this Vnion to be made in effential properties & in nature, & both with Euryches & Schwenck field, they cofound both natures, and take away the difference betwee the creature & the creatour & also with Nestorius, they frac & make two persos, & so bring in a quaternity. For albeit they fay, that they in that their con fusion, or as thefelues cal it with their Master Schwenkfield, deifi yng & Maiestical exaltation of the flesh, do retain the substace of the flesh:yet two substauces having really the fae & like per fections, are two Subfillen, or persons of one nature, as are two me, & whatfoever other individuals of the fackind or nature. Lastly with Sabelling & the Parropassias they incarnat the whole Trinitie. For there is one & the lame Effece in nuber of the divine persons, & the same effential properties. Wherefore that which is vnited, & equalled with one of these three according to effece, must needs be also vnited & equalled with the reft.

Wherefore the Vnion of both natures in Christ is personal or according to the substitution, their properties whole and unconfounded. For the VV ord did not, by vniting humane nature vno itemake the same the Godhead, or God, & omnipotent, immense, & infinite but it tooke the manhood, which retaineth sulf the properties belonging unto it, and so did soine and knitte it unto it selfe, as to bee one person with it, and the substitution of one Christ. Neither is it absurd, that a thing which neither is made or is one with another in kinde, neither anic Homogeneast part thereof, should yet exist in the same substitute with it, or should substit in it self, where with it is united. For a graffe bath

OF CHRISTIAN RELIGION, PART 2.

491

his substitting in a tree of another nature or kinde. The same is the substittence both of the sprig engraffed, and of the tree suffering the sprig that is, they are one and the same individual tree, yet haue they and so doe retaine natures in properties most diverse. The like reason is there in the two natures of Christ, both substitting in, or of the same person of the son.

Objection. The humane nature is unitedwish the Word in perfor but not in nature. Therefore the person is divorced and fundered from the nature. Again, The person onelie of the some is united with the humane nature therefore not the divine nature it felle of the Woord. Aunswere. In both these Arguments is a fallacie from that which is no cause, as if it were a cause, and both offende in this for that they who fo reafo against the maintainers of true doctrine, and men found in faith, either knowe not, or are not willing to diftinguish between these two Phrases of speech: To be united in nature, and, to be united to or with a nature: when notwithstanding the difference is very great, and most familiar, and known vnto the schoolemen . For to be vnited in nature, is to be equalled, that is to be made one effece or nature with another: To be vnited to or with a nature, is to bee coupled & joined therewith to one subfistence or personalitie . Wherefore the flesh is united to or with the Word, not in nature, or in Essentiall propertie, that is, it is not made with the Word one effence, nei ther made equal vnto it in omnipotency, wisedom, & nature? for fo should the whole Trinitie be incarnate: Yes is it vaised to the omnipotencie, wifedome, nature and essence of God, not simplie, but of god she Word. Now this is nothing elfe, than the flesh to be vnited to the person of the sonne, or to the Woorde in person, which person is the very divine nature or effence, omnipotent, wife, and what foever elfe is proper to the godhead.

But albeit the flesh taken or assured is truely vnited both to the person, and to the nature of the Woord: For the person is not any several thing, or reallie differing from the effence, but is the effence it self-eyet is it well said, that the self-sh is united to the Word in person onlie is and likewise, that the person onlie of the Word is incarnas. The reasons hereof are, 1. Because not the Pather nor the Holis Chost were incarnate, but the some onesie. 2. Because the first and nevers terms of this union is the person onesie of the Word assuming and taking the self-shie unit the Godhead. For the person onesy is proper vnto the Word the effence of the

God-

Godhead is common to him, and the same with the Father and the Holie Ghost. This is plainely raught by the 6. Toletan Council, Cap. I. in these words: The some omite tooke the humanity in singularity of person, not in valitie of divine nature, that is, in that, which is proper vato the son, not which is common to the Trinitie. And Rusticus in his dialog against the Acephalists: Net god the Word by the divine nature, but the divine nature by the person of god the Word in said to be vaited to the sless. And a little atters Wherefore both God the Word and his nature is incarnate the by him selfe, and in that hee is himselfe this nature not so, but by the person. God the word then as touching himselfe, is valid to the slass of the sum made one person, and one substitute with the sless there remaine shift two natures.

Wherefore either foule and shamefull is the follie, or notorious the malice and shaunder of certain smatterers, that of this verie orthodoxal and sound position not of the schoolme one ly, but of Councils also and auncient Fathers, The fless is united to the Word, in person one lie, or according to substitute is the Word, in person one lie, or according to substitute; and this one lie makes the divine nature of the Word is do even away from the personal union. But let them againe and againe looke vnto it, least by that their real communicating of the effential properties of the Godhead (which are the verie divine effence common to the sonne with the Father and the holy Ghost) which communication they wil have to be the personal union, which they define by it, they overthrow as well the eternal Godhead of Christ man, as also the manhood it selfe; and with all plaine-lie incarnate the whole Trinitie.

That then one and the same Christ is, and is called truely & reallie the verie eternal God, immense, onniposent, creatour; & true natural man, sinite, weake, subject to passions and sufferinger, and a creature: the onelie cause is the vnitie of person substitting in two natures persect, whole, and reallie distinct, divine and humane. For everie individual and person is denominated or named of the natures or formes, and their properties and operations, concurring or substitting in it. Wherefore, seeing in the same individual person of the Word doe truely substitt, and belong to the substance of one Christ, these two most diverse nature he

OF CHRISTIAN RELIGION, PART 2.

be called, do agree, and are affirmed of him al the attributes & properties both divine & humane, but after a diverse manner.

For the attributes which agree to christ in respect of the personal union, are of two sorts: some are attributes or properties of the natures:

others of his office.

494

The natural astributes are those which are proper to ech nature: whether the same be essential, belonging to the essence of the thing, or which necessarily follow and accompanie is, without which the nature ean not consiste a accidental, which maie be away and wasting, without the destruction of the nature. The essence properties & perfections of the godhead are, so be eternal, uncrease, immense, everie when present, not to be circumscribed in place, ownipotent, consistent, and the like, which are the very essence of the Godhead, as also to

create, to give the Holie Ghoff, so regenerate,

The effential astributes of the humanity are, so have a foul van derstanding, immorsal; and a bodie compounded of elements, confishing of thin, bloud, sie shones, veines and si weet, having a certain & definite greatnesse, proportion and collocation or locables of partes. & therefore to be circumstribed in one place, so be folid, visible, palpable, and such like. These christ retainest for ever, because without these nothing can be a humane nature. The accidentall properties of the humanitie are those infimities which ensued upon some, which infirmities Christ together with the humane nature it self assumed & took without sin. For he took the form of a servar, which by his resurrectio & ascessio he laid down again

The attributes of his office are called those, which agree not to one nature onely, but to both together, that is, it agreesh to the whole per son, according to both natures, as being the compound of both.

A rule to be observed as touching the attributes or properties of both natures in Christ.

BOTH natures, and their properties are truly and reallie afformed of the person and of themselves interchangeably, in concress terms or voices; set so, that the proper predicate, which is proper unto one nature, is astributed to the person, not according to both natures, but according to that onely, to which is it proper. The reason is, for that one and the same person substitutes in two natures, but and retainesh for a ver reallie, the properties of both natures and also because one and the same person is signified by the concrete voices of both natures. As there fore one & the same manis living & corporcal according to divertee.

verse natures, and the corporeal is living by the soul onely, and contrarilie, the living is corporeal by the body onely: For both soul & body are of the substance & effence of the same man: So likewise one & the same Christ, as god, seemal, immense, omnipotent, according to the godhead onely: is man, the Virgins son, created, si nite, infimme, and did suffer, according to the humanitie onlie: So likewise, Sod is man, born of a Virgin, annoined with the botic Ghost, and suffered, according to the sless, and man is god, eternal, creature, munipotent, greets the body ghost, not according to the humane nature, but according to the divine. For the sense & meaning of these speeches is: The person which is god, creatoure of things, omnipotent, by reason of the god, head, the selfsame persons ma, a creature, infirm, by reason of the sless shifts in its

But notwishflanding one nature, and the properties thereof, whether they be uttered in abstract or in concrete voices, cannot be affirmed of the other nature or forme truely and really. The reason is: Because the union is not made in the nature, that is, two natures are not made one nature: and because in neither answer the properties of the other do reallie exist, neither can exist. For the natures do not communicate each to other their essential properties, as neither do these impart their essentials.

ceiue the properties of both natures.

Whereforethese kinds of speeches are faller The godhead is the manhood or man; was conceived, born, did suffer, was dead; and againe these: The Man hood is the god-head or god; is eternall, immense, uncircumscribed in place, omniquent, giveth the holie ghost, dethregenerate. For al these are no more true and to be admitted, than those: A soule is a bodie, or corporeal, mortal, visible;

&, a body is a foul, or a spirit, invisible, immortal.

I Obicction. The whole person of christ is really amniporent, every where, every who of christs argument the Violance of the Schwibe feels as, who come only in their books reason thus, whole christs when easter as on of the fame in finite power and mainstie, with the every all fasher, conceived, borne of the Violance, suffered, was dead, of a gaine, a cended into be a very lender the Holy ghost: Bus bosh natures belong to the whole person of shrift. Therfore christ according to his bumanisie also is the natural

Some of god, begotten of the Substance of the Father from everlasting and con-substantial with the Father or the same god with the father. who is Creason of al. If then the Vbiqueiaries collection be lawer ful and found: this doubtleffe of the Swenkefieldians is lawful alfo and found:but if the Swenkefieldians collection be corrupt& fmelling of Emyches herefie, then that of the Vbiquesaries cannot be at al good and found. But indeed both collections are Entychian and Sophistical; they are Eusychian, because two natures, which are made equal in properties effential, or which get & have the same or equal effential properties, are indeed made one nature and substace, or are two substaces of one nature. Both opinions cake clean away the nature of the humanicie, and transforme it into the God-head:but the latter doeth further make two persons in Christ of the same nature. It is also Sophistical : because whether she person of Christ be considered in it felf, as it was a person being but one and perfect, and that before the incarnation, subfifting in one nasure one lie : or whether is be confidered as it is incarnate and now fubfifting in two natures: yes ftil the trafition and paffing from she perfor to the nature is faultie and Sophistical. For neither is it necessary that what is truely in, and astributed unto a person, the same also shoulde be reallie in al things concerning in that per son, and be affirmed of al. The reason is, because the parts or natures, though united in the fat person yes retain their properties and operations unconfouded. Wher fore, that which is proper vnto the godhead cannot agree vnto the person, in respect of the flesh also, but onlie in respect of the godhead. Whole man vnderstandeth, discourseth, & hath motion of wilever he doth not this by his finger or body, but by his mind only whole man is mortal, and doth go, eat, and drink:yet none, but a mad man, or an Epicure, wil therfore fay, that the foule also is mortall, or doth goe, eat, and drink. So not halfe, but the whole person of Christ was before Abraham, and from everlasting did create, and doth preserve al thinges, and tooke flesh: But the flesh neither was from everlasting, neither did create, nor doeth preserve al thinges; nor tooke flesh, but was created, & being affumpted and taken, is fusteined of the Word, and in it. So whole christ was wounded, and dead, yet not his Godhead, nor his foule. This is wel and learnedly declared and explicated by Damalcene, lib.q.cap.7. in thele woordes. Whole chrift is perfect God, bus me THE WHOLE of Chrift, that is, not both natures, are God. For he is no. God onlie, but also man. And

And WHOLE christ is perfect man, but not THE WHOLE of Christ is man. For he u not man only, hut god too. For THE WHOLE

honifeth the nature; WHOLE, the perfon.

Wherefore if the Vbiquetaries will at all haue the illation and enforcing of their conclusion on these permisses to bee necessary: The Major proposition must be expounded after this fort. The person is god creator, omnipotent, everie-where whole, that is as concerning al that, which se is or in which it doth subfiff, or which doth belong runto it, But the Major taken in this fente is falle and most absurd, as was shewed a litle before. For the true sense thereof is this: The person is every-where whole, that is, without division or fundering of natures, or subfifting undividably in two natures. But the humanity is not that whole subfifting in two natures. Not every thing then that agreeth really to the person, agreeth also really to the flesh. And albeit the personne doeth subfift in the humanity and the God-head mutually vnited one to the other, yet, as it hath beene faide, it is not hereof enforced, that because the perfonne is every where, therefore the humanity (hould bee in proper substaunce present every where. For this is proper to the godhead, neither is it really communicated to any creature, or is in any. Reply. The divinity is one prefens in all places, but especially wish the church. The divinitie is but halfe Chrift. Therefore only halfa Christ is present with the church. Ans. 1. There is an ambiguity and doubtfulnesse in the woords, halfe chrift. For if by halfe Chrift, they vnderstand one nature which is vnited to the other in the same person, the whole reason may be granted: namely, that not borh, but one nature onely of christ, though vnited to the other, that is, his godhead, is prefent with vs, and al things in his proper fubstance, in al places and at al times. But they by halfe christ, understand craftily & fophistically the one nature, separated from the other : as if the godhead were made to be with vs bare and naked, & not incarnat But in this fense the Minor is false, and the Vbiqueta ries own invention. For the same Word, by reason of the immensmes, or infinitie of his effece, is whole everywhere, wishout his mahoods yes for that he wishall is and abideth whole in his manhood personalby united thereunto. Wherfore the Word nether is, nor worketh any where not vnited to the flesh: albeit the flesh, because it hath not an infinit effence, but reteineth it circuscribed in

place is not made to be present substatially in al those places. inwhich the word incarnat, or the word ma is a. There is an am biguity alfo, & double fignificatio in the word prefer. For the pre Pece wherby christ is preses wish his church is nos of one kind. Wherfore if the Major be understood of the prefece of his substace in al places, & of his being amongst vs & al other thinges, it is true. For the substace or effece of the godhead only & not of the manhood too, is immele & exceeding al measure, alwaies existing & being the same & whole in al things. But it is false, if it be understood of the presence of his vertue or efficacy. For according to this, not only whol christ but also the whole of christ is orefens with his church only, that is, not only his divinity, but his hu manity also, but so, as the difference notwithstanding it kept of both natures & operations. The humanity therefore of christ is prefet with al the elect in what foever places they be differfed through she whole world, not by any prefece substantial of the flesh in the bread, & within their bodies, but I By the efficacie and perpenuall valewe of his merit. For god the father doth even now beholde the Sacrifice of his fon once accomplished on the Croffe . & receiveth vs for that, as a lufficient ransom & merit, into his favor . The blood of Fefus Christ his fon purgesh vs fro at fin. that is, both by his merit, & the efficacie or vertue of his merit, 2, By she efficacy also of his humane wil: because Christaccording to his humanity also earnestly both would & wil, that we be of god recei ved into favor, quickned, & glorified through that his one only lacrifice. Thouars a Priest forever: & also what locver he wil, yea with his humane wil, that he powerfully effecteth & workerh, not by the power of his flesh, but of his godhead, or spirit omni

poter, who not the flesh, but the godhed of Christ only sendeth into the harts of the elect & chosen. John, 6. 63. It is the spinite that quicknesh, the skell profiteed nothing. Rom. 8. It. God shal quicknesh, the skell profiteed nothing. Rom. 8. It. God shal quicknesh with vis by consumstion or vinion: Because all those that are to bee saved must needs be engraffed and knit together even into chists humane nature, that being engraffed into his humane masse, they may be quickned, as branches sue fastned to the vine, & members coupled & ioyned to the head-which ioyning yet of vs with the slesh of christs in or made by any natural conexis of christ & our flesh, or by any existence of christs slesh within our substance, or of ours within his, but by faith & the holy ghost, in Christ our head, & dwelling in vs his mem

11ohn.1.7.

498

Pfal.110.4. Heb.5.6. bers. Ephel. 3. 17. That Christ may divel in your harst by faith. Ro. 8. 9. If any man hash not the spirit of Christ, the same is not his. Ephel. 5. 30. We are members of his bodie, of his slesh, and of his bones; and they swaine shallo one stells: This is a great secres, & to forth.

2 Object. What for ver is to be wor hipped & adved, is omnifeset, omniposent, and every where prefent that is hath the effentiall properties of the godhead really communicated with it, Christis flesh is to be adored or is advrable: bicaufe whole christ is advred. Therfore christs flesh is really omniscient, & omniposent, & prefent everywhere. Ans. This very fame reason is among the principall argumentes, whereby the Schwenkfieldians endeyour to frame after Euryches maner, a Maiestie, & Deifying of the fieth of christ: But both thele, & the Vbiquetaries are deceived & deceive by the ambiguitie & divers taking of the worde, adored. That is omnipotent er omniscient which is adored that is which is adored in respect of it felfe, or for it felfe. The humane nature is adored, not for it felf, or according to the proper nature of it felfer for that were idolatrous:but it is adored for the god-head vnited therewith personally. Wherefore of the adoration of whole christ, is but il inferred the omnipotencie aifo of his fleshe. For the reason doth not follow, from the honour of the person, to the proper ties of the natures. Reply. That which is adored by reafo of another is also real y omniposent, & omniscient by reason of another. Christes flesh is adored by reason of the god-head, in whose person his flesh sub fiftesh. Therfore christs flesh is alforeally omnifcions, of ouniposent, by reason of the god-head. Ans. The Maior is false, as is this: That which is made base & humiliated by reason of another thing, is also by reason of another thing obnoxious & subject to alteratio For the word was made base or humiliated by reason of the flesh & in the fleth, neither yet the worde it felfe or the god-head felt any change or alteration:but is humiliated, & lo faid to be after a nother maner, because the nord doth not shewe his god-head in the flesh, which he tooke in the forme of a servant. So then albeit the advration of Christ God & man doth presuppose in him omnipotencie, omnisciencie, presence every where, and the searching of hearts of reines yet is it not of necessitie, that the humane nature also which by reason of the god-head united to it in the same person is a dered, should be really omnipotent, omniscient, or every-where. For the adoration of christ is the honor & worthip which agreeth & is yeelded one & the fame to whol christ ma & god, keeping Fi z norwithnotwithstanding the differences in natures, of the properties & operations, whero Christs office & honor doth deped, For to adore to wor hip christ, is, by the agnifing to knowlege of his perfon er office, to crane of him wish a tru truft & cofidece, that those blefigs which he hash promerited of promised he wil, as our mediator perform or give to us, according to the proper wil or operation of each nature. This adoratio confifteth of diverse parts: compriseth both natures: & keepeth their properties & operatios, though vnited vet ftil diftinct, & craveth, that whole chrift in performing his promised benefits, wil work those things by his godhed, which are proper to his god-head, & by his flesh, those things which are proper to his flesh. For his benefites are noe otherwise to be craved & asked of him, than as himfelfe wil & doeth performe the to vs: & he performeth the ftil keeping the difference of both natures. Wherefore they, who crave of christ the Mediator the benefits promifed in the word do neceffarily ac knowlege him omniscier, the searcher of harts, omnipotet, pre fent every where, of himfelfe beholding & hearing our neceffities & coplaines. This agnifing & this konor is proper to god, and agreeth of is veelded to chrift, mi in respect of his godhead only of not of his humanity. For in one act, or view vnchageable, to behold, know, and vnderstad, from everlasting, of himselfe, all things past, preset, & to come, but chiefly the needs, wants, necessities & defires of his whole church; again, to fend the boly ghoft into the harts of al the elect & chofe, who have bin eve fince the begining of the world, & by this spirit to teach the within, to instific, regenerat, comfort the, & to give to them eternal life: thefe, I fay, are not proper to flesh created & finit, but to anature infinit, omnipotet, & existing from everlasting, Therfore christ promifeth the holy ghost to his disciples, which is the spirit of trueth, wisedome, feare, praier, grace, &c.

But although after that maner which hath bin spoke of, the godhead only, & christ by reaso of his godhead, doth behold & do al things, & is adored of vs:yet his humanity also doth behold, understand in hear our necessies, defires, complaints & praiers; yet after another fort, that is, not of it felfe, but by the godhead re veiling and thewing our defires to the humane vnderftading, which is vnited to it. And furder, it performesh those things which we crasse, both by the efficacy of his merit, & by intercession made inceffantly to the father for us, whereby he wil,& obteineth of his

father

father al bleffings for vs:& by the force or omnipotency, not of his flesh, but of his godhead vnited therunto, by which Christ, ma, doth effectually apply to vs those benefits which he hath obtained for vs of his father. Now to acknowledge, when wee worthip christ the Mediator, these things in him, & to profes the same both in words, ge flures, & actios, is the honor which is du, & is exhibited by vs to his humanity by reafo of the godhed vnited therto, yet fo, that this veneratio of the humanity is not separated fro the honor, which agreeth to christ according to his godhead. For wish one or she same parsicular & individual invocation & worship we speak to, & honor whole christ, God er man, according to the properties of both natures, which he reteineth, and wil have also now in his glory, of for ever to be attributed to him unitly, but yet diffinelly, that is, As the perlo & office of the mediator, fo the adoratio or wership is copoud, having parts, whereof some agree to the godhead, some to the flesh: & as in the office, so also in the honor of the person, the properties & operations of the natures are not separated, neither yet confounded, but being vnited, are diftinguished. Wherefore as it doth not follow, The godhead in christ is redemptres by reason of the flesh assumpted: Therefore it is also subject so sufferings, & mortal, did suffer, & was dead So is there no necessity in this Vbiquesary argument: christs humanity is adored by reason of his god-head: Therefore the same is also really omniscient, omnipotent, of after the fame manner tobe adored, as is the godhead. The reason is, because of the felowship or consunction of office & honor in the person, the same properties & operations in natures are wrongly & heresically inferred. The fum of al is: That christs humanity is adored by reason of his god-head, commeth not thereof as if his humanity also were really omniscient of omnipotent, as is the god-head: For by reason of these, other like properties, is the godhead only invocated: but because is doth truly know, understand, hear our necessities, cogitations, defires, & praiers, the divine intelligence & understanding which is united to it reveiling er opening them unto it: And also because what wee crane as christs hands, she same is effectually performesh, not by the bones, sinowes, hands, fingers, feet, but by the force and power of the Same God-head.

Furdermore that maner & form of speaking, wherby the properties of one nature are really attributed to the person denominated of the other nature, or of both natures, is youally called the commiA rule to be observed concerning the attributes er properties of the office of Christ Mediatour.

of names. For Manis God; and god is man, by reason of the personell

THE names of office and bonosar agree unso the whole perfen, in I respect of both natures; keeping still the differences in natures of properties & operations. Thele attributes are rightly affirmed of Subiects both concrete, & abstract, that is, both of the person, & of the natures. For it is wel faid, The god head quicknesh, the

Man bood quicknesh; and god or man quicknesh.

union of both natures.

The astributes of office are, to be mediator, to make interces fon, to re deem, to fame, to instifie fanctifie, prage from fins, to be lord & head of the church, to be worshipped, to hear, and such like. These others require the properties & operations of both natures, not feparated, neither ver confounded, but conjoined & diffinct. For eve for this very cause was it necessarie that the two natures should be united in christ Me liasor, that what neither nature could do being fet apart, in the work of our redemption, that Christ fubfilling in both ioined together, might do and accomplish by both. As therfore the natures themselves, to their properties also or faculties of woorking and operations are proper and remaine diverfe and distinct, yet so, that they concurre to the effectuating & woorking of one effect, or work, & benefit; as parts & communicated labours. For albeit the natures doe alwaies labour & work together in the office & benefits of the Mediator, & nether without other vet doth not therfore one work the fame which the other doth: But each worketh, according to his pro perty & force of working, onely that which is proper to each

nature,

nature, & not that also which belongeth vnto the other. As neither the soul doth that which is proper to the body, neither the body that which is proper vnto the soul, but the same man doth work some one work by his body & soul, ech doing their proper functio. So likewise the humanity doth neither accomplish that which is proper vnto the godhead, nor the godhead that which is proper vnto the manhood, but the same Christ executesh & performeth one & the same office & benefit, by both natures, which he hath in him as parts of his person, the word working according to the property theros, what belongeth to the word, & the flesh in like manner executing according to the peculiar & proper faculties theros, & not according to others, that which belongeth to the flesh. For the properties & operatios proper to each nature, are not comon to both natures, but to the same person constiting of both natures.

Wherfore in such like phrases of speech concerning christs of fice, which are called of the anciet norrowork (that is, comunica tings or fuch as make things como the properties & operations of natures are to be distinguished fro the office of the per for from the bo nor which in respect of the office is due unso the perfor Likewise one of feet, or act the andrical, (that is, both of God and man) or worke, or benefire, from one operation or action, as the whole from a part. The office is comon to both natures: but the natures proper faculties of working, & actions in executing that office, are not common to both natures. For that the fame should be both proper and common, doth implie a manifest contradiction. So the work & benefite of whole christ, is a certain whole thing, & is as it were copoud, & comon to both natures; but there are two parts here of, and diverse operations, proper to each nature, which are wrought yet jointly, & belog to the fame perfo, which is chrift, god & man, that is, both are wrought of one person according to diverse causes & originals of working, or according to divers natures, but not by one and the fame nature.

By these grounds it is easie to dissolve & associate most of the Sophismes & cavils, with which at this time both the Schwenke fieldians, & Vinquetaries are wot to glose & blanch that their real communicating of effential properties in natures, & their Europoint dessions of christs flesh, & to thrust the lie vpon the simple for the true glory and maiestic of Christ himselfe. For thus they reason. The offices & benefits of the Mediator his redemption,

114

interceffion,

intercession, purying from fins, quickning, fisting at the right hand of she father, his dominion and Lordly power over al creatures, his prefence with the church beholding, ruling al things, raising the deade. judging both quick and dead, al thefe agree to Christ according to both natures. Therefore the humanity, as wel as the divinity, is also it selfe reallie omniscient, learcher of hearts, omnipotent, present in the substance of his bodie, as she fame moment, in all places, doesh of is felfe know at things, hear our complaints and praiers, give the holy ghoft, er work by him in the harts of the chosen faith of conversion, and to conclude, in respect of shese shings she humanitie is selfe also is for is felfe adorable, and to be adored, as wel as she god-head. To these and the like there is one and a ready answere, namely: That it is ill going from the person, and from the office and honor of the person, to the properties and operations of the natures: Or, The focietie & coiunction of the office and honor, doth not cause or infer the same properties or operations of both nassares: Or, In the affirmation of the office and honor are not figuified the Jame properties of both natures, nor she working of the same operations, but the conjunction or concurrece of distinct operations, proceeding from distinct properties, to the same effect or action Theandrical, that is, of God and man. The reason is, because of redemption, quickning, adoration & the like, which are the functions, benefits & worthip of the whole perfon, there are mo & divers manners and parts, which al agree reallie to one and the same per fon, but not to one & the fame nature, but fome to the god-head onlie, Some only to the manhood Wherefore this Major of the reason is falle: What foever things agree unto christ, God and man , according to both natures, the fame also do agree after the same maner or as ton ching al parts to both natures. For it doth not follow, because the godhead is redemptreffe, therefore also it suffered & wasdead.

Nam that those things which in the person and office of the Mediator are and abide proper unto one nature meither are made, nor are, by reason of the union, common to both matures; may bee shewed at

large, but now let thefe few fuffice.

First, Such as is the union of the natures, such is the communicasing of the propersies. But the union of the natures was not made in the natures, or into one nature, but in the person, or into one personne. Therefore the commicating of the properties was made in the person, not in the natures; that is, the union maketh the properties of both natures commo, not to one nature, but to one perso. For not one nature, but one personate truty, as two natures, so also double properties properties & operatios, and those infinish differing, created & increate, finis & infinis. Whetfore, as by vnion the mā-hood was not made the god-head, or god, so neither is it immense, infinit, and omni potent. But contratiwise, man neverthelesse is truly and readly as god eternal, so omnipotens also, and every where, and giver of the holy ghoss. The reason is, Because not the manhood, but the man christ hath indeed in his substance the eternal and immense God-head.

Secondly, That which is proper to one, can not be comen to moe, that is, can not exist or be found together in other subjects also of divers nature. For to be proper and to be common, are cotra-

dictory, & therefore in farthest repugnancie.

Thirdly, There cannot be made one omnipotencie, and one omnipotent operation to bee of both natures, whereby as well the manhood, as the Godhead, should be reallie omnipotent and worke druine thinger: but there must needes be also one essence of both, whereby the manhood also must be reallie God. For the omnipotency, which they wil have one and the same to be communicated vnto the sleth, is the Godhead it selfe.

Fourthly, If Christs humanist, in the office of the Mediator, doth is selfereallie & effectuallie performme not only that which belongesh unso the steeph, but also those thinges which are proper unso the Godhad, then either his Godhade shall be idle and doe mothing in the worke of our redemption, or swelle the steeph assumpted shall doe more, and more shall be due and yelded unso is, than so the Worde, which assume and tooke is.

Fiftly, If the stess, because is is saide to be quickning, is also omnipotent and doth by proper versue regenerat mens hears: after the same fort also may it be said, that the godhead also, bicause is it redemptresses, is subject to suffering, and did suffer. For both quickning & redeeming, are properties of the office, common to both natures,

but not after one and the same manner.

Sixtly, The whole maiestic of the God-head is, that it is an essence, existing, not of another, but of it selfe, and substituting by it selfe, spiritual, or incorporeal, eternal immense, unchangeable, of infinit power, wisdome, goodnes, &r. That is, the whole Maiesty comprises all the perfections and operations proper vnto the Godhead. But omnipotency it she whole Maiestic of the God-head, according to the supposition of the Visiquetaries: For so Schmideline writes in the 142-conclusion of his disputation, of the Lords supper, & of the communicating of the properties, had at Tubinge in the yeare

M.D.LXXXII. In the word omnipotecy & coprife the whole maiefty of the godhead: And in his 143. conclusion, Omnipotency is the verie essence it self of the godhead, &c. Therefore if gods omnipotency bere ally comunicated to cirrifts humanity, so that this aiso is by reaso of the omnipotency communicated unto it really omnipotent: of necessity the by reason of the same omniposency really commicated Christs humani sie shal be indeed an effence Subfifting of it selfe, & by it felfe, incorporeal, esernal, immense, creatres of al things, that is, god himself bleffed for ever, & fo by consequent, the divine person. For an esfence intelligent, sublifting by it selfe, and which also is God, must needs be the person. And these are the fruits of real com-

municating of properties in natures.

The participation of the godhead exaltation to maieflie of the field, & such like is not a real comunicating of the essential properties of the godhead made into the humane nature, or an omniprefence, omnifcience, omniposencie, that is, a godhead of the mahoed: For fuch a communicating should not perfect, but destroy the manhood, & co vert it into the godhead, and diffolue the personal vnion of di-Rind natures but it is, First, the verie union of the humanity with the Word in such fort, as is beeing created and finite, doesh together with all the effential properties therof, subfift, not in a creased personof the same humane nature, but in the increat and eternal person of god she Word: by reason of which vnion, God she Word (but not the god-head) is and is called trulie man: and contrary, man (but not the manhood) is and is called strulie evernall God,

No dignity & eminence can be imagined greater that this, neither doth it agree to any, but to the flesh of Christ only. Se condly, It is the excellencie of gifts. For these christs humanitie received without measure, that is, al whatsoever, & most great, &'most perfect, that maie fal into a created and finite nature. Thirdly, The office of the mediator, to the performing whereof the vnited, but yet diffincte properties and operations of both natures do necessarilie concur. Fourthly, The honor and worshippe, which by reason of the mediatorship, agreeth and is given to whole ebrift according to both natures, keping ftil, as was before faid, the

difference of properties and operations in natures.

Now whatfoever testimonies foe bring ether out of the scrip tures, or out of the fathers which were found in faith, therby to proue that their Emychian trasfinnsation, & a third kind of comu nicating forged by theselues, that is, exequation or equalling of natures, all those testimonies indeede belong either so the

grace of unionof the natures, which is fignified by the communicasing of properties; or to the grace of christs Headship, which comprifeth the office and honour of the Mediatour, which are affir med of whole christ by way of communicating or to the habitu algrace, that is, the created giftes, which Christ received without measure, which are properly affirmed of the flesh or huma nitie. Theje giftes which are also called graces, are not properlie effeller of the perfonal union, as are the attributes or properties of the natures and office First, because they are communicated to the manhood as welof the father and the Holie ghoft, as of the Woorde or Saune. For he is faid to have received of the Father the fpirit withent meafure, that is, aboundantlie : likewise to be announted with the bolie Ghoft . And, if the giftes were effectes of the vnion, it would follow of necessity, that the flesh was vnited not to the Son only, but to the Father allo, and the holy Ghoft Secondly, the union of the flesh with the Word, was from the very moment of the conception alwaies most perfed. But the confummation and perfection of gifts was not until the accomplished time of his refurrection and afcention. For he was indeed humble, weake, and consemned the was indeed ignorant of some things: be did indeed encrease in wisedows, flagure in favor nos wish me onely, but also with god hifelf thirdly the Ach, whe it was in the flate of humility had not immortalitie, or a nature not subject to sufferinger , or the like , or yet remained it alwaies united wish the word. Wherfore the habitual giftsor graces of the humanitie, for which it is also in it felf reallie-wife, might tv.just.holy, follow not the personal vaion in respect of depede cy, as the effect followeth, & dependeth of his cause, but onely in respect of order: Because nacty, the humane nature was first to subfift & be, before it were eriched with gifts: & it subfifteth vnited to the Word in the very first momet of the conception.

But after what manner the humanity is united true the fon of God, hath bin faid before. For by the special & miraculous wor king of the holy Ghost, in the womb of the virgin, of her blood was the flesh of christ formed, sanctified, & vnited according

to subfiftence, or perfonally vnto the Word.

4 Why it was necessary, that the two natures should be united in the person or subsistence of the son of god.

FOR what cause christ our Mediatour was to bee together both a true and perfect inst man, and true, that is, by nature GOD, hath beene declared of vs before in the common place of the Mediator, in the 4 question pag. 230. For the work 508

of our redemption could not have bin compaffed and finished by the Mediator, without the concurrence of diverse natures & operations in the same person. For albeit he suffered and died in the fieshe , yet his passion and suffering woulde not have that force and efficacy to redeeme, justifie, and sanctishe vs, nei ther could christ have applied those benefites ynto vs, except he had bin withal true & natural God.

Of the incarnation of the VV ord, the confession made by the fathers of Antioch against Panlus Samosatenus,

TAKENOVT OF THE ACTES OF THE FIRST EPHESINE COVNCIL

X 7 E E confesse our Lord Jesus Christ begossen before al worldes V of his Father, but in the last times borne according to the slesh of the Virgin by the holie ghoft, subsisting in one person onelie, made of she celestial God head and humane slesh. Whole God, and whole man. Whole God also wish his bodie, but not according to his bodie, god. Whole man also wish his God-head, but not according to his God-head man. Againe, whole adorable also with his bodie, but not according to his bodie, adorable. Whole adoring also with his godhead, but not accor ding to his godhead, adoring. Whole increase also with his bodie, but nor according to his bodie, increased. Whole formed also wish his Godhead, but not according to his godhead, formed. V Vhole consubflantiall with god alfo with his bodie, but not according to his bodie, confubfian sial: as neither alfo, according to his Godhead he is coefficial with me: but he is according to the flesh consubstantiall unto us existing also in his godhead. For when we fay he is according to the spirit consubstan sial with god, we do not fay he is according to the fpirit coeffential with men. And contrarily, when we affirme him to be according to the fleshe consubstantial with men, we do not affirme him to bee according to the flesh consubstantial with god. For as according to the spirit hee is not consubstantial with vs : (For according to this hee is consubstantial wish god:) So of the other fide he is not according to the flesh coeffersial with god:but according to this he is consubstantiall with vs. And as we pronounce thefe to be distinct and diverse one from the other, not so bring in a division of one undevided person, but so no se the distincti on in unconfoundablenes of the natures and properties of the VVoord and the flesh; so we affirme and worship those as united, which make to she manner of the undivided union or composition.

Vigilina

Vigilius Lib.4.against Entyches.

TF shere be one nature of the VV ord and the flesh , howe then, feeing the VVord is everie where, is not the flesh also found everie where? For when it was in the earth, it was not verilie in heaven; and now because it is in heaven, it is not verilie in the earth: and in so much it is not, as that as southing it, we looke for Christ to come from beaven, whom, as southing the VV ord, we believe to be in the earth with vs. Wherefore, according to your opinion, either the Woorde is contained in place with the flesh, or the flesh is everie where with the VVoorde, whereas one nature doth not receive any contrarie or divers thing in it felfe, and it is a thing diverfe and far unlike, to be circumferibed in place, and to be every where; and feeing the VVord it every where, and the flesh is not every where; it is apparent, that one and the fae christ is of both natures, & is every where as southing the nature of his God head, but is not every where as touching the nature of his manhood. it creased, and bath no beginning is subject to death, & cannot die the one he hash by the nature of the VVord, whereby he is god the other by the nature of his flesh, whereby the same God is man VV herefore that one fon of god, and the fame made the fonne of man, bath a beginning by the nature of his flesh, and hath no beginning by the nature of his godhead: was created by the nature of his flesh, and was not created by the nature of his godhead circumscribed in place by the nature of his flesh, onos coseined in anie place by the nature of his godhead it lower alfo than the Angels by the nature of his flesh, & is equal with the Fasher according to the nature of his god-head died by the nature of his flesh, or never died by the nature of his godhead. This is the casho lique faith & confession, which the Apostles delivered, the martyres established & the faithful hisherto hold and maintaine.

Now have we in few words expounded those articles of the Apostolique creed, which intreate of the perso of christ; & have withal declared in the exposition thereof, those thinges which are necessaries for vs to knowe, both of the divinity of Christ, and of his humane nature, which was taken by the word of the seede of David, vnited personallie with the word by the vertue of the holy Ghost, and begotten in marvelous manner of the Virgins substance. And it was requisite not to suffer that any same should passe, or he derived into his substance. I. Because he was to satisfie for sin. 2. Because it was not convenient or meet that the Word

the forme of God, frould take a nature defiled with fin.

To believe then in the fon of God conceived by the holie Ghoft , is

to beleeue I. That he was made man after a marveilous manner, & that he was made one Christ of a divine of an humane nature. 2. That he being fo holdy conceived and born, doesh parchafe for us she right & power to be the four of God. Becaule this person is sufficient & able to recover for vs our loft righteoulnes, & to beflow it on ys. For he is vnited with the Word, that is, he is true and natu ral God and man, such as the Mediatour ought to be. Hee will also performe this, because he was born to this end, even to san Atthe vs. Of al thele every one of vs may certainly collect and conclude, That this Christ is our mediatour . And the reason of this collection and confequence is: Because by this, that he is the only begot sen Son of God, it it manifest that Christ is true God, confubstantiall, coccernal, and equal with the Father. By his holy conception and nativity,it is also manifest that he is true man, and that perfectly inft, & United with the God head or Woorde: and such a one was it requisite our Mediatour (houd be.

OF CHRISTES HYMILIATION.

HE course of order requireth, that now con sequentise we expound & declare those Articles, which treat of the office of Christ: and first of all, of his humiliassion or humbling, which is the former part of Christs office, wherevroto belong these Articles, Hee suffered under Ponsius Pilet, was crucified, dead, buried, descen-

ded into hel. After we have expounded these, we wil come vnto the rest of the Articles which speake of his glo isseation, which is the other part of Christs office.

HE SVEFERED VNDER PONTIVE PILATE.

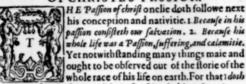
Release in christ which suffered, that is, the lecue, 1. That christ from the very moment of his conception susteined calamities of mis feries of al forts for my sake, 2. That as that his last time he suffered a tihe most bitter terments both of body of soul for my sake, 2. That he felt the horrible of dreadful wath of god, thereby to make recopice for mine and other is sins, and to appeale his ire of wrath against mankind.

These two are different, to believe that christ suffered, and to believe in Christ which suffered. For that is to have onely an historical faith of Christes passion, neither to repose anie considence in him but this is to believe, not onlie that Christ suffered, but also to repose and place out trust and considence

in Christs suffering and passion.

OF

OF MANS DELIVERY.



shew this perfo to be the promised Mersias: seing in him cocur & are fulfilled al the Prophecies. 2. That story is a consideration or meditation of that humilitie or obedice, which he performed unto his father

The chiefe questions of Christes Passion are these.

I What christ suffered.

2 Whether he suffered according to both natures.

3 What was the impellent caufe of christes Passion.

4 What the final cause, or end thereof.

I W HAT CHRIST SVFFERED.

DY the name of Parsion is understood the whole humiliation, Dor the obediece of his whole humiliatio, al the miseries, tor mets, ignominies, pains, & griefs, vnto al which christ was sub iect, & obnoxious, as wel in foul as in body, fro the point of his nativity, until the hour of his death & refurrectio Ma. 26 28.my find is very heavie even unto the death. Mat. 27, 46, My god, my god, why haft thou for faken me? Ifai, 53,4. Surely he hath carried our forrowes. But principally by the nae of Passion is signified the last act of the humiliation, & paines of christ: the chiefe part of which his pains & dolours was in his foul, wherin he felt the ire and wrath of god against fin which also was the cause why be so trembled & shooke at death, and was fo faint harted in his death, whereas other Martyres of christ have sufferned stoutlie and couragiously extreme torments. For the tormentes and punishmentes of others have no proportion with the torments and punishments of Christ. For others, as Stephen, Laurence, and the like, sufferned only corporal pains and torments, but were vpheld within by the holie ghoft. But Christ suffered the paines both of body and soule. For be suffered first our infirmitie, that is, the infirmities of humane nature: he hungered, thirsted, was wearie, was stroken with sadnes and griefe. 2 Hee Suffered poversie. Luk. 9.58. The Sonne of man hash nos wheron to laie his head. 3 He suffered infinit inimier, consumelier, slaun-

ders layings in wait for him, backbisings, reproches, blafthemies, annihilating, and contempt. Pfalm. 21.7. Fam a worme, and not a man. I-Tay 53.2. He hash neither forme nor beutie: when we fhat fee him ther Shal be no forme shat we should defire him 4 He suffered the Tensasions of the devil Mat. 4.1 & Heb. 4.15. He was in al things sempsed in like fort. S. He suffered the death of the bodie, and that reprochful and consumelious, even the death of the (roffe. 6 He (uffered the most grie vous corments of foule, that is, he found the fenfe and feeling of the wrash of god against fin so be laide on him. Hereof it was that hee cried with a loude voice, My god, why haft show for faken met as if he should saie, why doest thou not drive and put away from me fo great torments? For he fignifieth by those words not a divulfion or separation of his Godhead from his manhood, but the differring and delaying of help and succoure. VVe see the what and howe great thinges Christ hath tuffered for vs, which are therefore proposed vnto vs, and sette before our eyes, to give vs to confider 1. The historie is felfe of Christs passion agreeing with gods facred oracles, and prophefies . 2. The canfe or fraises of Christes Passion. 7. His example that we are also to enter into eternal life, and beavenlie glorie, by death, as did Christ:and these three things are especiallie to be confidered in christs Pallion.

Obication. There is no proportion between temporall punishment and esernal. (brift suffered onlie semporal paines and punishmenses, Therefore he could not fatisfie godt inflice. Aunswere : There is no proportion betweene temporall, and eternall punishment, if they be confidered as beeing both in the same degree and in the fame fubiect. Questio. But how maie the ranfome of one perfor answere for the fine of an infinit number of m ... Aunswer. It maie, and that for thele two causes. I. Recause he is true God which fuffered. Obiection. But god cannot die and fuffer. Aunswere. God cannot fuffer, in that hee is God; Or further, wee graunt, that Christ was not God, in that he suffered, and died. Obiect. Christ is not god in that he suffered. Therefore it is falle which it faid, Acts. 20.28. That god bath purchafed the church with his own blood. Anl. This was spoke by a comunicating of the properties, but this was in the person, not in the nature: that is, That person which is God and man, purchased the church. The communicating of properties is to attribute that to the whole person, which is proper vnto one nature; & this is attributed in a concrete voice, not in an abstract: because the concrete voice fignifierh the

perlon,

performin which are both natures, and the property of that na ture, whereot fome thing is affirmed. But the abitract name fignifieth the nature which is in the perfo, but not the perfo. And thereore it is that nothing hindereth, why that which is proper to one nature may not be affirmed of the whole perf to that property it lelfe be in the perlo. But cotrary of the ab firact name only the properties of that nature, are affirmed. vato which they properly belog. As of the god-head, (which is the abstract name)no propertie of the ma-hood may be affirmed, but only the properties of the god-head; because the god-head fignifieth not the perfo which hath both natures. but only the divine nature if felf. But of god (which is the con cret name)the properties not of the godhed only but of the mahoodalfo may be affirmed, because god fignifieth not the divine nature, but the person which bath both the divine nature and bumane.

The second cause, why the raunsome of one perso may answere for the fins of an infinit nuber, is the grieven fines of his partibution, because he suffered that which we should have suffered for rive. His Passion therefore is equivalent to everlasting, pur nishments yea it surpasses in Forthat god shoulde suffers in more, that all the excent es shoulde person everlasting lies.

. 2 According to which nature chrift fuffered.

Christ suffred not according to both natures, nether according to his god-hed, but according to his humane nature only, both in body & foule. For his divute nature is immortal. Now be fossifiered according to his humanistic, that by his death & Passió he made satisfaction for infinit sins of mena.

Question. But why could not his god-head furster Aunswere, Because it is not changeable: neither can that, which is life it selfe, dy. This sufficiency & vyheld the humane mattre in pains, & after death restored it to life. Obiection and purchased the Church with his own blood. Actes, 20, 28. Therefore the god-head furst found Aunswere. It doth not follow, because an argument from the concret (which is, god) to the abstract (which is, the god head its office consequence. Again, the kind of affirmation is altered. God in faile to have died, by a figure of speech, which is Synmedic (vield whe we figure) the whol by a part, as whol christ, by god, by a communication of the properties. But when it is said, The god head died, that admitteeth no figure, as beeing as laid, The god head died, that admitteeth no figure, as beeing as

Kk

514 OF CHRESTIAN RELIGION, PART 2.

meete abstract. The concrete signifiest the subject or person having the nature or forme: But the abstract signifiest the bare nature and form only. Wherfore the argument doth not follow. A man is compounded of the eleméts, & is corporeal. Therefore his soul also is corporeal. This cannot follow; Beccause all thinges agree not to the forme, which agree to the subject the soul is the form of man, man is the effential subject of the soul. Wherefore neither doth it follow, Christogod, died: Therfore Christs god, head died. For, from the concrete to the abstract the reason doth not follow.

Christ therefore sufficient and most perfect satisfaction thereby for our sins. Which his satisfactio is made ours by applicatio, which is double. The one from god, who instifies he is for christs meric, maken on to reade from son. The other from our settles, who by faith apprehend & applie unto us thrists meric by beeing fust perfuided their god for the ransome of his son cost pardon us our sinne. Now that there was another nature in christ, which neither suffered nor died, is proved by these testimonies, 10h.2.19. Definite this Temple, and in three dairs I mit raise is up agains. I. Pet 3.18. was put to death concerning the sless, but was quickned in the points. Reu. 1.18.1 was dead, and behold I am a line. I ohn. 18.1 have power to this downe my soul, and power to take it up agains.

3 The causes impellent, or motives of Christs Passion.

I HE love of god sowerder manhind. Ioh. 3 16. So God loved

the world, that he gave his only begosten son 2. The mercy of
God towardes men sulten inco son 3. The wil of god to revenge the inionie of the dives, who in reprochand despite of god covered to from
him, and mained the image of god in vs in despite of the creater.

But here it may be demaunded whether Christ fulfilled the law or me; and secondly if he did, why then he shoulde suffer so bises a Passion? Whereverto we aunswere first, that he fulfilled the Law, I. By his righteenssens in observing it is. By satisfaction in suffering punishment for our since since had transfered it. Both which are most perfect. Nowe to the second demaund then, why if Christ sufficient is the wages of since, and some man was no sin him; who never committed any! We answere, that it was not for himselfe, but for vs that he was punished Reply. A righteous man ough such to be punished for the unrighteous. Aunt I rue, except first he volumearity

offer bimfelfe for shew, Secondly, except be willingly doe fuffer in fuch fors for shem, as shat he yeelde a sufficient vanfome and paiment, Thirdly except he have the power of recovering himfelfe out of the punishmes once suffered Fourthly, except he be able to bring to passe that they aifo, for whom he offereth himfelfe to fatisfie, leave off to transgres and sinne hereafter. Fiftly except he be of the same nature wish them, for whom he facisfieth.

If fuch a farisher be substituted, there is nothing comitted against the justice of god for in so suffering, both are saved. both he that suffereth, and they for whome hee suffereth. Nowe fuch a furetie, and facisfier was CHRIST, who is not onelie manne, or of the same nature with vs; but wee are also his members, and when the whole suffereth punishment, the members also and parts are punished. And for this coiunction of ours with Christ our heade, the Apostles commonly fay shas be suffered in Christ.

The finall canfes or endes of his Paffion.

THE first final cause or end of his passion is, That his passi-I on might be a sufficient ransome for one fins, or the redeeming of vs.2. The manifesting of the lone, goodnes, mercie, righteonfasse of God while be punishesh his forme for vs. The chiefe final caules then are, Our falvasion, and the glory of god. To the former belogeth the knowledge of the greatnes of fin, that we may know how great an evil fin is, and what it deferveth; and further to know that death is not now pernicious and hurtful to the god ly & therefore not to be feared. To the latter belongeth our luftification, wherein all the benefites are comprehended, which Christ merited, by dying, and even our delivery from death, which he bestoweth vpon vs: Obiection, If hee have fasished for all shen all shoulde be faved. Aunswere. He fatished for all, as touching his farisfaction, but not as touching the application thereof, all not applying it vnto them. Wherefore bee hath fatisfied for all, but doth not deliver al, but onely those, who by faith apply it. And those he delivereth, T. Because the father ordained him to this, or because the father wil. 1. Because the for willingly offeresh himfelfe. 3. Because this ransome is sufficien. SVFFERED VNDER PONTIVS PILATE. A Ention is made of Pilate in Christs passion. I. Because IVI Christ would receive from him a testimonie of his innocecy, that

therby we might know that he was pronouced innocet by the

516 OF CHRISTIAN RELIGION, PART 2.

voice of the judge himfelfe, 2. Because it was requisite that hee Should be folemnly condened shas we might know shas he, though innocent, was notwithstanding condened, that we might not be codemned, as also he sufteined death, that we might be freed from it. 3. That wee might be advertised of the fulfilling of the Proobecy. Gen. 49. 10. The fcepter (hal not depart fro Indah, nor a lawgiver from betweenehis feet, untill Shilo come. For then was the Scepter taken from Iudah, when Christ was a litle after condemned of Pilate a Romane governour, of whome before he was absolved. This circumstance therefore is diligently to be confidered in christs passion, that we may knowe him to be the Messissecause al conditions are fulfilled in him, which are required in the Messias. Whereof this Prophecie, of the taking away of the scepter from Judah, was one.4. That we might knowe that christ was condemned of god himfelfe alfo, and therefore that hee fasisfied god for vs. For the head & governor of ordmary judge ment is god himselfe. Wherfore christ was not to have beene privily taken away by the lewes nether to be drawn to death by tumult, & diforderly, but by lawful order, & judgment, and by inquifition made concerning al the accufations of chrift." God woulde have him, first to be examined, that his innocency might appeare; Secondlie to be condemned, that it might appeare, that hee beeing before pronounced innocent, was now condemned not for his owne fault, but for ours: & that fo his vniust condemnation might be insteede of our most just condemnation. Thirdly, to be put to death, both that the prophecies might bee fulfilled, and also that it might appeare, that both lews and Gentiles did put Christ to death.

CRVCIFIED.

Beleene in Christ Crucified, that is, I beleeue Christ did vndergo this punishment, & this curse of the Crosse for my sake,
and that he was made obnoxious for my sake to gods curse,
which I,& we al deserved, a type also of which curse, was the
death of the Crosse cursed by God himselfe.

Now for three causes woulde god haue his Sonne suffer the punnishment of so ignominious a death. 1. These we might know, The comfe due for our sinnes to have laine upon him, and so shoulde bee stirred up to greater thankefulnesse, considering how detestable a thing sinne is, so that it coulde not bee expiated or satisfied for, but with the most bitter and most op-

probricus

probrious and shamefull death of the onely begotten Sonne of god. 2. That is might bee an exasperating of the punishment, and fo wee fo much the more confirmed in a true faith, when we confider Christ by this kinde of punishment to have taken vpon him our guilt, and even our punishment also and curse, according to that, Curfed is everie one that hangeth on tree, Deut, 21.22.G2.3.12.3. That the truth might an over according to the types and figures, and fo wee might knowe the types to be fulfilled in Christ. For. 1 The facrifices which shadowed the facrifice of Christ. were hung upon trees, thereby to fignifie, that Christ shoulde be fastned on a tree, and accomplishing his facrifice, offer a holy facrifice vnto his father. 2 The facrifices being lifted up on high before they were broned, did fignifie the exalting and lifting up of Christ on the altar of the Crosse. 3 The fame was shadowed in Haak: who being laide on wood, was to have beene factificed of his Father 4. The brafen Serpens, which Mofes fet vp vpon a pole in the wildernesse, depainterh this kinde of punnishmens. Christ himselfe interpreted of himselfe this type of the brafen Serpent John 3. 14.

DEAD.

T Beleeve in Christ dead, that is, I beleeve Christ, not only to I have fuffered extreame tormets for my fake, but also death it felfe, & hath by his death obtained for me remission of fins, & reconciliation with god, & confequently also the holy ghoft, who beginneth in me a new life, that I may againe bee made the Temple of god, & at length attaine vnto everlafting life, wherin I shal worship & magnifie god for ever,

OF CHRISTS DEATH.

HE chiefe Questions hereof are. 1 How Chrift is faide to have bin dead.

2 Whether it was requifit & necessary than Chrift flould die.

3 What are the fruits of Chrifts death.

CHRIST IS SAIDE TO HAVE REENE DEAD.

TT is needfull to move this question, because of the heretiks I who have deprayed the fense of this article. Marcion denied that he died indeed; at also he affirmed the whole ordinarie dispensation and ministery of the homene nature in Christ, and at shofe things Kkg

which he did undergoe for vs., to have hin hus imaginarie, & that he only seemed to be as a man. Nettorius separated the two natures in Christ, neither would have the son of god, but man only to have died. Doe not boast thou see (laieth Nettorius) thou hast not eneished god. The Voiquetaries beleeve that the humanisis of christ from the moment of his incarnation was so indowed with all the properties of the godhead, as that only in this the humaniste different fro the godhead, that the humaniste hath by an accident, what sever the godhead bath by and of it self. Hereof is comment, that they imagin that christ was in the time of his death year when he was inclosed in the virgine wombe, in heaven & every where, not only as rouching his godhead, but with his body too. This is it which they call the forme of god.

Wherefore, against all these wee affirme, that Christ died sruly and corporallie, even by a true divultion & separatio of his toul from his body, so that not only his toul & bodie were not together every wher, but were not together in one place. Mat 27.50. Then lefus cried againe wish a loud voice & yeelded up the ghoft. Mar. 15.37. Tefin cried with a land voice, & game up the ghoft. Luk. 23.46. Father into thy hands I commend my pirit. And whi he had faid thefe words, he game up the ghoft. loh. 19. 30. He bowed his head and game up the ghoff. But yet this is further to be added, shas alshough his foul was separated from his bodie yes the word notwishflanding did nos for fake neisher bodie nor foule, but remained nevertheleffe joyned both to bodie and foule, & therfore the two natures in christ were not divelled or fundered by that divultion of the foul and the bodie. Object Why then gird be, Mat. 27 46. My god, my god, why haft show for fake met Ant. Because of his delay & differring of help & fuccor. For the two natures in christ ought not to have bin divelled or fundered, because it is written, God hash purchased the chearch with his own bloods. And he was to be the fon of god, who should die tor our fins, that he might be a sufficient price for the Hereby also it doth clearely appeare, that The union of both necesses in Chaif is me V biquesie. For the foul being separated from the body, was not in the grave with the body. & by a colequent, not everywher, because that which is everywhere, ca never be separated Ob. But as vertu, that is, his divinitie is faid to have gon out of him foel fo be gave up the ghoft. Anf. There is a diffimilytude in thefe: Because the divinity remaining vnited with the humanenature, yet did work abroad without it. The foul did departfrothe body.The

the realoof this diffimilitude is bicaute the act of his divinity is increat& infinir burthe act & power of his foul finit & created.

2 Whether is was requifit and necessarie shas Christ Should die TT was requifite and necessary that Christ should die, I. Farespect of the inflice of god, that so his justice might be satisfied. which required the death of men, by whome it was violated. For the hurting and offending of the greatest good is to be ex. piated with the greatest punishment, or with the vemost defruction of nature, that is, with the death of the giltie codemned for finne, according to that Rom 6.22, The wages of finne is death. Now it was requifite that the fonne of god shoulde die. that he might be a sufficient ransome for our fins. For no cresture could have fulfained fuch a punishment, as should have bin equivalent to eternal punishment, and yet withal (boulde) have been temporal. Ob. They have deferved evernal punishment. phoforver are not reconciled to God by chrift: Therefore the fonles aughs not to be feparated from their bodies , that they might fuffer eternal Lamnation, Aunf. It doth not follow, but this rather, That therefore both body and foul must be together, that they may fuffer it, which at length shal so come to passe.

2 In respect of Gods trush, that the truth of God may be satisffied. For God threatned and denounced death, when ever wee finned: which denouncing was to bee fulfilled after finne was once committed. And this is that commination or threatning pronounced by God himselfe, Gen. 2,17. In the dair that thou eatel thereof show hals die the death. Obiection. But Adam did mo presentile die Answere, Truly he died spiritually eternal death, and now was dead: Theod (faith he, Gen. 3 10.) shy vaice. There was a terrour in him, and a feeling of Gods wrath, a strife with. death, the loffe of al the gifts both of body and mind. But there followed the equity, moderation, and lenity of the golpel. For God had not expressely faid, that he should certainly dy wholy, and that presently. For so had he perished for ever. Wherefore the Son offered a mirigation and lenifying railed him vp. to a new life, that stil notwithstanding he should remaine subieft to the corporal death, which yet should not be deadly and pernicious vnto him.

3 In respect of the promise made to the fathers, both by words, as in Ifa. 53.7. He is broughs as a fiberp to the flaughter, & as a fiberp before she for it die fo openes be not his mouth: & by factifices wherby

promifed that christ should dy, and dy such a death, as should be an equivalent price for the sins of the whole worlde. This could not be the work of any meere creature: but of the son of god only, & therefore it was requisite & necessary that the son of God should suffer to grievous a death for vs. Obiection. Then they doe not satisfie gods inside, who are punished, because above punishment is endlesse and exernal. Answere. They satisfy by ever nal punishment. Reply. So shen might we also be delivered from the costs by our felues. Answere. So then shall we never bee delivered, but shall suffering punishment evernal, which is without ende.

Out of this which hath beene faide, we may drawe this docrime. I. That fin is most of at so be efchared of us, which could use bee expired but by the death of the some of God. 2. That we employ to bee thankeful to the some of God, for this but so great a benefit of impeakable grace and favour bestored upon un. 3. That at our sinner, how my, how great, and how grievous socure they be, are expirated and done

away by she death alone of Christ.

2 The fraise of Christs death,

HE fruit and commodity of christ's death is the whole worke of our redemption, I. Inflification or remission of fine, because the justice of God requiresh that God thould not punish a finner twife:but he hath punished our fins in christ: Therefore be wil not punish againe the fame in vs. 1. lohn. 1 7. The blad of le-(us Chrift purgeth wifrom al fin, as well original, as actual, as well of fact, or doing what we should not as of omission, or not doing what we (hould. The cause of this effecte is the death of chrift.s. The gift of the hot ghoft, and strong bis working , regeneration, and a new life: because christ by his death hath not onely obtained for vs pardon for our fin, & reconciliation with God; but also the gift of the holy ghost, that by his working & vertue the old man might be crucified with Christ, that is, that by the holy ghoft through the efficacy of christs merit & our engraffing into him, our corrupt and as yet not regenerated nature might be abolished in visand that of the contrary, righteousneffe might be begunne in vs the image of God, deffroied by the divelin vo might bee reftored, and we by the fame fpirite moved to thew & yeeld al thankfulnes for fo great a benefite. 1.Cor.1.30. Chriff is made unso ve righteosifnes, wifedome, fauctification, and redemption. Col. 2.10. Tee are complete in him.

The death of thriff is the impellent or motiate canie in effection

Austing our regeneration, in two respects 1. Invespell of God: because for the death of chrift God pardoneth va our finne, and givest we the boly Ghoft Gal 4 6. Becamfe ye are fons, god bash fent forsh the foiri of his fo into your harts which criesh Abba, Fasher 3. In refpest of vialfoit is an impellent cause; because they who apprehend Christs merit by a true faith, and apply his death vnto themtelues, for them it is vapoffible to be vnthankfull. For al. after they are once justified, prepare & addres theselves to do those things which are grateful vnto god:for regeneration, or the de fire arid endevour of obeying God cannot be separated from the applying of his death voto vs.nor the benefit of recenerarion from the benefite of juffification: Al who are juffified are alfo regenerated and fanctified; And al who are regenerated, are also justified. Obiect J. Per. 1.3. The Apolile astributeth our regeneration to christs refurection; why then is regeneration here attribased to his death? Aunswere, It is attributed vnto chrifts death as touching his merit : for hee merited regeneration for vs by dying, And it is attributed to Christs refurrection in respect of the applying of its for by rifing from the dead he applieth vnto vs regeneration, and giveth vs the boly ghoft, a. Exernal life is al fo the fruit of christs death Joh 3.1 6. God fo boxed she world, shes hee gane bis onlie begotten fanne, that who foever beleeveth in him, should not perift, but have everlasting life. 1 . 10h. 9.11, God bash giwen vento De eternal life, and this life is in his fonne.

Objection. If christ died for we, why shen dy we soo? For he (bould me die for whom mosher hash abreadie died: orberwife the fatisfallion would feem double. Auntwere Hec for whom another hath died houlde not die, as thereby to fatishe, that is, fo that his death should bee any merite or fatisfaction : but there are other causes why we must die. For we die, not to satisfie the iuflice of God, but by death, as a meane, to receive those giftes, which Christ by his death hath merited for vs . For this our temporal death, is 1. An admonision of the greatnefle of finne. 2.A surging and cleanfing of vs. For by death are purged out the seliques and remaines of tinnes in vs. 3. A proffating into eternal life. For by corporal death is the paffage of the faithful made into eternal life. Reply. If the canfe be taken avair, the effecte is tohen awaie, but the cause of death in ve, which it sinne, is taken awaie by christ: therefore the effect allo, which is death it felfe, auchs to bee meter avair. Aunswere. Where all cause is taken awaie, the ef522 - OF CHRISTIAN RELIGION, PART 2.

fect also is taken awaie: but in vs al cause of death is not taken away, as concerning the purging out of sinne: albeit it be take away, as touching the remssion of sinne. Or we may aunswere vnto the Minor proposition; That sinne is indeed taken away, as touching the guilt, but it is not taken away as touching the matter of sinne, which as yet remained the

AND BURIED.

HE causes of christs burial are. I That we might know that I be was dead indeed. For the living are not buried, but the dead only. And hither belong some partes of the flory penned by the Evangelifts, as, that chrift was pewced with a launce, thet be was taken downe from the croffe, that he was annointed and wrapt in dinnen clothes. For as by the touching and feeling of him, by his eating and appearing after his refurrection we gather that he did indeed rife againe : fo of the other we collect that hee was indeed dead. That the Last part of his humiliation, whereby he did debasehimselfe for our sakes, might be accoptished. That was his burial in which his bodie was aswel cast into the earth, as anyother dead corps. A dead body is indeed voide of fense & feeling: but yet notwithflading ignominious is it for the body to becommitted to the earth, as it is faid: To duft that thou remen. And as Chrifts refurrection from the dead, and death, is a part of his glory: so his burial, that is, the debasing of his body to be in the same state with other dead carcases, is a part of his humiliation. 3 A certaine type was so be fulfilled. It was foretolde by the type of lonas remaining 3, daies in the Whale, That the Methias should bee buried . Therefore for the fulfilling of this type, he ought also to be buried, and to remaine vntil the third daie in the grave A. He would be buried, that he might not be afraid of the grew, but might know that our head christ lesus had laid open the waie vnto vs by the grave and death to celeftial gloric:and therefore thal we be raifed out of the grave, albeit we die and give vp the ghoft. 5. That we might know how we are indeed delivered from death. For in his death , a testimonie and records whereof is his buriall, confiftesh our fatuation. 6. That is might be apparent and manifest, as concerning his resurrection, even that he was able indeed to rife again, & to thew that he hathovere oe deth & that his refurrection was not imaginary, but the refurrection of a reviving corps. 7 Thas we being fpiriswally dead, shas is, so fis, might reft fro fin. Ro.6. 4.We are buried with christ by baptifm into his death,

death, that like as Chrift was raifed up from the daad by the glorie of the lather to we alle found walk in newnelle of life.

HE DESCENDED INTO HEL.

The Beleeue in christ who descended into Hel, that is, I beleeue I that christ for me sustained in his soule infernall and hellish pains and tormentes, and that exceeding ignominie which is due vnto the wicked in Helsthat thereby I might not descend into hel, and that I might never be forced to suffer them, all which otherwise I should suffer in hel eternallies but that of the contrary rather I might ascend with christ into heaven, & there enious with him exceeding happinesse and glorie for ever and ever. This is the vie & profite of this article of christs descension into Hel. Now we are a little more at large to declare, what is the meaning of that article, or what is proposite

shas Descension of christ into hel.

Hel in Scripenre is taken three water . For it fignifieth, I. The grave. Genefis.42.38. Then ye shall bring my graie head with forrowe unso bel Pialm. 16.10 Thou wils nos lean e my foule in hell ; neither with show fuffer thy holie one to fee carruption. 2. The place of the daand As in the ftorie of the rich man & Lazarus. 3. The pains of Hel, that is, the terrours, and torments of the foule and confeience.Pfa.116.3. The griefer of hel caughs me.t. Sam.2.6. The Lorde bringesh down to hel, & raifeth up, that is, into exceeding pains and torments, out of which afterwards he again delivereth. In this third fenfe it is take in this Article for it cannot be understood of the grave, because there goeth before, Herwas buried, If any fay that this latter Article is an exposition of the former, he faith nothing. For as often as two speeches expressing the same thing are loyned togerher, so that the one is an expo fition of the other, it is meete that the latter be more cleare & open than the former:again, it is not likelie in this fo briefe and fuccinct a confession, that the same thing should be twife spoken in other words. Neither can this place be vnderstood of the place of the damned; For chrift faid, Into thy hande I commendin fairis; and to the Theefe. This daie fhals show be wish me in Paradife . as if he should saie, this daie shalt thou bee with me, as touching my foule, in Paradife, that is, in the place of everlasting salvation or happinesse, where thou shalt, being deli vered from al corments, enjoie most pleasaunt quiet and repole. This is not to be understood of the Godheade of christ

thou feeft hanging on the croffe.

The descension of Christ therefore into Hel, fignifieth, I those extreme torments and griefer, which Chrift fuffered in his foul: namely the wrath of God against finnes, and that such, as the damned feele, partly in this life, and partlie in the life to come. a. The exceeding and extreme ignominie and reproch, which christ suffe red. That Christ suffered these thinges, is proved by the Testimonie of David before alleaged . The griefer of Hel caught mer: which is faid of Christ in the person of David. There are other the like fayings, whereby the fame is proved. Ifai, 52. 10. The Lord would breake him and make him subject to infirmities. Mat. 16 38. My foul is very heavie, even voso she death. The fame do thole his vexations also shew in the garden, when he free blood Ifai 53 6. The Lord hash laid upon him she iniquisie of us al. Therefore he erieth out, Mas. 27.49. My God, my god, why haft thou for faken meet The same is proved also by this reason, even because he ought to fuffer not onely in body, but in foule to, for ys, that he might also redeeme our soules.

Objection.t. The exister of faith sught to be underflood properly. Aunswere, True; except an article, beeing taken according to the proper fignification, bee disagreeing from other places of scripture. But this Article of Christs descension into Hell, beeing taken properly, is much repugnant to that saying of christ, lohn. 19.30. It is finished. For if Christ fulfilled and finished all the parts of our redemption on the Crosse, there was no cause why hee should descend into Hel, that is, wat to the place of the

damned.

Objection.2. He descended into Hel, and that by a local description (as the Papists affirm) to deliver the Fathers thence. Answ. 1. We deny that christ descended locallie into Hel; and that for this reason, I corift did locallie descend into Hel; he descended either at stucking his godhead, or at southing his soule, or at southing his holy. Not as southing his Godhead: For that is every where: Not as southing his foute, because he saith, Father, into thy hander I command my spirit. Replic. But he might also be in the hand of his Father, that is, in his father protection, even in Hel: According to that, P[a]. 139.

8. If I lie down in Hel, thou are there that is, there also will god ham

care over me, and there also with a keepe me, that I perish mot. Answ. One place enterpreter hanothers for he had said before vnto, the Theese: This date shalt thou be with me in paradise, that is, in the place and state of the blessed, where both are free from these paines; that is, he speaketh of selicitie and liberty, which is not in Hel.

Wherupo also it is cleare, that christ spake this to the Theese not of his god-head, but of that, which fuffered, which was his foule. For the godhead was with the Theefe, neither did christ fuffer or was delivered as rouching his God-head, but as rouching his foule. Laftly, christ descended nos inso Hel locallie, at sonching his bodie, because his body was in the grave, neither role from any other place, but from the grave. It followeth therefore, that this article cannot be understood of a local descenfion into Hel. Aunswere. 3 Albeit it were true that christ descended locallie into Helyet he (hould not have descended for this canse which they imagine, as namely so deliver the Fathers. Which also is prooved by this reason: If christ descended locallie into Hell, he descended either to fuffer or to deliverenos to fuffer; because now al things were finished on the Croffe:as christ himselfe also hanging on the Croffe faid, It it is finished. He descended not so deliver the Fathers; I Because he did this before, in suffering for them on earth. 2 Hee did the same by the power and efficacy of his God-head, from the verile beginning of the world, not by the descension of his soule or body into Hel. The Fashers were not in Limbo, Therefore they could not be delivered thence As it is faid, Lub. 16.46 Berven you and to there is a great gulfe fet fo that they which would go from hence to you cannot; neither can they come from thence to vi And in the fac place, Lazarus is faid to be in Abrahams bosome, not in Limbo. The fouler of the inft are in the hand of God.

3 Obiection.christ indeed did not descend into Hel, either to suffer or to deliver, but (as some wil) to show the Devil and death his victorie, and so to strike a servous into them. Which, they saie, is confirmed by that place of Peter. 1. Peter. 3, 19. By the which bee also went to preached wnto the spirits that the in prison, which were in time passed disobedient. Auniwere. That for this cause Christ descended into Hell, is not found in scripture: and that place of Peter is thus to be understood, Christ went, that is, beeing sent from the beginning of the Father unto the Church, by his spirit, that is, by his God-head, and unto the spirits thus are now in prison, that

is in Helhe preached in time paffed, when as yes they lived & were disobediens, namely, before the flud, and in the time of Noah in viting them to repentance. So is also another saying of Peter to be vinderstood, L. Per. 4.6. The gofpel was also preached was the dead. That is, vnto those which are now dead, or were the dead. when Peter wrote this, and who then lived when the gospell was preached vnto them. Reply. Christ descended into the lowest parter of the earth, Ephel 4 9. Therfore into Hel Aun, Into the lowest partes of the earth, that is, into the earth, which is the lowest part of the world. This interpretatio is proved by the scope & drift of the Apostle, who maketh in that place an opposition of christs great glory, and his great humiliatio. But were it so, that these places, which some alleage for to establish this opinion, were to be vnderftood of a local descension of Christ into Hell, yet would they not make for them, but rather for the Papifts, who teach, that christ preaced vnto the Fathers in hel and thence delivered them. Now if these testimonics help not the Papifts, much leffe wil they help them. For it is certain, that is cannot be thence proved that Christ descended into Hel to frike a serrour into death and the Devil, This opinion in deed is not impious or yngodly, & is approved by many of the Fathers : but yet I leaueit, because it is not grounded on anie firm reasons & contrary reasons are at hand, easie to be had. For I Christ bimfelfe faid (which restimonies have now often bin recited) Shalt thou be with me in Paradife: Father, into thy hands I commend my (piris: Again, Is is finished, a, If he descended to triumph, this Ar sicle (bould be she beginning of his glarification: But it is not likelie that Christ tooke the beginning of his glorification in hel For it is apparent by the opposition of the Article following, that Christs Descension was the lowest degree of his humiliation: And yet I confesse withal that christ stroke a great terror into the Devils: but that was by his death, whereby hee dilarmed and vanquished the Devil, fin, & death.

THE THIRD DAIE HE ROSE AGAINE FROM THE DEAD.

Beleeve that Christ shooke off death from himself, quickned his dead body, reunited his body ento his soul, restored ento himselfe a bleffed, celestial, & glorious life, and that by his own proper power.

The

The chiefe Questions of christs resurrection are,

1 Whether christ rofe againe.

2 How berofe.

3 For what canfe be rofe.

4 The fruis of his refurrection.

T WHETHER CHRIST ROSE AGAINE.

That Christrose again, is proved by the testimonies of angels women, Evangelists, Apostles, and other Saintes, who after his resurrection sawe him, felt him, and talked with him. And we were to beleeue the Apostles in respect of the authority which they had from heaven, although they had not seen him.

1 HOW CHRIST ROSE.

Hill rofe firft by his own power, even by his Godhead, John. 1 19 Defiroie shis semple, and in shreedales I willraife is uppe again, loh. 10, 18. I have power to laie down my foul, and have power to take is up again. Joh. 5. 21. As the Father raifeth up the dead and quicknesh them fo the Some quicknesh whom he will. Obiect. But the Father raised him, Rom. 4. 24. Therefore be raised not himselfe. Aunswere. The Father raised the Son by the Son himself, not as by an inftrument, but as by another perfo of the lame effece and power with the Father. The fon is raifed of the Father by himself: Himselfe hath raised up himselfe by his spirit. Secondhe, lefus Chrift erue god and manirofe according to that nature, according to which he suffered, namely according to his humane nature, even the true humane nature, and the fame in effence & properties, and that not deified, but glorified, all infirmities thereof beeing done away. Luk, 24. 39. Behold my hands and my feere for it is 7 my felfe: handle we and fee me: for a fpirit hath not field and bones as yes fee me have And truely nothing elfe coulde rife againe, but that which had fallen. The fame body therfore which fell, did rife againe: which is the greatest comfort vnto vs. For he must have bin one and the same Mediatour, who shoulde merit for vs'a communicating and participation of those benefites, which we had loft by fin, and who shoulde refore the fame vnto vs, and applie them to every one. Againe, except christes fleshe hadde rifen, neither shoulde ours rife. Thirdlie, Christ didrife trulie and indeede fo shas his foul did truehand increde ressorne unso his bodie, and hee did truely come foorth, even out of the grane also, in despite of the watchmen, they being with a lama (ed and stroken there with. Bourthly, he rose the third day, as it was foresthadward in lonar and because that type of lonas was so sulfilled; thence it certainly followeth, that this lesus is the Messias promised voto the Fathers. 3 FORWHATCAVSEHEROSE.

Hrift rofe 1. In respect of the prophecies which were vicered of his refurrection. Thou thats not leave my foule in the grane:neither shalt thou suffer thy bolie one to fee corruption; Pla.16: 10. And Ifai 52, 10. When he shal make his foul an offering for finne, he shall fee his feed, and (hal prolong his daies. He (hal fee of the movel) of his foule and fhat bee farisfied Matthew It 2 39. No figne fhat be given worse it Same the figne of the prophet Ionas : For as Ionas wat three daier, and three nightes in the Whaler bellie . to fhal the fonne of man be shree daies, and three nights in the bart of the earth, Matta 17.12. They (hal kil the fonne of man, but the third day (hal berife again. John. 20.9. At yet they knew not the feripenre, that hee muft rife again from the dead . He rofe for his Fathers & his own glorie Rom 1. 4. Declared to be the fon of God by the refurrection fro the dead lo. 17.1. Father glorife thy fo that thy fo maie alfo glorife shee 3 For the worshineffe and power of she perfon sharrofe. For first, chrift is also be loved and onlie begotten Sonne of God, lohn. 3.35. The father lovesh she fonne, and hash given al shings inso his band. Secondlie, christ is. erne God and author of life. lohn. 10, 28, I gine unto them eternall life, and they hal never perift, neither that anie pluck them out of my hand. Is had bin abfurd then, that he (bould not be raifed, who giwith life to others Thirdlie, chrift is righteons in him file, and faste fied for our fin which were impused to him . Now where fin is not, there doeth not death raigne anie more, 4 In respect of the of fice of the perfon who rofe. For first , the Mediason, who was true God and man, Should raigne for ever, 1. Sam. 7. 13.14 . I wil flablishe the throne of his kingdom for ever I wil be his father, of he fact be my fonne. Pla.45.6: Thy shrone, 2 God, is for over and ever the fiepser of shy kidgdome, ir a scepter of righteonfner. Plal 89. 3. I have made a covenant with my chofen: I have form to David on fervant : Thy feed wil I flablish for ever, and fee up thy throne from generation to generation And againe, I have frome once by my bolines , that ! wil not fail David, faying, His feed Bal endure for every bir shrone Shal be as the sinne before me. He fast be established for evermore as she Moone, Exech. 37.23.24. They fhat be my people, and Fwillber their god: And David my fervant shall be bing over them, and they

all (hall have one (heepheards. Da.7. 27. The kingdome and domini on, and the greatneffe of the kingdome under the whole heaven, ball be given to the holie people of the most high, whose kingdone is an everlasting kingdome, and at powers (hall ferme and obey him. Luc. I. 33.0f his kingdome Shall bee none ende. Secondly, The Mediasor, who was to be our brother and true man, Shoulde ever make insercession for us, and as an everlatting Prieft appeare for vs before God. Pfalme, 110. Then are a Prieft for ever, according to the order of Melchifedech Rom 8.24. Is is Christ which is dead , yea or ruther which is rifen againe, who is also as the right hand of God, & maketh request for us. Thirdly, The Mediatour, which is to bee wee man Shoulde bee Mediatour both by his merite and by his officacie or power. For it fufficed not, that hee died for vs. but hee was furder to bestowe through his power, his benefites vpon the Church and vs all, who by dying or by his death, had obtained for vs righteousnesse, that is, the Holy Ghost, life and glorie eternall. For both belong vnto the Mediatour, who therefore obtaineth them for vs by his interceffion & death, and in whom also the same benefites are therefore placed by the Godhead, that he shoule make vs partakers of them. loh, 1.16. Of his fulnesse have all wee received. Neither ought it to feeme any marvell, that Christ doth bestowe the same benehis on vs. which he obtained of the godhead by his death for vs. For a man may both obtaine a thing of one for another, and also bestowe the same on him for whom hee obtained it. As be it that one maketh request for thee vnto the Prince for a gift of a thousand crounes: the prince doth this for his take that requested it, and bestoweth also that gift on him, that he may bestow it on thee; hee then shall obtaine this gift for thee of the Prince, and withall shalbestow the same on thee. Now albeit Chrift could have bestowed the benefits of his death vpon vaby his godhead, by the means whereof we are instified and regenerated, and begin faith, and newe life by the holy ghoft: yet notwithstanding, as god decreed, by man to raise the dead (for by men came the resignetion. I. Cor 15. 21.) and by man to judge the worlde; to also hath hee decreed to bestowe these giftes by Iesus, man, that the same might be and continue mediatour, who is true god and man. Therefore also it was requifite, that christ should remain for ever our brother and our head; and that we of the other fide being LI

being engraffed into him by a true faith, shoulde alwaies remaine his members. Which thing al the testimonies doe con firme, which attribute an eternal kingdome vnto the feed of David. For on that kingdome is our falvation grounded: & the kingdome of chrift the Sonne of David could by no meanes haue been eternal, if his humane nature hadde continued in death. Obiection. But in the old teftament, before his incarnation, or humiliation. Christ wishout his hamanity did bestow the same bene fits on the fathers, which he bestoweth on wr in the new Testament, was no leffe before the taking of fleft Mediator, than fince: alfo he did the same things before his coming, which he doth after his comming in she flelb. Ant But neither had he then don those things, except he should have bin afterwards man, and have continued alwaies man: fo neither now should be doe the same, if he did not reteine the nature which he tooke for ever, lob. 5, 27. The father hash given she some also power to execute indgement, in

shas he is the fon of man.

S He role for vs.and that in three respects, t For our Institute. zion. Romans. 4.25. Our lord Lefius Chrift was delivered to death for our finnes, and is rifen agains for our instification. Nowe the refusrection of our to ediason was requifise for our Instification, first because, except his punishment had beene finite, wee coulde not have re covered out of everlasting death from which the Mediator was so to deliver us, as that hee shoulde vetterly overcome it in vs. If then our Mediatour was vtterly to vanquish and overcome death in vs. hee ought then fo to die, as to overcome death first in himselfe, and so to fulfill indeede that which was foretolde. Ofe. 13.14.1. Cor. 15.54. Death is frallowed up into victory. O Death, where is thy fling? O grave, where is thy victorie? Againe, Except Christ had overcome death, he coulde not have bestored his bemefits on vs, which by his death he had merited for vs; nether should we knowe that he had fatisfied for vs; because, if he had continued in death, it had beene a certaine argument that hee hadde not fatished, but was overcome of death, and of the burden of sinne. For where death is there is sinne : or if hee hadde fatisfied, and yet hadde remained in death, this hadde beene contrarie to the justice of God. Wherefore Christ was to rife, both that wee might knowe, that hee had promerited benefites for ys, and also that himselfe might applie the same vnto vs:that is, that by his merit and efficacie, wee might bee bee perfectly faved and justified. 2 Chrift rofe for our regeneral rior. For justification, or remission of finnes sufficeth not. without the inchoation and beginning of a newe life, 3. For our faturation and elevification. God wil by this meanes everlafingly quicken and glorifie vs, that beeing inferted, and engraffed into the maffe of his fon, that is, his humane nature, we maie for ever be carried of it, and out of it drawe life. For these causes it was necessarie, that Christ shoulde rise againe, that is that his foul which was laide downe from the bodie. thoulde be againe joined with the fame bodie. For refurrection is nothing elfe, that a conjunction or reuniting of the fame bodie with the fame foule.

4 What are the fruits of Christes refurection.

A L. L the causes of Christs Resurrectio are not fruits of his ARefurrection. And after a diverse manner are the causes, & the fruits of his refurrection confidered: & moreover the be nefits of chrift bestowed by his refurrectio, are one way conde red as causes of christs refurrectio. & otherwise as fruits of the Same. For the questions are diverse, Where fore christ rofe: And,

What fruits chrifts refurettion bringeth unto ts.

Furthermore, the fruis of Christs referrection is of two forces: the one refresting chrift, the other, vs. For first an the Apostle faith Ro.s.4. He is declared by the refurrection to be the fon of god: even the only begotten & beloved Son of god, who is also god himfelie. Againe, Chrifts humane nature also was by his refurrection adorned with that glorie, which becommeth the nature of the fon of god. The fruit of Christs refurettion which reflectesh visis of many forts. But, to speake in general, all the bem fires of christs death are the fruits, which we receive by his refrarection For christs refurrection maketh, that his death hath his effect. Christ by his refurrection doch apoly unto vs those benefites, which he merited for we by his death, and by this meanes the fame are the benefits both of his death & refurrectio, which we otherwife merited for visations they are beflowed on vis For it was not necessary that the very and of meriting & deferving finded dwe al the time both of the old & the new church but only the all of beflowing or applying the fame, & ther fore it was necessary also show the media sor flould be continuelly, that he might bestow those benefits on the church, which he was once to merit, for this ca not be don without a mediator, & therfore we ther can the church be for

Rom-4.25.

one momét without a mediator. In the olde church Christ the Mediator did bestow on the fathers the benefits of his death to come, by the force and efficacy of his resurrection to come nowe hee bestoweth them on vs by the efficacie of his resurrection already past.

It remaineth now that we in special reckon the chief fruits, which the resurrection of Christ bringeth vnto vs. First then by the resurrection of christ we know him to be the Messian in who

the prophecies were fulfilled.

Secondly, We are confirmed & warrased by chrifts refurrefism, I Of his meris: That he hash fully & perfectly fatisfied for our fins. For one only fin, not being fatisfied for, had withheld christ fishin death. He was cast into such a prison, as that, except he hadde paied the vimost farthing, he had not been let goe: But bee was let go & dimissed: Therfore he paied the vimost farthing.

2. We are confirmed of the application of christs benefits, which coulds not have been bestoned, if he had not rise: For, as was said before, it was necessary that the selfesame Mediator, beeing manne, should rise again. I show. 39. The holy ghost was not yet given; lessue was not yet glorifed, Wherefore well saith Saint Paul. Thus Christ is risen again, for our righteousnes, that is, to confer and apply righteousnes wato ys.

Thirdly, A fruit of christes resurrestion is the gift of the boly ghost by who christ regenerateth vaster gives has eternal life. Before time the godly were also enduced with the holy ghost, & regenerated, but more sparingly than own in the new testamét, and yet both by the force & vertue of his resurrestion. For the holie ghost, by whose vertue & operation only we are regenerated, canot be given but by the resurrection & ascension of Christ.

Fourthly, We must also ascribe and astribute is tone christs refure restion, that he preserves has by his perpetual and applied righteous, we, that he beginneth in vs eternal life, & so doth also ascertaine & assure vs of the consummation & accomplishment of eternal life, whereof we cannot be certaine, except wee have the beginning thereof: & the beginning we should not have, except we had the holy ghost.

Fiftly, The refurrection of our bodies is the fruite of Christs refurrection, 1. Because Christ is our Head, & we his members. Now it is expedient for the heads glorie, that the mebers be glorious. Christ indeed should be by himselfe, though he had noe me-

bers,

bers or if his mebers continued in death; but he should not be head because he is not head, but in respect of his mebers Nei ther should he be a king without a kingdome, according to the nature of correlatives, whose very being dependeth ypon necessarie relation which one hath to the other : and according to the nature of correlatives, a glorious head doorh require glorious members, and fuch as are corresponder vnto it. 1. Because if Christ be rif i he hash also abolifhed fin: If he hash abolifhed finne, either he hash abolifhed his own finne or ours: but not his owne, therefore ours, If he hash abolifhed our fin he hash abolifhed death allo: For if the cause be taken away, the effect likewise is take away. The wages of fin is death. Further, if he hath abolithed death. & that by a fufficiet fatisfactio for our fins, which fatisfaction he hath shewed & declared by his resurrection to be sufficiet; it is certaine that his resurrection is a most certaine testimonie of our resurrection: for he having performed a fufficient facisfactio for the fins of his members, the members cannot remaine in death. But the refurrection of Christ the head is an argument of the perfect fatisfaction for the fins of his members. Therefore Christs resurrectio is also an argument of the perfect refurrection of his members. 2. As the first Adam received bleffings for himselfe, and at his posteritie, er lost the same from all: So Christ the second Adam received life and all other gifts for himfelfe er others, & therefore also wil communicate eternal life with vs.4. Seeing the fame fpiritte dwelleth in w which did in christ, hee shal worke also the same in ve, which in our beed be did. For the spirit is alwaies like, neither doth he work in the Head, and fleep in the members. Therefore feing christ hath raised himselfe up by his spirit for the dead, he wil verily also raise vs vp. For if he raised himselfe vp being dead, much more that he be able being aliue to raife vs vp. s. Because christ is manifor except be were ma, we fooded have no hope of the refure-Hion of our fle b. For by man came refurred on I. Cor. 1 5.31. Obiection.I. Then the wicked shal not rife agains because christs refurrection is nether an argumes, nor the came of the refurection of the wicked, but of the godly only. Answere. There be other causes for which the wicked that rife againe: eve for the just judgement of god, wherby he hath appointed the to eternal paines. For the same thing may have mo effects, & diverse causes. Obiect 3. Thefe are the benefits of his death: therefore not of his refiarection, Answere. Lla

Aunswere. They are of his death: as by it he deserved them; of his resurrectio, in respect of the application of his benefits. He being fitch, was made poore, and being poore, was made rich againe, that he might enrich ys. Obsection 3. The effect in his resurrections are not before the cause. The cause of these benefits which is his resurrections as not before the strift resurrections shares on neither the effect, that is, the benefits themselve. Aunswere. The resurrection was not, as touching the accomplishment thereof, but in the counsell of God, and in essential themselve, it was in the olde Testament. For then also were men received into savor, they were endued with the hole ghoss, and received the other benefits, but for and by the Mediator, which was in time appointed to be humbled and glorified.

The last, though not the least fruit of Christes refurrection is, The confirmation and perfecting of all his benefits, & the girrifting of bis Church. For christ did therefore die, and is therefore rilen, & hath therefore perfectly delivered vs fro sin: that we may be ioint-heirs with him of his kingdome. Col. 1.18. He is the first born of the dead. Ro. 8.17. We are the heirs of god, & heirs ames ed with christ. He shall conforme vs. and make vs like vnso himselfe, because we line by the same spirate, whereby he death. And this spirit is not valide himselfe. Rom. 8.11. If the spirate of him, that raised up I felius from the dead, dwell in youthe share raised up Christ some she dead, shal also quicken your morsail bodies, because that his spirit dwellet in 1901. Ohn 14.2.1 wit come agains, & receive you uno

my felfe, shat wivere I am, there may yee be alfo.

Nowe in this wee observe, That the whole humiliation of the Mediatom doth not dure for ever. For it was enough that he suffered once:but the esticacie and power thereof in preserving and maintaining the blessings thereby comming, endureth for ever. Christ therefore rose, that is, by his own proper vertue & power, brought againe, and returned his soule vnto his bodie, that both soule and bodie might be delivered from all ignominie and insimitie; and be adorned with immortality and perfect glorie; that is, I. Hereessied his soule vnto his bodie.

a. But both yes being now glorished and freed from insimities. 3. By his own proper power he received his foul. I believe then that christis tailed from the dead, that is, that he therfore rose again from the dead, that he emight make vs partakers of his righteoutnes, sanctification, glorisheation, which he purchased for ye by

his merite. Seeing therefore Christ is rifen, it is manifest tha he is declared to be the tonne of God, and as touching his humanity, is endowed with that glory, which becommeth the nature of the sonne of god: and further, that he endueth vs also with his spirit, regenerateth vs by the vertue of his spirite, and wil at length confummate and perfect the newe life begun in vs, and make vs compareners of the fame his glory, felicity, and evorlafting life.

HE ASCENDED INTO HEAVEN.

Hrifts Ascention into heaven, is a local, true, and visible translasio oremoving of Christs body into that heave, which is above at visible heaves, to that light which is not to be come unto, to the right hand of God, where he now is and remainesh, and whence he shall resurne to indgement,

The chiefe questions of Christs Ascension into beaven,

I Whither, or to what place christ ascended.

1 How he ascended.

2 Wherefore he ascended.

4 What is the difference between christs Ascension and ours.

What are the fruits of christs Accension.

WHITHER CHRIST ASCENDED.

TEfus Chrift, man, when he was together with his Disciples Lin Bethania forty daies after his refurrection; after hee had otté proved and confirmed his refurrection, his true flesh and humanitie vnto his Apostles, ascended, in their fight, into heavon Heaven in Scripture fignifiesh, I The aire. 2 The Skieye region, and celestial Spheres 3. The place of the blessed, which is that space immense, most light-some, glorious, without and aboue the whole world and the visible heaven: where god sheweth himfelf to the bleffed Angels and men, where is prepared the feat of our bliffe with Christ and the Angels, God is faid to dwel ther, because there doth his glory especially appeare vnto the bleffed Angels and men. It is called the new world, paradife, the bosome of Abraha. This heaven is not everywher. Lu. 16.26. Between you & vs there is a great gulfe fet , fo that they which would go fro hence to you, cannot; neither can shey come from thence to us. In this third fignificatio is heaven here take. Chrift then afcended into heave, that is, was caried up into the place of the bleffed. All. 2.2. The boly ghoft came fre heaven in the day of Pentecoft. Elia was take up 3. Kin ... 18 LIA

into heaven, 2. Cor, 12.2, Paul maketh mention of the third He ven.Coly. I. Seeke shofe things which are about, where Christ fitteth as the right band of God. Now, that Heaven is to to bee taken in this place, is proved both by the former testimonies, and also by that faying of Christ, John. 14 2. In my fathers house are many drelling places, that is, many manfions, in which we may dwell and remaine. Likewife, this of the Apostle, Phil. 3.20, Our conversation is in heaven. Ob. But we converse on earth: Therfore heave is in the earth. Anlw. Our conversation is in heaven, first, in respect of the hope, and certaintie we have thereof. Secondly, in respecte of the inchoation or beginning which wee have heere of that heavenlie life, which is to be confummated in the world to come. Into this heaven, that is, into the houle of god & al the bleffed Christ ascended, because he ascended far aboue at Heavens. E.ph.4.10 He was made higher than the heavens. And Stephen witneffeth , Act. 7. 56.Behold I fee the heavens open, and the fon of man standing at the right hand of God, Hee faw with his bodily eies, endewed from about with a new feing force & sharpnes, beyond and through al the visible heaves, Christ in the same humane nature, in which he had been annihilated and humbled. AEI.1.11. He was taken ve into heaven. God would therefore have vs know the place wher into Christ ascended , T. That it might bee apparant that Christ is true man, and that he vanished not awaie, but did continue, and shall continue for ever true man. 2 That we might know whither our cogitations were to be converted, and where we ought to invocate and call upon him, and that foldolatry might be avoided. That we might know our dwelling place into which Christ wil bring us, and in which we shal converse and dwel with Christ.

Wherefore hrifts afcension is a local, true, and visible translation or removving of christs bodie from earth into heaven, which is abone al visible heavens, to the light that none canassain vnto, to gods right hand, where he now is , and whence he shal come to indigement. Acts. 1.

11. He shal so come, as yee hane seen him goe into heaven.

2 How Christ ascended into heaven.

Christ ascended into heaven first, not simplie, but in respect of his humane nessure onlie, and that the very same, which was borne of the virgne, dead, buried, and which rose againe. Object. I Hee that ever is in heaven, did not ascend into heaven, for then he should have bin some time out of heaven. But the some of man ever was in heaven, as Therefore he did not ascend. Ans. He that ever was in heaven, as touching

touching that whereby he was ever there, that is, his divinity, did not ascend; and so we grant christ according to his Divinity not to have alcended: for that was before in heaven; and as when christ was on earth, the same did not therefore leave heaven: so when hee is now in heaven, his Divinity doeth not therefore departe from vs. Obiection . 2. That which descended did also ascend. His divinitie did descend: Therefore is did alfo afcend. Antw. The fignification of descending is not here pro per. His divinity is faid to have descended, that is, to have opened and manifested it selte in a place where before it had not. 2 He ascended locallie or bodily, that is, truly going from one place to another. Hee transfated his humane nature from a lower place, by a realle and most proper translation or remooving: which could not have been done, if he had bin in body everie where. 3 He tooke or lifted up his humane nature into heaven, and by his proper power and versue entered into the possession of heaventie glors. Ob. 3. That which is not in anie place is everie where. Christ is not in anie place, because he is ascended above and beyond the visible heaven, beyond which there is not anie place: Therefore christ is everie-where. Anf, First we deny, the same to be everie-where, which is not in anie place. For the highest or farthest heaven is not in any place, nether yet is it everywhere, But this is spoke of a natural place, which is defined to be the superficial extremity of a body, compaffing & conteining fo any thing within it, as it felie also is compaffed & coteined with in another. Secondly, then we fay shar christ is not in anie natural place but in a place fupernatural, which doth conteine, but is not it selfe conteined: and such a supernatural place is beyond the visible heave: but whatmaner a thing that supernatural place is, is not learned by the discourse of mans wit & reason, but only by a celestiall view & beholding, which the Angels enjoy in heave. But that Christ did ascend locally these places of scripture convince. Mat. 16 11. Te fhal not have me alwaies. Ich. 16.7. If I goe not awaie, the comforter wil not come unto you. loh. 6.6 2. What then, if ye should fee the fon of man afcend up, where he was before A& 1.9. While they beheld, he was taken up. Likewise, He was taken up into heaven. Col. 3 I. Seek those things which are aboue , where chrift fitteth at the right hand of God. Of these it followeth, that christs humane nature is finit, & doth chage place, & therefore is not everywhere. For to be everywhere, & to change place, are cotradictory. And there-

therefore also his godhead, which alone is infinit, eternal, and everywhere, is not faid to change place. But here the Vbiqueta ries feek a shift, that they may not be hurt by this weapon; The which changeth place is not everywhere; Christs body changeth place: Therfore that is not everywhere. They grant the Maior of this Syl logisme to be true, taking the words after one maner: but here they contend that the words are take after a divers maner: As shas christs body is everywhere, that is, after the maner of maiesty, or in maner as is is a maieflical body; is changesh place, in maner of a naeneral body or as it is a natural bodie. But they elcape not a contradiction by this cavil. For the diverfe maner which taketh away a cotradiction must not fal into the same & be al one with the words themsclues, for the clearing of which they are brought, For so is it made a meere sausologie, or speaking of the same thing, and a begging of that which is in question, as if I imitating them, should say, This aire is light, according to the manner of light, & it is dark, as touching the maner of darchnes: Againe, This man is poore, as touching the maner of poverty, and is rich, as touching the maner of riches. Thus is the same affirmed of the same. For the maner of poverty, is nothing else but poverty, & the maner of riches, nothing but riches. So likewise these maners which they faign & imagin in the Maior proposition, are altogether the same with the things which are affirmed. That is, the same in them is affirmed of the same, and so these manners are that in which lieth the contradiction, For they faie, Christs body is everienhere, according to the maner of maieflie, Being demanded what they mean by maiestie, they answere, omnipotencie, & imme fisie. To say then, christs bodie is everienhere as souching the maner of maiefty, not as touching the maner of a natural body, is nothing els even by their own judgemet, tha, christs body to be everywher according to the maner of immensitie, or infinity, & not to be everywhere according to the maner of finitenelle . Now they trimly take awaie the contradiction by thus diftinguishing For the maner of immentity, is nothing els but immentity: & immé fity, & to be immense, are both affirmed of the same. Wherfore as these are contradictory, to be everywhere, and to chaunge place, or, not to be every-where: so are these also cotradictory: The same bodie to be immente and to be finite, immensity & finitenes to agree unto the same; or, the same body to be everienhere, or immese, according to the maner of immensisie or maiestie, and not to be everiewhere,

where, but so change place, and so be finise, according so the manner of fi nisereffe, or a national bodie. Wherefore it is manifest, which was before also confirmed. That Christ ascended locally, & that there fore this Article is to be vaderstood of christes locall ofcention.

4 Ob Contraries or opposiser ought to be expounded after the Some maner, that the contrarietie and opposition maie be heps: But thefe Ar ticles. He ascended into heaven he descended into Hel, are opposed one to the other: therefore as the Article of chrifter descention is taken in a figuratine meaning, that is, of his great humiliation, so ought also the Article of his ascension to be taken of his great maiestie not of anie local mosion. Anf. We Anf. first vnto the Maior . Opposites are to be expounded after the same maner, except it be disagreeing from the articles of faith, & fro other places of scripture; But this article the feripture it leffe vnderstandeth of a local afcension Act. I.I I. He fal fo come as ye have feene him goe inso beaven, 2. We deny the Minor. For these two articles are not opposed. For his afcention into heaven, is not the furder & degree of his glorie, as his descension into hel is the furdest degree of his Humiliation. But she furdest and highest degree of his glorie, it his fisting at the right hand of the Father . Therefore as touching this article, of his fitting at the right hand of his Father, we grant the Maior. For vnto this article is the descension into hel opposed, wherupo al to the Scripture doth not interpret properly, but figuratively, these two articles of christes descension into hel and of his sitting at the right hand of his Father. 2 If chriftes afcention be conflered of any equalling of his manhood with his God-head, at the other articles, concernig the true humanity of chrift Shalbe veserly overshrown Fourth ly christ ascended visibly into heaven . For his assumption and taking away from his Apostles was conspicuous and apparant to the fight AS. 1.9. While they beheld bee was taken up And they bebeldhim afcending up fo long, until a cloud tooke him up out of their fight. Fiftly, He afcended by the power and vertue of his god-head, as alfo, by the fame he rofe. Acts 2.32. This Iclus hash god made, beeing exalted by his right hand, (by his divine power) Lord and Saviour. Sixtly bee afcended, when he had converfed on earth forsie daies after his resurrection, and shas therefore, I That hee might assire men of his refurrection, and of the truth of his flofhe. Actes, 1.2. To whom al-So hee presented himselfe aline after that hee hadde suffered, by ma nie infallible takent. 3 That hee might instruct his Disciples, & recalinto their mindes that which hee had spoken before, and father adde

OF CHRISTIAN RELIGION, PART 2.

adde fome other things : & fo might make not them onely but ve also certaine of his resurrection, and of the trueth of his flesh, or humane nature. Seventhly, He so ascended, that he remenesh not before the daie of indgement. Act. 1.11. He fhal fo come ar yee have feene him goe into heaven. Act. 3.21 . Whom the heavens must contain until the time that al things be restored. Objection. But christ promised that he would be with us until the end of the worlde. Auniwere. He is with vs in that fpiritual vnion, whereby we his members are joined to him our head. And further hee speaketh of his whole person, to which he attributeth that which is proper vnto the God-head. In like manner he faith before his paffion, when as yet he converfed on earth with his Disciples, John,14.23. I and my Fasher wil come waso him, and will dwell wish him: this he speaketh as touching his God-head, which was & is in heaven, and as the Father is with vs. so is he: otherwise we might reason also thus, I go awaie, faith Christ : Therefore he is not at al with vs. But it is attributed improperly to his other na ture, nacly, to his humanity, that he abideth with vs. in respect of that personal vnion, which is the secret and wonderful indiffoluble vniting & knitting of the two most diverse natures of Christ, divine and humane, into one person, so that these two natures, being in such wise linked and conjoined, absolue the effence of chrifts person, and one nature should be destroi ed, if it were fundered from the other; both notwithstanding reteining their peculiar and several properties, whereby one is diftinguished from another. Therefore of no force is this Objection. In Christs person she two natures are joined in unseparable union. Therefore where foever Christes god head is: shere also must his humanitie needs be. For these two natures remain in such fort ioyned and vnited, that their propertie remaineth diftinct,& neither is turned into other. Replie. Those swo nasseres, whereof one is not where is the other , are fundred , neither remaine united, but are seperated: In christ are two natures, whereof one, which is his humanity, is not where is the other, which is his god-head. Therefore the two natures in christ are not united, but separated. Aunfine. The Major is true being vnderstood of two finite natures, but not of those, whereof one is finite, and another infinite For the finite nature can not be at once in moc places: but the infinit nature may be at once both whole in the finite nature, and whole with out it; and this maje we indeed confider and observe in christ.

For

For his humane nature which is finite, is but in one place; but his divine nature, which is infinite, is both in christs humane nature, and without it, & even every where . Reply. There must notwithstanding be made a separation in another part, where the humane nature is not though there be no separation where it is . Aunfwere. Not at al. Because the Godhead is whole and the same in the humane nature and without it. Gregory Nazianzene faith. The Word is in his semple, and is everie where but after a foecial manner in his temple. Reply. If christs humane nature be not adorned with diving properties is followeth that there is no difference between christ and other faints. For no other difference can be found , but the equalling of his manhood with his godhead . For the difference between chrift and the Saints , either is in substaunce and effence , or in properties: But not in substance : Therefore in properties. Aunswer. We deny that there is any difference betweene Christ and the Saints either in Substance, or in properties, or gifts: for this enumeration or reckoning is not perfect and complete. There is wanting a third difference, whereby Christ is distinguished from al Saints, namely the secret personal vnion of both natures. Reply. Phil. 2 9. It is faid, God hash given him a name abone every name. Aunswere. I God hash given him such a name, that is, ngether with his godhead: For as the godhead, fo the properties of the godhead were given him of the Father, 1. God gave (uch anameto him, that is, to chrift, man, by perfonal union, not by anie exequation or equalling of both natures. By these three objections it appeareth, that the Vbiqueteries (of whom thefe thinges are brought) fal into foule errors. First, into the errour of Neftorine, because they sunder the united natures in Christ. Secondly, into the error of Eutyches, because they confound the same natures. Thirdly They difarme us of shofe weapons, wher wish we shoulde fight against Arriant and Sabellians . For they doe fouly enervate and weaken al those places, which proue Christes divinity, by draw ing them to the equalling of his humane nature with his divine.

But we are to observe in how many respectes Christ is said to be present with vs. First, he is present with vs by his spirite and godhead. Secondly, he is present as somehing our faith and considence where with we behold him. Thirdly, he is present in mutuall discition and lone, because he loveth vs, and we him, so that he doeth not forget vs. Fourthly, he is present with vs inrespect of his vaion with

542 OF CHRISTIAN RELIGION, PART 2.

with humane nature, that is, in the conjunction of the foule with the body. For the fame spirit is in vs and in him, who isyneth & knitteth vs vnto him. Fifthlie, he is faid to bee prefers with vs inve spect of that hope, which we have of our consimumation, that is, that certaine hope which we have of comming vnto him.

3 Wherefore christ ascended inso heaven.

Hrist ascended, first, for his own and his father: glosie. For, the was to have a celeftical kingdom; therfore he might not abide in earth. Eph.a. to. He that descended, is even the fame that ascended farre aboue all heavens, that he might fil als things. 2.1s was meet that whe Head should be glosified with excellency of giftes aboue at the biffed, as being the members of that Head, which could not have

beene done in earth.

Secondly, He ascended in respect of ver, and that for foure can-Ses.I. That he might gloriouflie make intercoffion for vs , namely by his versue, efficacie and wil. For it is the wil of the father and the Son, that his oblation and facrifice should be for ever of force for vs, and fo by making intercession for vs, he should apply his benefits and the merits of his death vnto vs:vnto which appli cation was required his whole glori fication, the parts whereof are his refurrection, Ascension, & Session at the right hand of the father. Obiection, He made intercession for vs also on earth, Auniwere. This intercession was made, in respect of the intercession to come For of that condition hee made intercession before, that, having accomplished his facrifice on earth, he should present himselfe tor ever a Mediatour in the celestiall Sactuarie. 2. That we might alfo afced, i might be affored of our afcofion lon. 14.2.1 mil prepare you a place. In my fashers house are manie dwelling place; that is, places to abide for ever : for hee fperketh of continuing 3. That he might fend the holy Ghoft, and by him gather, comfort, and defend his church from the Devil unrothe worlds end. lohn. 16.7. If I go not awaie she comforter wil not come vous you Obication . He gane the holie Chofi both before, and after his refurrection.Wherefore he went not for that cause awaie, as to send the holy ghoft. Aunfwer. He had given him indeed before, but nes in fuch plentiful manner, as in the daie of Pentecoff, Againe, that fending of the boty chaft, which was from the beginning of the world in the church was done in refpe ? of christ to come, who bould as tenoth raigne in humane nature, and gine largetie and in aboundary manner the bolie ghoff. Before his afcension he gave him not in such plenty, because

into

because of the decree of God, who purposed to do both by magloristed: And the sending of the holy Ghost was the chiefe part of christs glorie. Therefore it is said, As yet was not the holy ghost, that is, the woderful & pletiful sending of the holy ghost, because Christ was not as yet gloristed. That he might promise for win the sight of god, that he would bring to passe, that we should no more offend.

4 What is the difference between christs Ascension & ours.

Hrift, ascention and ours agree, Both in thus it is so the fame place, & in that also it is to be glorfied. But they differ. 1. because christ ascended by his own power and versue-we not by our own,bus by bis.lohn, 2,12, No man bath afcended into heaven (that is, by his own proper vertue) but the some of men. We shall ascend by and for him. John, 14.2. I go to prepare you aplace. And John. 17.24. F wil that they which thou haft given me, be with me even where I am, a He ascended to be Head: We to be his members: He to glory agreea. ble for the Head: & we shal ascend to glorie fit for members. He ascended to fit at the right hand of the father, we, to fit indeed in his, & his fathers throne, but that onely by participatio; not in the fame degree & dignity with him, Rew. 3.21. To him sharovercommeth, wil I graunt to fit with me in my throne, even as lovercame, & fit with my father in his throne. Christ therfore ascended as head of the church we shal ascend as members of this head. that we may be partakers of his glotie.3. Christs afcension was the cause of our ascession, but is it not so of the contrary A. Whole christasceded, but not the whole of christ. Because he asceded as touching his humane nature onely, & not as touching his divine, which also is on earth: But the whole of or shal ascend, because we have onely a finite nature; and that but one,

5 What are the fruits of christs of cension.

THE chiefe fruits of christs ascension acessists, His intercession, which signifieth Lishe perpetual versus of strength of christs savisce. I Both wile in christ, both humane of divine, propisions of fa towards was on, whereby he will that for his sacrifice we be received of his sather. 3. The Assent of his sasher approving this his sons wil, or accepting of the value of his facrifice at a ransome for our sons wil, or accepting of the value of his facrifice at a ransome for our sons wil, or accepting of the value of his facrifice at a ransome for our sons of the same facrification. But before thisses a scension, was before this, that is, it was made in respect of this intercession to come, as also the whole receiving

into favour from the beginning of the world. For he, our Mediatour, made intercession before with this condition, that he ac complishing his facrifice shoulde appears for ever in the heavenly Sanctuarie. Heb. 6.57. Then are a Priess or ever after the order of Melchisedech. And further, that intercession in the olde Testament was not such, as it is now in heaven. For nowe hee will have vareceived for his ransome already paied; which the

was afterwards to be paied.

The second fruit is our glorification or ascension : For seeing christ our head is ascended, we are certaine that we also shal as cend into heaven, as beeing his members. John. 14.1. I go so prepare a place for you, And shough I go so prepare a place for you, I will come again, and receive you unto my fesfe, that where I am, there mase ye be also. Obication, But Elias and Enoch ascended before christ, Therefore christ is not by his ascension the cause of our ascension. Aunfwere. They ascended in respect of christes ascension, which was to come. Christes alcention and glorification, is the cause and example of our ascention and glorification, because except he were glorified, we should not be glorified. For the father hath decreed to give vs althinges by the Messias & hath put al thinges in his handes. And how should Christ have given vs a kingdome, except himfelfe first, as being the first born had taken possession thereof? But for this cause also he ascended into heaven, that he might there raigne. Therefore he wil translate his citizens thither. And seeing we are his members, and he our head, is already ascended, and glorified: therefore that we also ascend, and be glorified. Folm, 12,26. Where I am, shere shal also my servans be. And lob. 14.3. I wil receive you unio my felfe, that where I am, shere maie ye be alfo.

The third fruit is, The fending of the holie Ghoff, by whom he gatheresh, conforcesh, and defendesh his choich to the world end. Het was given alfo to the godit which were under the law, before christer afcension and comming. But that was, 1. In respect of this afcessor glorification of christ, which was then to come, and whereof that seeding and powring out of the holy. Ghost is not a fruit onely, but also a partiand so in respect also of this sending, which was nowe after Christes ascension accomplished, the holy ghost was given vnto the godly in the old testament. 3. Now after Christes glorification is was given more aboundantie, at in the day of Pensicos. I hat which also was sorecolde. Ass. 3.17. And is shall be

in the last daies, faith god, I will power out of my Spirit voon at flesh, 545 Now, that chrift did not powre out the holy ghoft in such plety before his alcention, that befel only, as before was faid, in re spect of the decree of god. For god woulde that the holy ghost thould de give by the Messias, as wel ma as god:wherfore ma alfo was to be glorified, who should doe this. John. 16.7. Fixex pedient for you that I goe awaie for if I goe not away, the comforter wil not come unto you.

There are other fruites also of christs ascention. For Litie sestimonie, that our finnes are fullie pardoned us who doe beleene. For except he had suffered the punishment for sinnes, he coulde not have entred into the throne of god: For where fin is, ther is death alfo. Fob. 16.10. He fhal reprove the world of righteonfnes, because I goe to my father, 1. It is a testimonie that christ is indeede emquerour of death, fin, or the divel 3. It is a testimonie, that we shall never be left destiruse of comfors: because he therefore ascended. to fend the holy ghoft. John. 16,7. If I goe nos away, the comforser wil not come. Ephel. 4.8. When he afcended up on high, he led captivitie captine, and gave gifts unto men 4. It is a teflimonie that chrift wilfor ever defend us, because we knowe that our head is a glorious head, and placed aboue al principalities,

HE SITTETH AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTIF.

HIS Article differeth from the former. 1. Because in this Article is declared the end of his afcension. For christ did therfore ascended into heaven, that he might fit at the right had of the father . 2. Because christ sisseth alwaies as the right hand of of the Father: but into heaven he ascended but once 2. We shall also ascended into heaven, but yet we shal not fit at the night hand of god. The questions of hrists firring as the right hand of the father.

1 What the right hand of God fignifieth.

2 What it is to fit at gods right hand.

Whether christ did alwaies fit as godiright hand,

4 What me the fruites of chriftes fitting at the right hand of the Father.

WHAT THE RIGHT HAND OF GOD SIGNIFIE THE

HE right hand of god fignifieth, I. The omnipotency, or exceeding versue of god Act. 5.31. Him hath God life up wish his righs hand to be a Prince and a Savior. 3. Is fignifiesh perfect glorie,

Mm

perfect dignitie, and ful divine maiestie.
2 What it is to sit at gods right hand.

O fis at gods right hand, is to be a person equall to god in power I and glorie, by whom she fasher workesh immediash. They commonly define it to be, to raigne in equal power & glory with the father. That is true indeed of Christ: For he doth althings likewise as doth the father, & is indued with the same power with the father, which also he exerciseth. But the son hath alwaies fo raigned: and the same agreeth also to the holy ghost, who yet is not faid in the fcripture, to fit, neither doth fit at the right hand of the father: because the Father docth not governe all things, especially his church, immediately by the holy ghost, but by the fon. Wherefore this definition, which is commoly received, is not sufficient & perfect. Some confoud his fitting, with his Ascension, & say it is alone. But first it is absurd that In fo fhort a confession should be an idle speaking of the same thing twife. 2. This phrase of speech is taken fro the conflow of kings, who have their affiftante affeffour s, to whom they commit the power of government: So christ is faide to fit as the right hand of the Father, because the father wil rule & governe by him immediatly al things both in heaven & in earth 2. We affo fhal afcend, neither yes hal we fis at the right hand of god the father. Heb. 1.13 . For worte which of the Angels faid he at any time, fit at my right hand, till ? make thine enemies thy foot-floole? Muchlefle wil god speake this vnto ma. Obiection. But it is faid, Revel 3. 21. To him that overcommesh, will grans to fit with me in my throne. And We shal fitte there by participation; where this must be also granted, that the fae is the throne of the father & the fon. In the fae throne many may fit:but not in the same dignity. And so Christ will not give that chiefe dignitie & glory given him of his father, vnto any other Reply. But to fit at gods right hand, is alfo to line glorioufly & bleffedlie: But this agreest to vs. Therefore we fhal fitte there. Ant. This is not a ful & fufficiét definitio, because a bleffed life agreeth both to vs & Angels, but the fitting at gods right had, doth not. Wheruppo these two articles are wel adjoined together, He afceded into heaven, he fissesh as the righs bad of God she fasher.

Now let wa in few words expound the definition which we brought of christs sixing as sherighs haid of she fasher. Christ fixeth then at the right had of god the father, that is, he is that per-

4on

for omnipotent, by which the father governeth al things immediatly: But especially, by which he defendeth the Church against her enemies. That this definition may be more ful and cleare, let vs briefly lift every part thereof.

The Seffion theretore of christ as the right hand of the father, is, t.
The perfection of christs droine narme, that is, the equality of the
Word with the father, which he did not receive, but ever had.

2 The perfection of chrifts humane nature. This perfection of excellencie of Christs humane nature comprises. First, The perfanal union of the humane masse with the word, Coloss. 29.1m him dwellesh at the fulnesses of the godhead bodity. Secolly, The collation, or bestowing of gifts far greater & more in number, than are bushowed on almen or Angels, and therefore in which he far excelleth both men and Angels. Ioh. 1.16.0f bis submission by measure crived. And cap. 3.34. God giver him more the spirit by measure.

3 The perfection, or excellencic of the office of the Mediatotic, thes is, the Prophesical, Prieflin, & Roiall function, which clariff now, as the glorified Head of his church, duth in his humane nature glorienth exercife in heaven. This excellency of Christs office, is the very exalting of christ in his prophetical, Priefly, & Princely function that is, the laying down of the infirmity of Christes humane nature, and the perfection of glorie, which was down on the historical priefly and in respect of his office, as beeing a Prophet, King, or Priest, and in respect of his person, as being God.

4 The perfection of chails honor, that is, the adoratio, worthip, & reverêce, which is yeelded vnto chrift both of mê & angels. Heb.1.6. Let alshe Angels of god worthip him. Phil. 2.9. He bash given him anome abone every name. By these & the like speeches are fignished the parts of christs string at gods right had. But the name where si spoke in the words of the Apostle before a leged, as the excellecy of the perso & office of christ, & a deela ration of both by his visible maiesty, that all may be forced to cofesse, that this is the King, by who god rule that things. So also did Stephis see him adorted with visible maiesty & glory. Christ had she parts also before of his excellecy, both of his office, & of his perso, but he the cae to the ful perfectio of al, who being take yo into heve, he was placed at the right had of the father.

By these parts trow of christs firting at the right hand of the Father the definition of his firting may be made more ful in this wife what christ is faid to fix at the right had of the fasher he is faid to have the

M m a

same & equal power with the father; to excel al men & Angels in his humane nature, both in gifts beflowed on him more & greater that on them, as also in visible glorie & maiestie; to shew himselfe lord of men & Angels, & of al things that are created, in the name of the father, to rule & administer immediately his kingdome in heaven; and the whol world, & chiesty to govern by his power immediately the church; lastly no be acknowledged & magnified of al as cheise lord & Heade.

Many Objections are by this definition refuted: As, 1. The holis Ghoft alfo is equal with god: Therefore we may truly fair, that he allo fissesh as the right hand of god. Anf. It doth not follow: because the reason is grounded of an il definition. For although the holy ghost be alwel as the father & the fo, Head and lord & ruler of the church, yet doth it not agree to the holy ghoft, but so chrift alone, so fis as the right hand of the father : Because hee alone cooke humane nature, was humbled, dead, buried, role againe, ascended, and is Mediatour. And furder, the father worketh immediatly by the Sonne onely: but by the holy ghoft the father doth not woorke immediatly, but through the sonne. For the same order is to be keept in their operation and working, which is in the persons. The Father woorketh by himselfe, but of himselfe, because he is of none: The so wor keth by himselfe, not of himselfe, because he is begotte of the father: The holy ghost worketh by himselfe, but from the Father & the fon, fro who he doth proceed. Therfore the father worketh immediatly by the fon: because the son is before the holy ghoft, yet not in time, but in order: but mediatly the Father worketh by the holy ghost: & therfore the some is rightly faide to fit at the right hand of the father, but not the holie Ghoft. 2. Obica. Christ before his Ascension was alwaies the glorious head er King of the church, Therfore he cannot now be first, after his ascensio, faide to fit as gods right hand, Anf. Again, this reason also is grou ded vpon a bad definitio. Christ was alwaies glorious; but he was not alwaies advanced & exalted in the office of his Mediatorship, to wit, in his kingdome & Priesthood. Now first be began to have the confummation & perfectio of glory, which before he had not that is gloriously to rule & administer his kingdome & Priefthood in the heavens.

Christ is called our hed, t. In respect of his perfect io & excelled, both as god & mā. And as cocerning his godhead, there is no doubt of it. And as concerning his humane nature, it is true, because

Chrifts

Christs humanitie is adorned with far greater gifts, that is any creature; especially by real of the vnio therof with the word a larespect of his office, e shat first in regard of his merit, the by reason of his power of efficary. For as the head is the seat of al the exterior & interior seles, wherin are seated the vnderstading & wil, & whence the vital spirits showe: So from christ, as the Heade, showe downe into vs the gifts and graces of the holie Ghost.

Whether christ did alwaies fit as the right hand of god.

This Question should not be needful except mens curiosi
tie had made it such. To the explication thereof is requi-

red the diftinction first of natures, then of time.

Nowe as concerning Christs divinisie, 1. That alwaies fisseshing the right hand of the father, as fitting fignifieth an equal power of honor, which christs hash, even the fame with the father. For christs divine nature was from everlafting equal with the father in honour and power. Likewife, as so fit as the right hand of the father, fignifieth to be the head of the church. For by the word the father did fro the beginning alwaies preferue the church, as alto by him he created althings. In this fense christ was placed by his eternal generation at the right hand of the father.

2 (briff according to his dramitie also doth fo fit at the right had of the father, as he was ordained to this his office for everlatting.

3 He doth alwaies fit, according to his divinitie, at the right hand of god, in that hee begunne from the very beginning of the worlde, to execuse, and hash executed this his office. And christ according to his divinitie, was in this respect after his ascension into heaven, placed as the right hand; in that his divinitie then beganne to flew is felfe glorious in the bodie; which in the time of his humiliasion had hid is felfe from being openlie manifested and declared. For in the time of his humiliatio, which was when chrift lived on earth, his god-head also had hubled it selfe, not by making it felfe weaker, but by hiding it lelfe only, & not thewing it felfe abroad Therfore thus christ also according to his divine nature, was placed at his fathers right hand, namely, by laying down that humilitie, which he tooke on him for our fake, and by thewing foorth that glorie, which he had with his father before the foundations of the worlde were laide (but had hid the fame in the time of his humiliation) nor by adding any thing voto it, which it had not before, neither by making it more bright & powerful, neither by manifesting & declaring it before God,

Mm 3

but vnto men, and by vsing sully and freely his right and authority, which right and authority Christes d'vinite had as it were laide downe in the taking up and assumption of humane nature. Therefore he saith, sob. 17 5 Now glousse week fasher, with the vomself, a ith the glorie, which I had with the the fare the world was. This glory he had not with me. Therfore he praidely, that as he had it alwaies with the father, so he might on a sifess it worto men. Wherefore this is not to be taken, as if the Worde received any change or alteration of his god-hed but

in that fenfe only which hath beene faid

Now as concerning chrifts humane nature: according to it be was then first placed as the right band of the father, when he ascended in to heavemthen he attamed to his gloriscation, when he regei ved that, which before he had not. Ob. He that fitteth at Goal right hand is every where Chrift fareth as gods right hand. Therfore he is every where. Answere. This reason we graunt in respect of the comunicating of the properties to the person But if it be furder cocluded, that according to the flesh be is everiewher, there wil be more in the coclusion, that was in the premisses. Again, we denie the colequence of the whole reason because, the right hand of god, & to fit at the right hand of god, is not al one. Nether yet is it hoply true, that he which fitterh at gods right hand litteth every where . For a part of the fissing as gods right hand, is also that visible glorie and maieftie, wherewith chrifts humane nature was endowed, and wherewith Stephen behelde him endued in heaven. This is not every where, but only in that place, where his bodie is scated and remaineth.

Obiection. He afcended into heaven, to fil althing, that is, with the prefence of his fielh. Aunivere. It is a fallacte in misconting the worde. He afcended to fill all thinges, that is, with his giftes and giaces, not witch his fielh, bones and skinne. These are the mothers and dotinges, whereby the Devil carrieth gods glory into decision. Reply That nature which bath received omipotents, it every where theiftes, humanize bath regeived omispotents. It everie where Aunivere. That nature which hathreceived omispotecy by a real translusion & comunication of the properties, is every where, but not that which hath received it by personal vasionally, as the humae nature of christ. But yet notwithstanding many things have bin bestowed by real transsussion on Christs humanity: to wit, other qualities, than

than which he had on the croffe, and in his humiliation. Likewife, far more and greater gifts, that those which are bestowed either on Angels, or on men, and in respect of those gifts besto wed on him, Christ is placed, according to his humane nature, at the right hand of his father; but according to his divinitie, he is placed at the right hand of the Father, as he being glorified, and taken vp into heaven, hath shewed foorth the same; and hath attained vnto the perfection of glorie, or to the high est degree of glorification, as touching his humanity.

4 What are the fruits of Christs sitting at the right band of the father.

HE fruits of christs sitting at the fathers right hande, are all she benefits of the kingdome and Priefthood of Christ glorified. As I. His intercession for Us. 2. The gathering, governing, and garding of his church by the Word and (pirit. 3. His defending of the church against her enemies. 4. The abiection of destruction of the churches enemies 5. The glorification of the church. The fruits or benefits of the kingdome of christ glorified, are, that he ruleth vs by the ministerie of the Word, and the holy Ghost, that hee preserveth his ministery, that he giveth his Church resting places, and is forcible by doctrine in converting the chofen; that hee will at length raife vp from the dead his chosen and elect, abolish all their infirmities, glorifie them, wipe away al rears from them, enthronize them in his throne , and make them Prieftes and kings vnto his father. The fruis of the Priesthood of christ glorifiedis, that he appeareth, presenteth himselfe', and maketh request and intercession for vs in heaven, & that forcible, so that the father denieth vs nothing through the vertue and force of his intercession. Hence ariseth that consolation and comfort; Because our head, our flesh, and our brother fitteth at the right hand of the father; he shal at length glorifie and quicken vs, & that both in respect of his brotherly loue, as also in regard of his office, who is our head. Because also we have such a High-Prieft, which is fet downe at the right hand of the father, ther is no cause why we should doubt at al of our salvation; he shall keep it fafe for vs, and at length most afforedly and certainly be flow it vpon vs. Joh. 10. 18. No man fbal plack my fbeepe one of my hand. And cap. 17. 24.1 wil that they which show haft given mee, bee with me even where I am.

Mm 4

FROM

552

N this Article three common places fall in one, and meete together, which are diverte in themtelves, namely of christs fecond comming of the end of the world, and of the last sudgement, Of these places we wil speak jointly, as which are linked between themselves: yet so, that the chiefe of them is that of the last indgement. For to little purpose were it for vs to think of christs fecond comming, except we did further confider to what end he should come. I beleeve in christ who shal come to indge the quick and the dead that is, I beleue 1. That at the feed comming of thrift Shal follow the renning of heaven and earth, 2 That the selfesame Christ (hal come, who for vs was borne, suffered, and rose againe. 3. Thas he halcome glorioullie to deliver his church, whereof I am a mensber.4. That he shal come to abiect and caff awaie the wicked By these wee receive great and found comfort also and consolatio. For seeing there shalbe a renovation, or renning of heaven and earth, wee have a confidence and sruft that our state also shal be as length other, and better than is now is feeing chrift (hal come we shall have a favorable indger for he shal come to judge, who hath merited righteoulnes for vs, who is our Brother, Redeemer, Patron, & Defender: feeing be fhal come gloriouflie, bee fhal alfo gine a infl fensence and indgement, and had be mightie enough to deliver vs: feing he (bal come to deliver his church, great canfe, why we should cheerefullie expect hims feing he fhat absect and caft aware the wicked into everlafting torments, let vi fuffer patientlie their tyrannie . To conclude feing he shal deliver the godly, and cast awaie the wieled, hee wil alfo either deliver or caft awaie vs: and therefore it is necessarie that we repent, & be thankful in this life, and fly fleshly fecurity. that we may be in the number of them, whom he shal deliver.

The chiefe questions of the last indgement.

1 Whether there hal be mie indgement.

2 What that indgement is.

3 Who (bal be indge.

Whence, and whither he fhal come to indge.

y How be Shalcome.

6 Whom he fhal indge.

7 What That be the fentence and execution of this ludgement

8 For what causes this indgement shalbe,

9 When it fhalbe.

- 10 Why God wil have vs certains of the last indgement.
- 11 Why he would not have us certaine of the time.
- 13 Wherefore God differresh shat fudgement.
- 13 Whesher is ig to be wished for.

WHETHER THERE SHAL BE ANIE

IVDGEMENT. "His queflion is necessary. For the scripture also hath fore-I tolde that shere hal come in the latter times mockers who shall account this Article for a fable. The last judgement canox indeed be demonstrated out of Philosophy: but neither is there anie thing in Philosophy against it. But the whole certainty therof is grounded on divine Prophecies, or on the doctrine of the church. For although the Philosopher perhaps would say some what, as feing a little through a mift; as, That it is not likelie that men was born to this miferie: yet by reason that man hath loft the knowledge of the righteoulnes, goodnes, and truth of God, we cannot know out of philosophy, that any judge ment shall bee: muchles with what circumstances it shal be. The argumentes, which philosophy yeeldeth are forcible indeed in themselves, but are not made knowen, but in divinity; and therefore the ar juments themselves are only made forcible and of frength in divinity. Wherefore, we wil draw reasons and proofes out of di vinity, or the doctione of the gospel, by which it may appeare that there is a last judgement.

The first proofe is drawen from exprise and plaine sessimonies of sacred seriours: As out of the Prophecy of Dan Likewise out of the prophecy of Enoch, alleadged by the Apostle Jude, we fig. it and 1, Rebold the Lorde commerb with thousands of his saintes, to give independent against all menne. Moreover out, of the serious of Christ, especially in Mataa, were, as Likewise out of the sermons of the Apostles, Ast. 17, 31. Her hash appointed a dair, in the which he will indee the world in righteon sees by the ama, whom he hash appointed. 1. I hell, 4.16. The lord himself estat descende from heaven with a shout, and with the voice of the Archangel, & mish the tramper of God, Neither is the certainty of the last indeement apparant only by these and the like plain testimonies of scripture, but is deduced also out of other places by good consequences and hence are made those foreible arguments, which

the Philo fophers faw but by a glimfe.

The second proofe is drawen from the end, whereun to menhind

was creased. God neceffarily obtaineth his end, but to this ende did he creat mankind, that man should be the image of god,& the everlafting teple of god, wherin he should be worshipped: to whom he would communicat him telfe, perfect wildo, righte oulnes, & goodnes, & would impart his bleffednes. This bleffed nes is a part of gods Image: but this the Divel hath destroied: Therefore god shal restore ir, who is mightier than the divell And although the end, for which man was created, is hindred divers waies in this life : yet God will at some time obtaine it. Wherefore it is not ontie (as the Philosophers reason) likely & probable, that men was not made for thefe miferies: but it is also most certain, that the most excellent of al creatures was made to a better end. Wherefore there must needs be at length a chage. By this argument is cofirmed also the happines of our bodies: According to that of S. Paul, 1.Cov. 6.19. Knowe you not that your bodie is the semple of the bolie ghoft, which is in you?

The third proofe is taken from the inflice, goodnes, or truth of god, which requiresh, that is may go ful wel with the good, and with the good, and with the good and true, that he will have the righteous to enjoy ful & perfect blef fednes. But this commeth not to paffe in this life: nay rathet it gooth wel with the evil & wicked in this life. Therefore there must remaine another life, wherein this shall be the holy seripture vieth this argument, as in Saint Paul, 2. The fl. 1.6. Is is a right remaine with God, to recompense tribulation to them that trouble you. And Lu, 16.25. Remêber that thou in thy life sime received fit depletes message is the sum of the comforted, or thou are somewhat Al other proofes and arguments may be re-

2 What is the laft indgement.

ferred vnto thefe.

I Reverse indgement are, the Accused, the Accuser, the indge, the Lams, examination & bearing of the cause, the lawe, according to which indgement is given, the sentence of absolution, & condensition, & condensition, and the condensition of the Law. Indgement then in general, was impulsion or examination of a cause by an ordinary & lawful indge, according to institute, & apronounting of sentence, & the exegunition thereof according to institute. Now is it cases to define this indgement of god. This indge hath no neede of inquisition or examination of the cause, or of witnesses and accusers, seeing hee is hunselfe the searcher of hearter. Therefore there shall

fhal to onely the judge, and men, of whome fentence shall bee given, the lawe, according to which settence shall be given, & execution.

The definition of it is this: I The last indecement, is a independent, which God shalex excise in the ende of the worlde by christ, who shall then visible descend how because in a count, in the givere and maiesty of his Father and Angels by whome also then shall be evailed from the thead men, which have died since the beginning of the woorlde, unso the could have of the there of the more than the resistance of the woorlde, and the could have of the receive the nibunal seat of christ, who shall give sentence of al, and shall cast the wich dwith the devils into everlasting towns to shall have receive up the godie town hunselfe, that they main with him and blossed Angels, whose everwall happinesse and glovie in beavents that be a manifestasion, or declaration and seperation of the instance on instance or er have lived, what line, fro the beginning of the world, was the end, proceeding from goa by christ-and a promount ing of sentence on these men, or an exercise shorters, according to the

dollrine of the Law and Gofpel

The partes of this definition we will nowe in fewe woordes confirme. 1. That indgement hall be amanifestation of the infland wint For Revel 20.12. The book halbe opened, shar she ferrese of herres maie be laid open 1. There feal be a feperation of the inft and ve infl For Mat. 29.22 (briff fbal place the fbeep on his right hand, but the goars on his left hand 3. This manifeflation and separation shall be grought of God by Chriff. If of God, then shall it bee a most divine and inft judgement. Rom. 3. 6. If god bee verighteen hors firsthe indge she worldits haibs made and wrenghe by christitecause John 5:22 The Fasher hath committed al indecement unso the forme, And act 17.31. Gud hath appainted to inoge the world by a man 4. 75 Shalbe a pronouncing of fenence: Mat. 25. 34. Come ye Bleffed of my fa ther. We are bleffed of god, not in Adam, but in his leed, and therefore the fentence shalbe given according to the goined. For by nature we are subject vnto the wrath of god. Therfore also shall the godly faie: Whe far we thee hungering, or thirfting they shall cofeffe that the retribution of rewards commeth not by their merir, but by his grace. Furder, after this maner the wicked and she godlie shalbe indged according to the lew & gospell: Absolution Shalbe principallic according to the gofpelsbut shal be confirmed by the law condemnation that be principallie by the Lawe: but that be confirmed of the Gospel. Semence shall be given on the micked, according to their own merit: Semence shall be given on the godlie, according to Christs merit applied vnto them by faith a testimonie and winnesse of which faith shall be etheir woorkes. Now to be indged, is, to be declared but before the tribunall of Christ, and to enter into everlasting life, & that with a respect and condition of faith, which is required in the Gospel.

Objection. But water every man shal be given according to his works. Therfore indgenuens shal be given on al, according to the doctrin of she Law. Aunswere. In this sense, that be given also voto the eleft according to their works:not that their works are merits, but in that they are the effectes of faith. Wherefore, vnto the elect shal be given according to their works , that is, they shal be hidged according to faith and to be judged according to faith, is, to be judged according to the gospel. But she ladge makesh mention of our works, and not of faith. First, because he will have is known so others why he fo indgeshe leaft the vingodly and conde ned persons might object, that he giveth vs eternal life vniustly. Wherefore, he wil shew them our works, and wil bring them forth as testimonies to refute them, that wee haue in this life applyed vnto vs Christes merit. Secondly , That wee maie have comfort in this life, that we shal bereafter according to our works Hand as his right hand.

2 Who (hal be indge.

Hrift fhat be the indge. lohn, 5 22 He hath committed all indeemens unso the Sonne. Neither yet are the Father & the holy Ghoff removed from this judgement: But Chrift immediately thalfp cake, and give fentence, and that in his humane nature. And when he speaketh, God shal speak; not onely because he himselfe is God, but because the father shal speake by him. The indgement then shal belong unso al three persons of the god-bead, as concerning their confent and authority: but wate chrift, as touching the publishing and exequating of the judgement. For chrift thal visibly give fentence of al, which fentence bee thal also together execute. The church also shal indg, as touching the approbation and allowing of this judgement; as Christ faith, Luk 22 30. That the Apostles fhall fitte on twelve feater, and Shall indge the reeles triber of Ifraell, that is , they shall subscribe voto Christes indgement, and approous his fentence.

The canfes, why Christ, man, shall be indge, are shefe. I. Because the church is to be glorified by the same Mediasour, by whom, and for whi is was infissed. Act. 17.31. God wil indge the woorlde in rights confinely, by that man, whom he hash appointed. Matth. 24.30. They shall see the some of man come in the clouds of heaven, with power and great glorie. Iohn. 5.27. The Father hath given power to the some to execute indgement, in that he is the Sonne of man. 2. That we may have comfort, knowing hims to be our indge, who hath purchased we wish his blood. & who maketh vs his brethren, yea, his parts & members.

For he is, I Our brother, and our flesh . He hash promised, or faid, Joh, 3.36. He shas beleevesh in she Sonne, bash esernal life. & Cap. 6,14, Verily , verily, I fay untoyou, Hee that heareth my woorde, and beloevesh in him shat fent mee, bath everlasting life, and shall not come into condemnatio, but hashpaffed from death unto life. The third cause why he commeth is to deliver his church, and to cast away the wicked. A threefould confolation therefore have we by the second comming and judgement of Christ, I From the perfon. 2 From his promise. 3 From the final cause and end . The fourth cause why he cometh to judge, is, the instice of God because they have dealt contumeliously with the sonne of man, Zac. 12.10. They shallooke upon him whom they have pearced. Obiection.christ faith, 10.12.47. That he cae not so indge. Anf. In his first coming he came not to judge the worlde, but in his fecond comming hee commeth to that end. For amon must be indge, I Because hee must indge men; Therefore he must be beheld of al. But god is invisible. 2 That he may the more confound the wicked his enemier , who shall bee forced to behold him their indge, whome they have fo much withflood. 4 Whence and whither chris fhal come.

V E E l'oke for cur inalge christ from heaven For whisher she A posses faw him ascend, from shence shal he come 2. Thest. 1.7. The Lord Jesus him ascend, from shence shal he come 2. Thest. 1.7. The Lord Jesus him shelf from heaven with his mighty Augel. Mat. 26. 64. Hereasier shal ye see the some of man sixting as the right hand of the power of God, and come in the clouds of the heaven. From heaven then, where he sitted at Gods right hand (not out of the aire, or the sea, or the earth: For as ye have seene him go into heaven, so shal he come, Acts. 1.11.) shall hee descend into the cloudes that is, he shall descend from heaven visible into this region of the aire, as he did indeed visibly ascend. These things are necessarilie proposed, that the church may knowe whence to expect their judge. For as he will have knowen whi-

8 OF CHRISTIAN RELIGION, PART 2.

ther he is afcended, to also wil he have it knowen whence hee shal come agains what he might thereby signific, that he hash not laid await that humans nature which he tooks.

5 How chrift | hal come to indgement,

THE dead (bal be raifed, and she living changed. 2. The I woorld (bat be diffolmed by fier. 3. He first come foliable. to comfort his. And he (hal come, t Tralle, vi This, and locallie, not ima ginarilie. Matth. 14.30. They shalfee the Son of man comming in the clouds of the he even & fo that know his neo be god by his visible maisflie, Zach. 12.10. They hal looke upon him, whom they have peared. 3. He shal come furnished and prepared with glorie and divine maieflie, with al the Angels, with the voice and trumpe of the Archangel, with divine power, to raise the dead, and to separate the godlie from the wicked, and to cast these into everlasting tormentes, but to glorific them for ever. Massh, 16. 27. The fonne of man fall come in the glorie of the father, that is , hee shall come furnished with a heavenly multitude of Angels, and ful of maiettie : and that not by necessity, but by his power and authoritie, shewing himselfe to be lord over al creatures; and that with such glory, as onelic agreeth, and is proper vnto the Father. Whercupon withal is gathered, that chrift is not a secondarie god, but the fecond person of the Godhead, equal with the Father. For God wit not give his glorie to am other.

6 Whom chrift Phal indge.

I] E hal indge at men, both quicke and dead, & alfo the wicked An I Igels Nowmen are called quick or dead, in respect of the state which goeth before the judgement : As, they which shall remaine aliue vnril the daie of indgement, are called the quicke and living: Al the reft, except thele, are called the dead & thefe as the daie of indgement (hal rife, he other while em sine then alim, hal be chaunged. Which chaunge shal be vnto them insteede of death: and fo we that al appeare before the indgement feat of Chrift. Obication. But he shas beloevesh in the fon, that not come inso indge mens, and fo it followeth, that al shal not be indeed. Aunt were. Hee that beleeveth, shal not coe into the judgement of codenation but shal coe into the sudgemet of absolutio. Wherfore we shall be indged, as the word judgemet is more largely take for both condemnation, & absolutior. The Devils shal not then be judg ed, that is, condemned but they that be judged, in respect of the publishing of the judgement already passed on them, as also in refpedt

respect of the aggravating of the judgement. The Prince of this world (faith Chriss, lohn.16.11.) is alreadic judged and condemned. Therefore he shall not then be judged. Aunswere. The Divel is alreadic judged, but that one ly, 1. By the decree of God. 2 In the woord of God. 3. In this own conscience. 4. As southing the beginning of his condemnation. But then he shall be so judged, having the sentence proclaimed publickly on him, that he shall not be able to attept anie thing more against god and the Church.

7 What shal be the Sentence and exequation of indg-ment.

SENTENCE (had be give, which also we did touch before in the Second Question) on she wished principally according to the Law; yet lo, as it shall bee with the approbation of the Gospel. Sentence shall be given on the godile, principallie according to the Gospel; yet so, that the Law shall allow and like of it. The Elect shall heare their sentence out of the Gospel, according to the merit of Christ apprehended of them by faith, the testimonies

of which faith shalbe good workes.

The execution of the Sensence given (hal be, 1. By the vertue and divine power of Chrift. For the dead that be raifed at the hearing of Christs voice: the living shal be chaunged, and their mortall bodies shalbe made immortal, and shalbe gathered from the fower coftes of the woorlde. 1. By the ministerie of Angels. For by them Christ shal gather the godlie and the wicked, as by those reapers, by who also he shall eperate the godlie from the wicked and this not, as if he had need of the Angels ministerie, but thereby to shew himselfe to be lord of the Angels. But this is no impotency or want of power, but a part of Christs glorie, be fore whole tribunal al we being fo gathered by the Angels, and levered, shal stand . 1. The world, heaven, and earth shal be difforted by fier as the execution of this indgement there shall bee a change of this prefent flate, and a purifying of the creatures, but not anie confuming of them. 4. This change (as also the comming and judgement of the Lord) Shall come sodainelie, the vicked flanding fill, where they fall fair , Peace , Peace. 5. There shall bee a casting of the wicked into everlasting painer, and an advanncing of the godlie to everlashing happinesse and glorie . For then shall Christ perfectlie glorifie vs, and shall take vs vnto himfelf. Iob. 14.3. I wil coe again, & receine you unto my feif. 1. Thel. 4 17

360 OF CHRISTIAN RELIGION, PART 2.

We shal be caught up with them also in the clouder to meete the Luide in the aire, and fo fhat we ever be wish the Lord. The wicked that be caft a part from the Godlie, with the Devils, and thal be adjudged to eternal pains:not as if the wicked were not alreadie co dened. For as we faid, the devils were already hudged, so also be the wicked alreadie judged and condenmed, namely, 1. In the decree of God. 2. In his word. 3. In their own consciences. 4. At concerning the beginning of their indgement. But then the wicked together with the Devils shall bee judged by proclaiming and publishing of that judgment. For then shal be, I a manifestation of Gods indgement, that they perish instlie, who perish . 2. The wicked shall further suffer also punishments & corments of bodie, which now is buri ed.3. The wicked and the Devits that be fo tharply looks unso, & keps under, that they shal not be able any more to hurt the godly, or to despite god and his church. A great gulfe placed betweene vs and them shall shut vp al passage from them, so that they shal cease to harme vs.

8 For what caufer that indgement hal be.

He chiefe and principal cause is the decree of God. For therefore I shal the last judgement bee, because god hath saide & deereed that it shal bee. Wherefore it must needes bee so, that so God maie have his ende, that is, that hee maie shewe and declare perfectlie and wholy his goodnesse and loue towards vs, that he maie be worshipped in his temple, which is in his chofen, that the Sonne of god maie haue his kingdome, and his ci tizens glorious, and fuch as befeeme him. A la fe principall and Subordinase cause is bosh the Salvas ion of the Elect, who are here ven ed, and the dammation of the wicked, who here do florish For therfore also shal the last judgement be, that it maie goe well with the good, and ill with the badde. And of this shall the Godly take matter to magnifie and praise God. 3 . The last indgem no fhal be because of Gods instice. Here is not a ful and perfect execution of Gods inflice. For the wicked must be in perfect and ful il state, both in body and foule.

9 When this indgement shalbe.

THIS indgement shall bee in the ende of the worlde, in the end of daies. For there are three parses of the during and consimuance of the world. I Before the Law. 2 Vnder the Lawe, 3 Vnder Christ. That pars of the during of the world, which is under christ, is called the end of the world, the end of daies, the less time. What fore there that not

be so log space between christs first coing & his secod, as was too the beginning of the world vnto his first coming. But the year, the day, the moneth of this indgmest is not known of christ himfelfel. As souching his humane nature. 2. As southing his office and Mediosos hip. Mat. 13.32. Of that day & hours knoweth no mai, no not the Angels which are in beauta, neither the some himselfe, save the father.

10 Wherefore god woulde have to certaine of the last indgement. HE time of the judgment to come is vnknown to vs. but I as it is most certaine, that that judgement shall come, so God also woulde have vs knowe the same. First, in respect of his glarie: That we might be able to refute Epicures, who account this heavenly doctrin of the divine judgement to come, for a fable. Fe (hould goe wel fay they with the righteons But it doth not fo. Therefore god either can not performe it, or standeth not so his promifes, or there is no providence. Vnto which their cavil wee aunfwere. That because in this life it goeth not wel with the godly, it shal go wel with them at length after this life, Secondly, God wil have us know is for our comfort: That we may coffort our felues amidft our evils & miferies with this, that at legth shall come a time when we shal be delivered from this corruption & rottenes. Thirdly, that we may retaine & keepe our felues in the feare of god, ey our dutie, and that others also may be reclaimed from evil. This judgmet shalbe: let vs endevor therfore that we may beable to stand in this judgement. The scripture vieth this argumet both waies, both to cofort vs, & to hold & keep vs in our duty. Christ shal at legth judge the wicked & our enimies: fuffer we therfore patiently perfecutios. Rom. 14.10. We (bal all appear before the indgement feat of christ: therfore line we Godly. Fourthly, That she wiched may be left excufeleffe: For shey are warmed fufficiently, shas shey (bould be ready as every feafon, leaft they should say, they were oppressed vnawares.

II For what cause god would not have vs certaine of the

A Lbeit it be most certaine, that the last iudgement shal at Alégth beyet the day of that iudgement is altogether vncer taine. Mar. 13 32.0f that day, & house, no man knoweth, no not the Angels which are in heaven; nor the some himselfe fame the father. Wherfore the yeare, moneth, day, houre of the last iudgmer, christ himselse also knoweth nor, not onely as cocerning his

Nn

human 6

c63 OF CHRISTIAN RELIGION. PART. 2.

humane nature, but also in respect of his preset office. The preset office of christ, to wit, in that he is our mediator, doth not require, that he should declare that vnto vs. Now the canses why god would have it hid from vs., are these. I. That he might exercise our faith to passee, & so we should show that we would believe god, albeit we know not the time of our delivery. 2. That her might bridle our carriosity 3 That he might keepe vs in his feare, in godding, to mexecuting of our dary. & so we should be ready every momes. If the good ma of the bease knew. Occupie till I came.

• M21244}. • Luk 12.40.

12. For what cause god differresh that indgement.

He differesh it, 1 To exercise faish, pasience, hope, and grain in this godiy. I that at the elect make be gashered write the worlde continue. For the creatures were made for the wicked, but is the worlde continue. For the creatures were made for the children of the house. For the creatures were made for the children of the house. The wicked vie the as thecues & robbers. Now god wil have the elect gathered by ordinary means: he will have the in this life to hear the word, & by it to be renewed & coverted to which is required so tract of time. 3. He differesh it, that he might grass who as a sime of space of repease, as at his time. that his different might leave the wicked and oblinate without excess. Despitest thou the riches of his bossistatures, or pasifice, or long softer race, not knowing that the bossistatures of god ledeth three to repease.

Whether the last indgement be to be wished for.

E are doubtlesse to wish for the day of inagement, because it is an vindoubted sign & token of that difference wherby the Elect are discerned fro the reprobate: which declaration the godly doe earnessly desire. Moreover it shalbe a delivery out of those miseries, in which we are Ro. 7.24.0 wretched man that fam, who shall deliver me from the body of this death. Re. 22.17. The spirit of the Bride sais, Come lard less: which they say not, who are not readie to receive the Lorde. For the wicked tremble and shake at the mention of that judgement.

THE THIRD PART OF THE CREED.

Of the boly ghost the fantlifier.



N this last part of the Apostolike confession are contained fix articles: whereof the first speaketh of the period the holie shoft, the next of the Church, which is gathered, confirmed, and preserved by the holy ghost: the source articles following are of the benefits best several by the holie ghost on the church, & first,

*Romate

of the communion of Sainte, Secondly, of remission of fine; Thirdly, of the refu rection of the flesh; Laftly of everlasting life.

The chiefe Questions of the holy ghost, or holy spirit.

What the name Spirit Significals.

Who, and what the holie Ghoft, or fpirit is.

What is the Holy Ghofts office.

Of whome the holy ghost is given, and wherefore,

To whome he is given.

6 How he is given, and received.

How he is reteined, and keps.

W hesher he maie be loft, and how.

Wherefore be is necessarie.

10 How we maie know that he dwelleth in vs.

I'WHAT THE NAME SPIRITE. SIGNIFIETH

THE name, spirite, is taken sometimes for the cause, some that this times for the effect.When it is taken for the caufe, it fignificth Queltion a nature incorporeall, and living, of a spirituall essence, wieldings more pro-

mooving, and flirring fome thing.

So,trift, God effenciallie and perfonallie à a piritte, that is, in- De latine, corporeall, without any bodilie dimensions or quantitie, invident which vieth fible : Secondly, The Angels alfo, whether good or bad, are in spiritus, onthis fenfe fpirits. Thirdly, after the fame nanner the fouls of me be, when as are called foiries. Gen. 2.7. He breashed in his face breash of lafe, that we in Eng. is he fent in a spirit or soule into him.

When the worde, fairit, a taken for an effect, it lignifieth, t. The much, or are mooved 2. The moving is felfe, and motion of the aire. 3. The therethe winds and moving vapours. 4. Spiritual effects or motions, good or word shoft, bed. So is it faide, The fpirit of feare. And contrary, The fpirite of that Spirit, Princes, that is, courage: likewife, The Spirit of fornication. J. New Speak of the

Spirit fignifieth the giftes of the holy Spirit.

In this doctrine, which we have in hand, Spirit fignifieth the came firring and moving namely, the third person of the god-heade, which is forcible in the mindes & wils of men. And this third person of the god-head is called a spirit, 1. Because he is a spirits aleffence, or fubitice incorporeal & nivifible .2. Becaufe he is infoired of the father & the font hat is, bicaufe he is the immediat firrer & mover of divine works. The father & the fon mooue, but by this fpirit. 3. Because himselfe inspireth, & immudiation worketh motion in the harts of the elect, where he is celled, Luk. 1.35. The

NA 1

"It'is heere to be noted

perly for lift vie as

third perf 8,

father and the fon. And God is a spirite.

564

This third person of the god-head is called Holie. I. Because he in himselfe by himselfe and of his owne nassare is Holy. a. Because he is the hallower or sanctifiers, that is, he immediately hallowerh, or sanctifieth, & maketh holy others. The father and the son sanctifie by him, and therefore mediately.

1 Who and what the hoty ghoft is.

THE holy Ghoss is the third person of the true and onely Godhead, proceeding from the father and the son, and coesernall, coequall, and consubstantiall with the sather and the sonne: and is sent from both into the harts of the Elect, to sanstife them who exernal life. Here are we to say the same thinges of the godhead of the holy ghost, which have bin spoken before of the godhead of the son. For this definition is also to be proved, and confirmed by the proofes of the same source pages.

That the hoty ghoft is a person.

That he is the third person, or that he is other & distinct fro the father and the sonne.

That he is true god with the father & the fon, or that hee is

equal to the father and the sonne.

That he is of the same god head with the father and the son,

or that he is confubstantial unto both.

Irst therefore, that the holy ghost is a person; is proved, t. By his Tapparitions. Because he hath appeared visible. Int. 3.22. The holy ghoft came downe in a bodily (hape like a Done . Act. 2.3. And there appeared unto them cloven tongues like fire, and it (that is, the fire, or the hoty ghoft) (are upon each of them. Seeing then the holy ghoft descended in bodily shape vpon christ and sate vpo the Apostles, it followeth that he is substilling. For noe qualitie or created motion of minds or harts is able to do in like maner, For an accident doth not onely not take vpo it any shape, but standeth in neede of some thing else in which it selfe shoulde confift and bee. Neither is the aire the place or fubiect of ho linesse, godlinesse, loue of god, and other spiritual motions, but the mindes of men. 1. He is proved to be a person, because he is called God, t. Cor. 3.16 Know ye not that yee are the temple of god, and that the fpirit of God dwelleth in youi Acts. 5. 3. Why hath fata filled thine hart, that thou fhouldeft lie unto the holie ghoff? And in the next verle, he faith: Thou haft not lied unto me, but unto god. See

See also 7/4, 40.7.13 AH. 28.25. Eph. 4.4.30. Howfoever the the adversaries of this doctrine grant the holie Ghost to be god, yet this cannot bee, but hee must bee a subsistent or person, feeing god is a beeing; but our godlineffe, goodneffe, godly mo tions, and other divine affections cannot bee called God 2. He is a person because he is the author of our Baptisme, and we are baptized in his name, that is, by his commaundement and wil. But wee are not baptized by the commaundement and will of a deade thing, or of a thing not existing, neither are wee baptized in the name of the graces or giftes of God 4. Because she properties of a person are assributed unso bim, as that hee teachesh, that he destributesh gifter even as he will, that he comfortesh, confirmeth rulesh, raignesh: likewife, shas he fendesh Apofiles, shas he Speakesh in the Apostles, Luk. 12.12. The holy ghost shall seach you in the same house what yee ought to faie. So also hee declareth the thinges to come, John, 16, 13. The fpirit of trush will fhere you the shinges to come. He givesh prophecies: he comandesh and willesh that the Apostles be separated: and lastlie he appointesh teachers in the church. Al these are things proper vnto a person existing intel ligent, endued with a will, working and living 5 Because been plainelie distinguished from the giftes and graces of god.t. Corinth. 12.11. All shefe shinges workesh she felfe fame fpirise, diffributing to everie man feverally as he will. And again J. Corins. 12, 4. There we diverficies of giftes, but the fame foirite. Wherefore the giftes differ much from the spirit it selfe, Obiection. The gift of god is not a person. The holie ghost is called the gift of god, Acts. 2.38. Ther fore he is not a person. Ant. The Major is falle. For the son becing given, is the gift of god, and yet is a person. The holy ghost is called the gift of god, because he is sent from the father & the fon. lohn. 15. 26. Fwil fend the comforter unto you from the father. Or we maie answere: he is called a gift in respect that he was fent and dwelleth in the harts of the faintes, to whom hee is given, & is fuch a gift as worketh by his vertue and power the reft of the gifts & graces. Now, that, to proceed, fignifie th so exift or be from both, I proue: Because Paul calleth himshe fpirit of god which is of god, & in god, Of god; Because the spirit floweth from the father & the fon; In God; therfore he is somewhat of God himselfe. Other spirits are not in god, that is, in the substace of god. And what is in god, that is the very effence of god.

Secondly, That she holy ghoff is other, that is, diffind fro the

566

Father and the son, we proue against those, who say he is the fublistent of the father. Which we proue, I. From his verie appel lation, in that he is called the spirit. For none is his owne spirit: As none is his own Father; & none his own fon: Therefore he is other from both Objection. That which is common to al the persons ought not to be dislinguished and severed. The name spirite is common to al three persons: Therfore is ought not to be distinguish ed. Aunswere. This whole reason wee graunt: If it bee vnderftoode of the effence of the persons, and not of their order of beeing and worcking. For as hee that breatheth, and the breath it felfe differ; so hee that enspireth, and the spiritte, are differente: Hee that proceedeth is one, and hee another, from whome hee preceedeth. The third personne of the godheade is one; and the first or second another. But the holie Ghost is saide to bee the thirde person of the godheades and this not in that respect, as if there were in God any first or laft in time, but in respect of the order or manner of beeing: Because the Holy Ghost bath his effence from the father and the Son, from both which he proceeded fro everlafting, as also he is the spirit of both. In like moner the son is called the second person, because he is of the father. The father the first person, because he is of none. 2. The holie ghost is in expresse worder called another. lohn,14,16.1 wil praie the father, and he shall gine you another comfort. 1. John. 5.7. There are three which beare re cord in beaven, the father, the woord, and the holie ghoff: and thefe shree are one. 3. He is fent of the father and the fon Therfore he is another fro both For none is fent of himfelie. One may come of his own wil, or of himfelfe. But none can be fent of himfelf. Joh. 15 26.1 wil fend him unto you from the fasher. John, 14,26. The father fendesh him in my name. 4. The bolie ghoft hash diffinel attributes or properties personal from the. The holy ghost only proceeded fro the father & the fon, He alone appeared in the shape of a Doue, in the likeneffe of fire, not the father or the fonne. Christ also is said to have bin conceived not by the father or the fon, but by the holy ghost, that is, by the immediat vertue. & efficacie of the holy ghoft. Wherefore he is another fro the father & the lon; which is diligently to be observed. For the ad verfaries herof, being covicted of the perio of the holy ghoft, grant that he is a substitions, but of the fasher. Obiect. The versue & power of the father is the father himselfe: the holie ghost is called

the vertue and power of the father: therefore the bolie ghost is the father himselfe. Ans. This reason is sophistical, because vertue is not taken for the same in the Maior, for which it is take in the Minor. For in the Maior is is taken for the power of the father, in the A inor for the person by whom the sather sheward forth his power.

Thirdly That the holie ghoft is equal with the father and the fon, thefe arguments doe prone,1. The effence of the father and the fonne is communicated unto him: because he proceedeth from both, and is the foirite of both. But there is nothing in god which is not his effence. Seing then that is indivisible, it must needes bee whole and the fame communicated vnto him; which is in the Father and the sonne. As the spirit of man, which is in man, is of the effence of ma: so the spirit of God, which is in God, is of the effence of god. By this it appeareth, What is the proceeding of the holie Ghost, namelie, the communicating of the divine effence, whereby the third person of the God heade alone receivesh the same & whole, we entire effence from the father and the fonne, as from him whose spiris he is. And that the holie ghost proceedeth from the sonne alforis proved by certaine reasons. First, because hee is called the fins fpirit. Rom. 8.9. If anie man bath not the fpirit of Chrift, she fame is not bu, Gal 4.6. He hash fent forth the fpirit of his fonne into your harts. The spirit of his sonne, that is, not given vnto the sonne of the father, but existing and proceeding, as of the fathers, so of the fons substance, seing the sonne is equal and consubstantial with the father. Secondly, because she some togesher wish she father giveth him. loh. 15.26 And loh. 20 22. Receive the bolie ghoji. Thirdly, Because the holie ghost receivesh the wifedome of the fanne, which he reveilesh unto vs. lob. 16. 14. Hee Shalreceine of mine, and Shal fber is unto you. But seing the holie ghost is true god, con-Substantial with the father and the son, he cannot receive any thing but of him, of whose substance he is. Wherefore he proceedeth of the fubstance of the fon, because he receiveth that of him, which is the fonnes.

The holie ghostes equalitie with the fasher and the sonne is proved by those divine astributes and properties which are astributed and communicated vinto the holie ghost as esermisir; because he ereated heaven and earth, and because God was never without his spirit. Likewise, omnipotency, and omnisciencies that is, the knowing of all thinges, I. Corini. 2. 10. The spirit searcheth at things, yea, the deepe things of god. Likewise immension or vanceasus.

Mm 4. rablenes,

rablenes, as who dwelleth whole and entirely in althe Elect.

3 The same divine woorkes, which are astributed to the father and the some, are also astributed to the holy ghost, and in those both the general and universall works, and also those miraculous woorkes, which consist in instituting and informing the church. So in Job. 33.4, creation is attributed unto him: The spirits of God hath made me, and the breath of the Admightie hath given me life. Other works are attributed to him also in other places; especially, that he quickneth, regenerateth, illuminateth.

and worketh miracles.

4 Equal and the same honor is given to the holie ghost, which it given both to the father and the sonne. To no creature, but to god alone is to be given divine honor, that is, honor proper to God only; But this is given to the holy ghost. Therefore he is God, equal with the Father & the son. 1.06.5.7. There are three which bear witnes in Heaven, The Father, the Word, and the holy ghost, and these three are one. The holy ghost therefore is the same true god with the father and the son. Mas. 28.19. Goe and teach all nations, baptising them in the name of the sather, on the son, on the koly ghost. By this testimony we are taught, First, That we are baptised also into the name, sith, worship, or religion of the holie ghost. Secondly, That the holy Ghost is autor also of baptisme and the ministerie. In like sort also we believe in him. That sinne which is comitted

against him is not remitted. We are his temple.

Those things which are spoken in the old testement of God at Jehowa, are applied in the new toflament to the holy ghoft. Obsection, Hee abat is fent, is not equal with him that fendesh: The holie ghoft is fet, and the father and the fon fend him : I herefore the holie ghoft is not equal with the father and the fon. Ant. We deny the Major: For he that is fent, may be equal with him that fendeth, For christ alfo being fent of the father, vet is he equal with the father. This fending doth not betoken any fervile subjection. Objection 2. He that receivesh of another, a not equal with him who givesh : The hal'e ghost receivesh of the fasher and the fonne: I herefore he is not equall with both. Anf. The Major is true of one that receiveth of another but a part, and not the whole; but the holy ghoff recei veth the same and whole effence of the father and the son: Againe, it is true of him that receiveth in time or fucceffinely; but the holy ghost received before al time. Thirdly to the Minor we fay, That he received, as touching the ordeining & fen ding

ding of him to vs, to teach vs immediatly. But this fending effablitheth & confirmeth his equality, bicaufe it is a divine work: and the ordeining of him to teach vs immediatly doth not lef-

fen, but strengthen his equality.

Fourthly and lattly, That the holy ghoft is one and the fame true god wish the father and the fon, is proved by these reasons 1 Becaule he is the fathers of the fons foiris. But the divine effence canot be multiplied, as neither can another be created: northe same divided. Therefore the selfe-same, and that whole, must needs be communicated to the holy ghoft, which is the effece of the father and the fon. From both which the holy ghoft pro ceedeth, as the spirit of God in God, & of God. 2. There is bus one true god. The holy ghost is true god: Therfore the holy ghost is that one and the lame true god with the father and the fon, consubstantial with both. 3. There is but one Jehoveh, that is, one divine effence or being one effentially, who alone is of none, but himselfe communicateth his being to al thinges, & preserveth it in them. The holy ghoft is Iehovah, Therfore he is the same with the father and the son, god cosubstantial with both. Ob.He that is of another, is not consubftantial with him, or is not the Same wish him , of or fro who he is: The holie ghost is of the father & the fon. Therefore he is not the fame with them, or cofubftantial Anf. The Major is true in creatures, but not in god. 1 There is an ambiguity in this terme: To be of another, He that is of another, and hath not the same or whole effence, is not consubstantial. But the holy ghost hath the fame & whole effence, & therefore it followeth only that he is not the same person. Therfore by inverting the argument we answere. That he who is of the father, and from the father, is consubstantial with him, as likewife with the fon, of and from whom he also is.

3 What is the office of the holy Ghoft.

THE office of the holie ghost is sanctification. In this one name of sanctification are comprehended at his benefits. Where two may put these as the general heads I To se ach and illuminate. Hereof hee is called the teacher of trueth. Likewise, the spiris of wisedome, gladnes, faith, seare, boldnessed lohn. 14.26. The holie Ghost volume the father will sende in my name, he shall teach you all thinger, and bring all thinges to your remembrance, which I have tolde you. Ich. 13. The spirite of trush will leade you into at trueth. And hee

taught the Apostles at Whitsontide, when they were rawebefore of Christes death and his kingdome. Hee powred into them the miraculous knowledge of tongues, and fulfilled the testimonie and recorde of loel. 2 Toregenerate, that is, to woorke faith and conversion in the heartes of the chosen, Fohn. 2.5. Except a man be borne of water, and of the fairle, he cannot enter into the kingdome of god. Matthew. 3. 11. Fhapsife you with water to amendement of life, but hee that commesh after wee, he will bepeife you with the holy Ghoff, and with fire. This baptisme, which is wrought of Christ by the holy Ghost, is the very regeneration or renuing it selfe, the same which was fignified by the outwarde baptisme of lohn, and of other ministers. 2. To conisine ve with Christ and God, and to make vs partakers of all Christes benefites. 1. Corins. 6.1 1. But yee are walked, but yee are fanctified, but ye are inflified in the name of the Lorde Fefue, and by the foirite of our God. I. Corinth. 12. 3. 4. No man can faie, that Fefue is the Lorde, but by the Holie Ghoff. There are diversities of gifter, but the fame fpirite. And verfe. 13. By one fpirite are wee all baptifed into one fpirit. I. Corinth. 6. 19. Know yee not that your bodie is the temple of the holie Ghoft , which is in you , whome yee have of God? So then the fairite of Christ is in vs. Therefore wee are vnited to him by his spirite 4. To rule and governe. Roman, 8,14. As manie as are ledde by the Spirite of God, they are the Sonnes of God. Actes. 2.4. And they beganne to speake with other tongues, as she spirite gaue shem otterannee . To be ruled and guided by she Holie Ghoft, is, to be instructed with wisedome and counsell in the actions of our life, and vocation, and to bee inclined to followe those thinges which are right and good, and to perfourme the duties of love and charitie towardes God and our neighbour. S. To comfort . Hee comforteth the Apostles amiddeft their afflictions. The Apostles who were first slying awaie for feare of the lewes, nowe being erected by the comfort & solace of the holie Ghost, come forth into open place, & reioice, when they are to fuller for the confession of the gol Apostles couragious & bold, who wer before timerous, & wrap ped, & entagled with many doubts. These things we may plain

Noh.14.15. pel. He wil gine you another coforter. 6. To confirm. He maketh the ly fee, if we copare that fermon which Peter made at Whitfo-

\$Luk.14.31 tide, with their fpeech, who wet to Emaus, who fay, We srufted that is had bin he, that (bould have delivered Ifrael The holy ghost

then

the is the spirit of comfort & ioie. Fob 16.22. Your ioie Shal no ma sels from you. These are the chiefe & principal parts of the hohe ghosts office, vnto which maie bee referred all the giftes of the holy ghoft, as wel those which are properlie bestowed on the godlie, as also those which are common to them with the reprobate. Al those gifts we may briefly comprise in this divifron. The gifter of the holy ghoft either are common to the godie, and ungodile, or proper to the godly onely. Those which are common to the godly and ungodlie, are given either to certaine men, and at certaine times, or es al times, and so al the members of the Church. Those which are given as cersaine simes and to certaine men, are thefe: The gift of miracles, and of tongues, prophecies, the faith of miracles; and these were necessary for the Apostles and the primitive Church, when the gospell was first to be dispersed. Those which ore given as alsimes, and so alshe members of the church, are thele: the giftes of tongues, and of knowledge, and the gift of interpretation. These are alwaies necessarie for the church, and belong to the maintenaunce and prefervation of the ministerie, and are now also given to every member of the church, according to the measure of christs gift, as the calling and vocation of every member needeth. The gifts of the holie ghoff proper was she godly, are, iustifiyng faith, praier, loue, and other giftes profi table to falvation. Objection . Many out of the church have hadde sunguer and sciences she songues therfore & sciences are not the gifts of the holie ghoff. Aunswere. The tongues and sciences out of the church are also the giftes of the holy ghost, but by a generall working of god, which is without the true knowledge of him. But in the church, the tongues & scieces are the giftes of the holy choft, ioined with the true knowledge of god.

Moreover at shole giftes (as wee faid) are fisher referred to those fine principal parts before mibered of the host ghosts office; as the knowlege of tengate, for of sciences to his sunction of teaching, and that mirrotubus of restraordinarie gift of songues parts to his sunction of ruling (for the holy ghost did rule and govern their tongues) part to his sunction of teaching and confirming. So also the gift of Prophetic and interpretation belongeth to his office of teaching. For hee teacheth both by illightening the mindes within by his vertue and by instructing them without by the word. The institution of valuations of the Sacraments appretainesh to his office of teaching, has chiefly to his office of confirming. Faith and conversion belong to

red to certaine parts of the Holy Ghofts office.

Furthermore, the holy ghoft, in respect of this his office, hath diverse titles of commedation in the Scripture. For hereof he is called, I, The foiris of adoption because he affureth vs of the fatherly good-wil of god towards vs, and is a witnesse vnto vs of that free goodnesse and mercy, wherewith the father em braceth vs in his onely begotten sonne. Therefore, Rom. 8.15. By this fairit we crie 4bba, Father, 2. He is called the earness and feale of our inheritace; because hee affureth vs our salvatio. 2.Cor. 1.21 It is god which flablishesh we wish you in christ, and hath annointed vs: who hash alfo fealed vs, and hash given the earnest of the fpirit in our harss. Ep.1.13.14. In which gofpel also after that yee beterved, yee were fealed wish the holy spirit of promife, which is the earnest of our inheritance.3. He is called Life, because he quickneth vs. or (as the Apostle saith) The spirit of Life, who mortifieth the oulde man, and quickneth the new, Rom, 8.2. The law of the fpirit of life which is in christ lefus, hash freed me from the law of sinne & of death 4. He is called Waser, whereby he refresheth vs beeing almost dead in finne, and maketh vs fruitful, that we may bring foorth fruit. 5. He is called Fire, because he doth daily burne vp & cofume concu piscence; and vices in vs, and kindleth our hartes with the love of god, and our neighbour, 6. He is called the Form saine, because al celestial riches do flow vnto vs from him,7. He is called the fpirit of praier. 8. The Dile of gladneffe, Heb. 1.9 Where fore god, even thy god, hash annointed thee with the Oile of gladneffe. 9. He is called the comforcer, because he worketh faith in vs, and purifieth our consciences, and so comforteth vs, that wee exult and rejoice in afflictions, to He is called Interceffour, because Roman , 8, 26. The Spirit maketh request or Intercession for vs with figher, which cannot be expressed 11. Hee is called lastly, the spirite of trueth, wisedome, of ioie, of gladner, of the fcare of God, of boldnesse, and the like.

Objection. It was faid before that the holy ghost is the earnest of our inheritance, But Saul and Judas had the holy ghost neither yet ob tained they the inheritance, but were reprobate: Therefore the holy ghost is not the earnest of our inheritance. Aunswere. Saul and ludas had the holy Ghost, as concerning some giftes of the holy

Ghoff;

Ghoft; But they had not the spitit of adoption. Reply. But it is the fame foiris. It is the fame foirit indeed, but doth not woorke the same things in al. For he worketh adoptio & coversion in the Elect onlie. Ob. Those parer of the Spirits of fice before (pecified, me not proper to the holy ghoft but belong alfo to the father or the fon. Therfore they are not wel affigued to the holy ghoft as proper. An They belong also to the Father and the son, but mediatelie by the ho ly ghoft . But vnto the holy ghoft, they belong immediatelie. Rep. But after the fame maner alfo it feemesh, that the prefervatio of thinger, the invention of arter and sciences, and the like, are to bee attributed as proper functions was the holy ghoft. For those also doth the father the forme work by the holy ghoff; according as it it faid, Wif. 1.7. The fpirit of the Lord filleth all the world. Auniw. To the affigning of a work as proper vnto the holy ghoft, is required, not onelie that it be immediatelie done by him, but in fuch wife al fo, as that hee bee acknowledged and worshipped therein. Nowe there doeth the holy ghost woorke properlie, where hee fanctifieth and halloweth; for therefore also is hee called holy,

4 Of whom the holy ghoft is given, and wherefore.

HEE is given of the father and the sonne, and also by the sonne of the sather bus not by the sather. For the Father giveth the ho ly ghost from no other, but from himself, as who is of no other, but of him. felfe, neither worketh from any ot her, but fro himselfe: The sonne giveth the Holy Ghost from the Father, from whom also him-selfe both worketh and is. That hee is given of and from the Father, these restimonies doe confirme. Act, 1:4. He commannied them to wait for the promife of the father. Act. 1.17. I wil poure on s of my spirit upon al flesh loh. 14.16. ver. 26.1 wil pray the father, and he shal give you another comforter. The father wil fend him in my name. That the Holie ghoft is given of the fon, thefe testimonies doe proue. lohn.15 1 6.7 wil fend you from the father the Spirit of truth. lohn. 16. 7. If f depart, I will fend him vnto you. Acts. 1.33 Since he by the right hand of God hath bin exalted, and has breceived of his fasher the promise of the Holie ghost, hee hash shedde forth this which ye now see and heure. Wherefore the Sonne also giveth him, but in this order, that the sonne sendeth him from the father; whence is gathered a strong argument for p: oofe of Christes godhead . For who giveth the spirit of god, and who hath any right, or title vnto him, but god: For the hu-

7 54 OF CHRISTIAN RELIGION. PART 2.

mane nature of Christ, so farre off is it that it should have this right and power to send the holic ghost, that contrarile it selfe

was hallowed & fanctified by the holic ghoft.

Now we are so to vnderstand this giving of the holie ghost, as that the Father is effectuall and torcible by him, and that because the holie ghost will the fathers wil going before, work & effectuate this. Here is then to be observed the order of operation, which is here keps in working. The Fathers will goeth before, the will of the Son and the holie ghost followeth.

The cause, wherefore he giveth vs the holy ghost, is none other, but one lie of his free Election through the intercession of his son. Ephe. 1.4. Which hash blessed vs with als piritual blessings in heavenlie thingse in Christ: as her hash chosen us in him before the foundation of the world. lohn. 1.4.16. I will praie the Fasher, and he shall give you another comforter. The sonne giveth vs him, or he is given by the son, because hee hath obtained tor vs ky his ment, that he should be given vnto vs.

5 Vnso whom she holy Ghoft is given.

HE Spirit of Sanctification is given to the Elect onlie. Ichn. 14. 1 17. The world can not receive him, because it seeth him not, neisher knoweth him. Or, she halie ghoft i given to the whole Church, or affemblie of those, that are called both to the Elect, and to by coritest and furder, he is not otherwife given vnto them, than as them felues also be willing, and defirous of him: and then is augmented and encreased in the, if they persevere. To the Elect he is give nor onlie as concerning the knowledge of gods doctrine, but al To as concerning regeneration, faith, and conversion: because, befides that he landle th in them the knowledge of gods truth and will, hee doeth further alforegenerate them, and endowe them with true faith and conversion. But to Hypocrites the holy ghoft is given only, as touching the knowlege of doctrin, which is not profitable vnto falvation to them, as it is vnto the cleck and cholen. For vnto the Elect the holie ghoft is to given, that he worketh and effectuateth in them his gifes to their falvation, and themselves also may knowe and feele by those giftes imparted vnto them, the holy GHOST dwelling in them.

Hence it is apparant how the knowledge of tongues sciences, and the like gifts bestowed on the Heathen, differ from those, which are bestowed on the charch for they, who amongst the Heathen excel-

led in the knowledge of tongues and good artes, and thinges profitable, had indeed the gifts of god, but not the holie ghoft; whom none are faid to have, but they, whom he hath fanctified and who acknowlege him to be the autor of the gifts received. We must observe here, shar the holie ghost is given, either visibile, when he bestoweth his gifts, adjoyning outward fignes and to kens, or invisibly, when he bestoweth his gifts without signes or tokens. He was given visiblie vnto the Apostles and others in the primitive church, Alls. 2. 3. There appeared vnso them cloven tonques, like fire, and it fate upon each of them. Actes. 10 44. The hoto ghoft fell on at them which heard the word . And these and other like speeches are so to be expounded, as that the signe taketh the name of the thing it felf & therfore that is affirmed of the thing, which agreeth vnto the figne by which figne the holie ghost witnesseth his presence and efficacie. So also John same she hoty. Ghost descending on christ in bodilie shape like a Done. Hee faw then the shape of a Doue, under which god shewed the pre fence of his spirit: wherefore we mast not thinke that there is local motion in god, but his presence and operation, which he sheweth & exerciseth in the church. For the holie ghost is foread abroad every where, & filleth both heaven and earth: In which respect he is faid to be given, fent, powred out, when by his effectual and forcible presence he doth create, stir vp, & by little & little perfect his gifts in the members of the church.

6 How the holie ghoft is given and received. TE is given after an ordinarie waie by the ministerie of the Word, I and by the vie of the Sacraments: and fi. ft, in manifesting him felie vnto vs through the studying and meditation of the doctrine of the Gospell. For when hee is knowen of vs, he will communicate himselfe vnto vs ; and when hee sheweth himfelfe to bee knowen of vs , hee doeth also remue and reforme our heartes. So did hee woorke in the Elect by Peters Sermon in the daie of Pentecost, Acts. 2.37. Likewise he wrought in Cor nelius and the rest there present, by the same Peter speaking, Acts. 10.44. But yet noswithflanding be doth fo work by the word and facramentes, as that he ir not tied to these meaner. For he coverted Paul in his journey: Hee furnished John Baptist with his giftes while he was yet in the womb. Socodly he is give, by working a defire of him in the Elect. For hee is given to them that defire him, Lat. 11.13. Hence is drawen a forcible argument, to proue

the God-head of the holy Ghoft. For to woorke effectuallie by the ministerie is proper to God onely, I. Cor. 3.7. Neither is bee shat platesh anie thing neither he shat watereth, but god that giveth the encrease Matth.3. It. I baptize you with water to amendment of life, but he that commeth after me, wil baptize you with the holie ghof and with fire. Rom. 1.16. The gofpel is the power of god; because the ho ly ghost is forcible in working by is; where upon also she gospelbis called the ministration of the spirit. 1. Corint. 3.8. Nowe the holy ghoft is received by faith. Ep.1. 13. Wherein alfo after that ye believed, ye were fealed with the Holie spirit of promise. The world cannot receive the fpiris of truth, because it neither feeth him, nor knoweth him. Obiction. But faith is the gift and fruite of the holie ghoff. Ephel. 2.8. By grace are ye far ed through faith, and that not of your feluer, it is she gife of god. t. Corinth. Ts. 3. No man can faie that lefus it the Lord, but by the holie ghoft Aunswere. 1. The working of the spirit is in order of nature before faith, but in time both are together:because the first beginning of faith is the receiving of the holy ghoft 2. Faith being ence begun, the holy ghoft is more and more received, who worketh afterwards other thinges in vs by faith. As it is faid, Gal. 5.6. Faith workesh by lone. Actes. 15.9. By faith wens hartes are purified.

7 How the holy ghost is reteined.

"He holy ghost is retained and kept, t. By meditation in the do ftrin of the gofpel, and by fludying to profit therein. Pla. 1:3. Hee that doth meditate in the law of the lord daje or night, hall bee like a tree planted by the rivers of waters, that wil bring forth her fruit in due feafon. Colost. 3.16. Let the word of christ dwel in you plentionflie in al wisedome, seaching and admonishing your selves. 2. Hee is kept by encrease and consinuaunce of repentance, and amendment of life. that is, by a defire of bewaring to offende against our conscience. Matthew. 13.12. Vnto him that hath , Shal be given. Revela. 22,11. He that is righteous, let him bee righteous ftill. Ephel 4.30. Griene not the holie fpirit of God, by whom ye are fealed unso the daie of redemption. Hither may be referred a defire of avoiding evill companie and finne. For he that wil avoide finne, must avoide al occasion of finning.3. Hee is received by dailie et earnest praier and invocation. Luk. 11.13. How much more shal your heavenly fasher give the holie Ghoft to shem thes defire him. The fame may we fe e

fee in that panoplic or complet harnesse, which the Apostle describeth Ephos. 6.14. Likewise, it is confirmed by the example of David, who praieth, Pfalm. 51.11. That god will not take bit boly spirit from him. 4. He is received by applying gods gistes to their
right wse, that is, to his glorie, and to the satette of our neighbour. Ink. 21. 31. And when show are converted, confirme thy Breshrein. Matth. 25.29. I'm to everie man that hath, is shall be given; of
from him that hath not, even that he hath, shall be taken awaie.

8. Whether and how the bolic ghost may be lost.

I E may be loft of Hipocrites, and reprobates. Of the elect he is never wholy loft, but onlie as touching manse giftes: because they alwaies reteine some giftes. Neither is hee finally loft of the Elect, because at length they returne to repentaunce. But of the reprobate he is altogether or wholy loft, and finally, fo that they never receive him. Obiection. But the belie ghoft departed from Saul; Therefore he may also depart from the elect, Aunfwere. He departed from Saul; but not the spirit of regeneration, for he never had him Reply. Yea but the regenerating fpirite allo departesh: becamfe David praieth, Pfalm. 51. 12. Reftore to mee the ior of thy falvation. Aunswere. Hee is loft oftentimes as con cerning some gittes of regeneration, but not wholy. For it ca not possibly bee, that the godly shoulde retaine noe remnats, feeing they doe not finne to death. A man (faith Bernard) never abidesh in the same flate:either he goeth backward, or forwarde. For this difference is to bee observed and held, for the affoiling of that question; How namelie the perseverance of the eled maie be norwishstanding certeine, albeit they leefe the helie ghoft; which is, because they are never wholly and finally destitute of the holy ghoft. Now the holie ghoft maie bee loft foure waies, and those contrarie to those other meanes, whereby he is retrined. 1. By negleding the Worde and Dostrine, For Paul willeth Timothic to flive up thegift of god which was inhim: and allo reacheth him how that may bee done. 1 . Tim 4.15. By giving estendamice to his reading, to exhortation, and doctrine, 1. He is loft by carnall fecuritie, and by giving over our felues to comit wickednesse against our conscience 3.By neglect of praier. 4. By abufing the gifter of the holy ghoft; as when they are not impoiled to lus glorie, and to the lafetie of our neighbor. Lut 8. 18. Vnto him that hash, (hal be given: from him that hash not , even shat he hash Shal be taken away. a Where9 Wherefore the body ghost is necessarie.

I OW necessarie and needfull the holy ghost is, and for I what causes, doth clearly appeare by these places of Scripture. I oh 3.5. Except that a man be born of water to of the spirit, he cannot enter into the kingdo of heaven. I. Cor. 15.50 these to blood can not inherit the kingdome of god. 2. Cor. 3.5. We are not sufficient of our schools to think, any thing as of our schools without who we cannot think, much lesse do ought, that is good, & without who we can neither be regenerated, nor know god, neither attain vnto the in heritance of the celestial kingdome; without him we cannot be saved. But without the holy ghost these things cannot be done, by reason of the corruption and blindness of our nature. Therfore without the holy ghost it cannot be, that we should be saved, and so it followeth that hee is altogether ne cellary

10 How we may know that the bolie ghoft dwelleth in vs.

E E know that we have him, by the effects, or by his beneregeneratio, faith, & the inchoatio or beginning of new obediece, or by a readines & willingnes to obay god. Ro. 5. 1. Being
infiffed by faith, we have peace towards god. The lone of god is shed in
our harts. Again, we know it by the testimony & witnes which he
beareth unto our spirit, that we are the sons of god. Moreover most
certaine testimonies & tokes of the holy ghost dwelling in vs,
are, Comfort in the midst of death, joy in afflictios, a purpose
to persevere in faith, sighes, & ardent praiers, a sincere professing of Christianitic. 1. Corint. 12.3. No man can saie that less is
the lord, but by the boly ghost. In a word, by faith and repentace,
we know that the holy ghost dwelleth in vs.

OF THE CHVRCH.



for vs vnto falvation.

HE questions to be observed.

1 What the church is. 2 How many waies it is taken.

3 What we the marks thereof.

4 Wherefore is is called holy and Casholique. 5 What is the difference betweene the church

or the common-weale, or civil flate.

6 Whence is is, shat the church differesh from the rest of makind.
7 Whether any may be saved out of the Church.

I WHAT

7 Hen the queffion is what the Church wit is prefupposed V V that there is a Church, fo that it is not necessarie to make a question. Whesher there be a Church. Nowe as concerning the nae, Eccle fie (which we call the church) it is natiuely a Greek word, & commeth fro a worde which fignifieth, to cal transition foreb. For the cuftome was in Athens, that a companie of the citizens were called foorth by the voice of the crier from the rest of the multitude, as is were namely, & by their Hundreds, to an affembly, wherin some publique speeche was had, or to heare relation made of some sentence or judgement of the Senate. And thus differeth the word Ecclefia, fro Synagogia, or lynagog. For Synagoga fignifieth any maner of cogregatio. be it never fo common & inordinate. But Ecclefie berokeneth an ordained congregation, & fuch as is called together for fome caufe. From henre the Apostles translated the name, Ecclefic to their purpole terming the Church by it, for refemblance and likeneffe fake. For the church is gods congregation, weither comming together by chance without cause nor being inordinate bus called fourth by the voice of the lord, and the crie of the word, that is, by the ministers of the gofpel, from the kingdom of faran, to hear of embrace gods word. This congregation copany of those which are called of god to the knowledge of the gospel, the Latines keping stil the Greeke word, cal Ecclefia. But it shal be requifit, that we a little more fully define what the Church is. The church of god, is a congreg trion, or companie of men, chofen from ever The definilasting of god to exernal life, which from the beginning of the woorlde tion of the was the ende thereof, is gathered of the forme of god one of all man- church. kinde by the holy ghoft of the word cofenting in true faith of which the fon of god detendesh prefer vesh de at legth glurifieth with glorie & life everlafting. Thus is the true church of god defined, whereof the creede doth properly speake. Objection, I. The which are in the church periff not, as the definition affirmeth: Many hypocrites are in the Church. Therefore either hypocrites shall not perify, or it is falle that they which are in the church periff not. Auni. They which are in the invisible church perish not; and of this was our definition. But the Minor propolitio speaketh of the vifible church in which are many hypocrites. Obiect. a Wher the invisible church is not nesher is the visible. In the time of popery was not the invisible church: therfore there was not the visible.

380 OF CHRISTIAN RELIGION. PART 3.

Aunswere I denie the Minor: For there also were remnaunts, that is, there were always some mingled with those dregs, who held the foundation, some more purely, some leffe, in summe, the Church was oppressed, but not extinguished.

2 How manie waies the church is taken.

The falle church,

The true church is ei ther visible or invisible.

In the visible church are some vn regenerate, and hypocities, and fuch as perithe.

They which are in the invisible church, never perishe.

The Vniver (al vifible Church. The particular vifible.

The Vniver tal invisible. The particular invisible

HE church is taken eisber for the true Church or for the falle. The fall's Church is vnproperly called the church, and is a companie, arrogating vnto the lelues the title of christs church:but which doe not follow the fame, but rather perfequute it. The true Church is either vifible, or invifible. The vifible thureb, is a companie among men, embrating and professing the true and vncorrupt doctrine of the law & the gofpel, & vfing the Sacraments aright according to Christs institution. and professing obedience vnro the doctrine:in which compa ny are many vnregenerated, or hypocrites, confenting notwithstanding & agreeing to the doctrine: in which also the so of god is forcible to regenerat some by the vertue of his spirit vnto everlafting life. Hither appertain the parables of she feed and the sares. The invisible church is a copany of those which are elected to eternal life, in whom a newe life is begun here by the holy ghoft, and is perfected in the world to come. They which are in this invisible church, never perish, neither are any hypocrites therein, but the Elect only, of whom it is faide, Job.10.18. No man (ball placke my (beep out of mine bands. Moreover, both thefe parces of the true church, both visible &

invisible, are either vniversal or particular. The vniversal visible Church, is the companie of all those which professe the doctrine, wheresover in the worlde they bee. The particular Visible Church, is also a companie of those which professe the doctrine, but in some certaine place. The Visible Church is Vniversalt in respect of the profession of one faith in Christ, & of one dictrine & worshippe. But it is particular, in respect of place and habitation, and of diversitie of rites & customs. So also the Invisible church is universall, as all the elect, in whatsoever place they be, & at whatsoever time they lived, have one faith against it particular, as either in this or that place they have the same faith. Now all particular Churches are partes of the Vniversall, and the Visible are partes of the Vniversall church invisible. And of this vniversal invisible church doth the article of our creed speak properly, I believe the hote Cashelike

charch.

church For befides that the vniverfall invisible Church is Ca tholique it is also nobilitated with this title, that it is Halle, Funder in this is the true commion of Saints between Christ. and al his members: It is called invisible, not that the men are invisible: but because their faith and godfinesse is invisible. neither is knowen of any but of themselves; in whome it is: neither canne wee indeede difcerne certainely the godly fro the hypocrites in the church. The parter of this eniverfall inevifible church may these two not vafitly be accounted: The church The Triummilitant, and Triumphant. The militant, is in this world, fighting, phant & Mi and warring under the banner of Chrift, against the Divel, the of the Vaiworlde, and our flesh. The Trimphene, which both now trimm. vertal invipheth with the bleffed Angels in heave, and thal after the re turrection enjoie a ful triumph. Now although the Militant Church is that vniverfall invisible church, which remaineth as yet in the fielde, and is fighting on earth, yet it is, and fierb hid in the visible church. And therefore there is almost the same difference betweene the voiverfall visible church. and this Militant, which is betweene the whole and a part. Objection. If the whole be willble the part alfo is wifible. Anf. This pars is also visible, as concerning the me elected, or as they are me.& as they professe the doctrin of the visible church but it h me vifible, as cocerning the godlines or faith of menne, of as concerning faith and repentaunce in menne . That this invisible church milisons here on earth is a pair of the visible church, is apparet eve our of this place of Paul, Ro. 8: 20, Whome it. land predefinase, shem also be called. This calling, whereby the lord calleth vs, is of two forts, inward, and outward : the inward Sairiet :: Paul faith, was wroughs according to the purpofe of facing men, & the elect are called by both. Hypocrites are called only by the vieward calling. And in refpect of this ourward calling is the church called wifible of the church of the called weherein are by pocrites alfo. But the invisible is called the companie or Charte of the elect and chofen.

There is also another divisio of the church into the church of the milde to flament, of of the news. The church of the milde toffa- Teltament. meer's a companie or cogregation, embracing the doctrine & inc New. of Moles & the Prophets, & making profession, that they will embrace in Jurie the Mofaical ceremonies, and keepe them, and as wel in lurie, as effe ont of lurie, embrace the thinges bee

deday 1

3/190-01

582 OF CHRISTIAN RELIGION, PART 2.

fignified by those ceremonies, that is, beleving in the Meffix, which was to be exhibited. The chie ch of the new reflamment hath not these differences because al believe in the Messian already exhibited. This church is a copany embracing the doftrin of the golock vling the Sacraments influenced by lefus chrift. and beleeving in him beeing exhibited the true Meffias. 3 W hat are the tokens or marks of the church,

HE markes of the true church are. 1. Profession of the true.

Uncorrupt of wighth understood doffrin of the lane of golpell.

that is, of the doctrin of the Prophers & Apostles. There con

a Professio . of the true dofine.

a The right vie of the lacraments, 3 Professió ofobedi ence to the doctrine.

cur withal oftetimes errors; but yet notwithflading this mark is fure, if the foudatio be kept, albeit flubble he builded there; yet fo, that those errors or stubble be not maintained a. The right & lanful wfe of the Sacramers, q. Profession of obedience to the doctrin or ministerie. Opica. In manie charehes, which professe true doctrin, this shird mark is not feen therfore they are no churcher. And 1. There are many in them, who indeed yeeld, & endevourto yeeld obedience. 2. Al obey, acknowledging by their professio, that fins ought not to be maintained, But is is new flary abiat shis shird marke fould be added because they should mock god, who wold fair thauthey received this doctrin of christ, & woulde notframe their hues according toto H.Mar. 28.19 Go and reach all nations bestiring shem in the name of the father or the fame de she boly ghaft; Teaching them to abserve at thinges, what sever ! have cromanuded you In these wordes of Christ are all sholes markes of the church conteined Object, 2. But shofe which all Not al, that Schifmatiques of bereiques doe challenge unto them, are not the marks of the truncher ch. But at of them do challenge thefe unto the: sherfore they are my the market of the crose thurch. And, I don't the Major. Por we are not to fee whether they chalege them, but whether they have the So allo wold it follow, that the hearely bleffings, which are proper to the my church are thems al obi cause they chalige the Ob.W ishout which the Church canot be

thefe markes, are the church. because all have them not, though they challenge thể.

challenge

The ordina ry foeceffic of Bifhops no neceff ry marke of the church.

that is a mark therof. But without the ordinarie fucceffion of Bilhous she church canonbe. Therfore is is a monk sherof Anf. By codinary successió in the ministerie, is ment the successió of ministers in the fame true doctrin & administratio of facramers Andis the propolitio begarnde Boodicis soufor fuch a fuccelliois nothing elfe, than those poses which we have put Box in the conclution of this obiction, is ynder flood, that there thoulde

bee

bee an ordinary fuccession into the same place, whether they teach the fame doctrin, or a divers from it. And fo allo it fhould be a tying of the church to a certain citie, region, and fo forth, Saint Augustine against Manich zus his Epistle, ca. f. theweth how he was brought to the faith of the Catholick Church For he faith, That he obeled the catholiques, when they faid, Belegue the goffel: and there he bringeth forth that comon faying: I would nor beleene the gofpel, except the autoritie of the catholick church moved me shereumso. By the testimony therefore of the church he was moved to read the gospel, and to beleeve that heavenlie doftrin was conteined therein. But doth he, after he beleeved the gospel, promise that hee would beleeve the church more than the gospell, if the church determine, or propounde any thing, which is either contrarie to the gofpel, or can be proved by no testimony of Scripture? This doubtles Augustine never meant. Nay, elfewhere he denounceth Anashema, and bidneth a curfe come to them, who declare anie thing besides that which wee have received in the writings of the law and Gofpel. And in the felffame place he witneffeth, that he, because he beleevesh she gofpal, comos beleeve Manichatus, for that he readesh nothing in the Coffel of Manichans Apoflefbly. Therefore traditions or ordinances of the church, bring vs vnto the scripture, and tye vstothat voice, which foundeth in the Scripture.

But here it must be observed , how boneftly and fairely the The papil's Papifts deal. For wherefoever they meet with the word Tradi-wrangling about Traon, that by and by they wreft to their traditions, which cannot dirions. be proved out of the word of God. As when Paul faith, r. Cor. 15.2, I delivered unto you that which I received ftraightwaies they ery out bear you tradicion! hear; but read onthere in the words following Paul himselfe by writing declaring what those traditions are, I delivered wate you how that Chriff died for our finmes, according to the feripewest And that he was buried, and that he arose the third deie, according to the feripriores. Hero you hear Pauls tradi ditions to be double things written. For first they were taken tions writour of the Scripture of the old testament Secondly, they were and regicommitted to writing by S. Paul himselfe. So Paule faith of fired kip. the Lords Supper, T. Cor. 11. 23. I bane received of the Lord, that tures. wohich alfo I have dell'ured muso you. But this tradition, sfeet the Evangelifter, himselfe also hath fet down in writing. The lefuites cire the faying of Doula. Theffal g.d. Wieldrass you

84 OF CHRISTIAN RELIGION, PART 2.

felius from everie brusher that welketh inordinaselie, and not after the tradition, which be received of or. But a little after in the same chapter he described what tradition he meaneth, as it is manifest to him that looketh on the place. And yet wil they there proue that many things are to be believed, which cannot be proved by any testimony of Scripture. The like impudencies they shew in another testimonie caken out of Luke, Ad. 6.14. They delivered them the decrees to keep, ordained of the Aposition of Elders, which were as fernialem: When a little before, Cap. 15.23. he witnesseth, that those decrees were set down in letters with ten by the Apostles.

But we are to keep and holde the notes and markes before fet downe: First, in respect of gods glorie, that enemies maie be differ ned from sonnes. Secondly, In respect of our owne fatuation, that we maie ioine our selves to the true church. For there are three losts of men. I They, who openly prosesse and declare themselves to be ever

mies. 1 Hypocriss. 3 Th. companie of the Eiecl and cholen.

The church holy in reipede of Chrifts holines impused, & their own begun.
Catholick in relped of place and time.

22.00

4. Why she church is called holie and Casholicke. THE Church is called Holie. 1 Becomfe chrifts fanctification I is impused unto is a Because albis members have begun all the parts of obedience. It is called Casboliche. I In respect of places, because it is spread through the whole world. For there is one vniverfal church of al places, and degrees of life, neit her is it ti ed to a certaine place and kingdome, or to a certaine succesfion. 1 In refeed of simes: Bicause there is but one true church of al times, which allo is at al times fo Catholicke, as that it is dispersed through the whole world, neither is it at anie time tied to anie certaine place. It is not called Casholicke, becaute it poffefferh many kingdomes. For Carbabeke is a title given vn. to the church in the Apostles time, for before time the church was limited within narrow bounds . Now, that there is but one church of al simes and ages from the beginning of the world unto the enditis out of Jouts. For I It is manife fled, bas the church bath ever been. Neisher can Abrahams daies be obieffed, as if before he was called there had been no war his of the true god in his familie, and himselfe had been after his calling alone wishout anie others. For be fore his calling he held the foundations and groundes of do-Ctrine of the true god, though it were darkned with superflitions mingled therewith. Againe, Melchifeder lived at the same time, who was the Priest of the most high god; & therefore neither

W25

niffely.

donds of

curite Ans

was Abraham after his calling alone, but there were others be fides him, worthippers of the true god, whose priest was Melchifedec. 2 That the church, as in hair bin ever fo fhat alfo continue ever, appeareth by thefe tellimonies'. 1/a,59.11. My woords fool not depart out of thy month, nor out of the mouth of thy feed le. 33.10 If the night and Jaie maie be changed, then hall my covenant also be changed. Mar. 28.20. I am with you alwais until the end of the world. Moreover Christ was ever, and ever shal bee King, Heade, and Priest of the church Wherefore the church was ever and ever thal be. And hence allo it is manifest, That the church of both seflowents is one and the fame that which is confirmed also by the article following. For Christ is the fanctifier of his church, who is comon to men of both restamets, Hither appetraineth the Question of the autoritie of the church. Which I omit. In this w. wilconfider here only that opinion or faying The church out not erre. Which is true after this fort. First, the whole doeth How the not er, though fome members thereof do er, Secondly, it doth church may not erre Varversallie, although in some pointes of doctrine it be faid not may, Thirdly, To erresh not in the foundation. 5 Ja what the church differest from the comen weale. 1

Charge

HE Church differeth from the common-weal 1. Becanfe Differen-I common weaks are diffinel, and kingdomes of show wild, in divers ces berneen places and simes. The church is alwaies one and the fame at al times, the Church and with almen 2. The kingdomes and flares of the world have many and com-Heads, or one chiefe Head, and manie other inferioro Heads befides, that on earth. The church hash but one, and that in beaven 3. The comon wealth is governed by certaine lawes made for the wainteinance of ourward peace and manquillity . The church is ruled by the bolis ghoft, and the word of God 4. The common wealth or civil flare requirest our and obedience onlie. The church requiresh beat y as well inward obedience, as ontward, In civil flates and common weales there is power and libersie to make new laws positive by the autoritie of the magifrate, the violating of which laws bindeth mens confeiences, and defervest corporat puniforments; The church is sied to the word of god, to which it is not lawful to ad ought, or to detract ought fre it. 6 . The civil flase hash corporal power, wherewish is is armed against she ab-Binate & difobedient. For he may & oughs by force so carb shefe, and to punify them by the foord. The charch punifheth by denauncing of Gods wrath our of the word of god 7. In the church me atmaies fome Ele El and bolie; but not alwaies in the common wealth.

6 Whence wifesh she difference of the church from she reft of mankinde

Election putteth the difference betweene the church and others.

Romat.7.

"HE cause of the difference is the election of God. Ades. 14.16.Instines past god suffered all the Gentiles to walk in their owne water. Roman. 9.18. God bash mercie on whome bee will, and whom he wil he hardnesh. Iohn: 6.37. All shas she fasher givesh me, Shall come to me. Ro. 8.29.30. Those which he knew before, he also prodeflinese, so be made like so the image of his fon, and whom he predeflinate, their alfo brealled. By thefe woords we are also raught, that the promife of grace is general in respect of the Elect, or beleevers. God veritie would have at to be faved, and that, I fore. spelle that he loveth the saturtion of all. But the Elect onlie have atsained to that falvation, a In respect that he invitesh al to satuation But the reft have beene hardened . The efficient cause then of this difference, is the Election of God, willing to gather vnto himselfe a church in earth. Secondly, The fon is a mediat executor of his wil and purpofes The holic ghoff immediat . Thirdly, The

word of god is she infirumental canfe.

of men. 141.33 -ster w

Now the cause of the difference beeing knowen, let vs in a worde see, what that difference is. We are to observe therfore that there are three forts of men very much different one from anosher. For fome men are even in profession oftranged and alianzes from the charch, as who deny faith or repentance, and therefore are opely enemies of the chutch others are called, but not effectually, which are at hypocrises . Others taftly are called effectuallie, which are the Elette, who are but a little portion, according to that of chrift, Mas. 30.16. Manie we called, but few are chofen.

7 Whether anie one maie be faved out of the church.

out of the Church.

None faved No morem be faved out of the church: For whomfoever god hath chofen and elected to the end, which is eternal life, them he hath chosen to the meanes, which is the inward and outward calling. Obiection. Therefore Election is not free. Aunfwere. It is free; because God chose freely, both to the end, and to the meanes. But after hee hath once deftined andordeined men to means, he never changeth: We here also are to holde against the Anabaptists, That infants, which are borne in the church are also of the church.

OF

OF MANS DELIVERT. OFPREDESTINATION.



HIS common place of Predefination, or eleation and reprobation, arifeth out of the former place Of the Church, and is ioyned

The special questions are,

1 Whether there be Predeffines lan

What is she cause thereof.

4 What are the effecter thereof.

& Whether is be unchangeable.

How far is is knowen uncour.

Whether the Elect be alwaies membert of the church, & thereprobate never;

8 Whether the Elet fel from the Church, and the reprobate remaine ever in the church, 200 2000.

9 Wher of there is of this Dollrine.

"I WHETHER THERE BE PREDES-TINATION.

Harthere is predeftination, tellimonies of feripturedoe vion proved I confirme, Mar 2016, Many are called, but few are chofen. lob. by tellimo-15.16.Te haue nos chofen me bus I have chofengen, lohn 10.16. 4. ny of keip-ther fleep haue I allo which are not of this fould Ep. 1. 5. Predefingte twe. according to the good pleasure of his wil Ads. 18.10. Thane much peo ple in this citte. Eph. t . He harb chofen to in him Rom. 8.30, Who he predestinare, shew off he called By thele and the like places we learne that fome are elected, fome not, and therefore there is predeffination.

When the Queffion is, whether there be predeffination, then this is in Queftion: It hether there be any for h counter God, which hash ference fome so be faved and other 110 be reprobase Some fay, that E helion, when mention is made thereof in kripture, is taken for fonce excellency, for which a men is worthy to be elected or chofon; as we may fay, A choife and gallant horfe, So alfothey interprete reprobation, but fallelie for it is the eternall countell and purpole of God.

That there is Reprobation, is apparent by diverte places. Saint Reprobati-Paul laieth, Romanes 9.23. That god doth fliew his inflice on the on prived veffelt of wrath. Matthew. 13.11. Jali given unto jourso knowe the by lesigtung fecrest of the kingdo of heavenibus to them it is not given. lud. ver.4.

OF CHRISTIAN RELIGION. PART 2.

who were before of old orderned to this condination. Mat. 14.25. Thus bast hid these things from the misc. loh. 10.26. Yes are not of my sheep. Pro. 16.4. Hee bash made at shings for his owne sakes even the wicked

for the daie of evil.

Obiection. But the promise of grace is univerfal Aunswere. It is univerfal, in respect of the faithful that is, it belongeth to al those, who beleeve. But is is particular, in respect of all men. Our adverfacies fay shar shofe which are conversed, mer fal avair. Which is to weaken and diminish the general promise Replie. But it is faid ,1. Tim. 2.4. That God will shat all men be faved Buccotrarie, Matth. 10,16. Many are called, but hew chofen, Matth. 12,15. This peoples hart is waxed fat faith the Lord leaft they found return that I might beale them, and beere it is faid, that god will that fome be not faved. Therefore thefe seffimonies are congrarie one to another, Aunswere . I. God wil that al be faved; as he is detighted wish she fatuation of al. Albeit elle where it is faid, That hereisiceth at the destruction of the wicked, Prou. 1.26 yet be reioiceth not thereat, as it is a vexation or deftruction of his creature, but as it is an execution of his iuftice. 1. He wil that al be layed in as much as he invitesh'al to repentance: But hee wil not have all faved in refpett of the force and efficacie of calling, After 17.37. He doesh good was at iffo be they might have groped after him, and found him Rom. 11.7. The Eleft obesine it the reft are bardened. He faith verily vitto al. Honefty of life pleafeth mee:ye owe it vnto me. But he faith not to al, I wil work it in you; but to the elect onely, be cause from everlasting it bath so pleased him.

is an acceptor of persons. Aunswere. It is true, First, if he gives he shall which are equal, unequally, for anic entrusted canset or respect to that is, for freeh, causes as are not that condition, in respect of which equal trewards or punishments were to be given, or not to be given, that is, when the cause which is common to both, is neglected, and other thinges regarded, which are not the cause, as riches, honours, and the like. But here god respected the receiving of this benefite, and conversion, and gives he tree hal life to them which have these. See odly, he shan gives home that, which are equal, uniquesslie, being bound to any, were an acceptour of persons. But God givesh most freely, of his meeter mercy and grace. He is bound to no man; because were his enemies, therefore he might most justile have exclusives.

Fixes of feripture reconciled,co cerning gods will to faue, and not to faue men.

200

ded al. And if vniuffice thould any waie fal into God (which God forbidde that we (hould think) he (hould be vniust, and an acceptoure of persons, in that he giveth any thing at all . But if thou, beeing mooved with pitty and compeffion, shouldest give a farthing to one begger, and a penny to another, thou art not therefore an acceptour of perions Mar. 20, 15. Frisms lewful for me (faith chrift) to do as I wil with mine own the thine ele evil, becanfe Jam good ? Rom. 11.35 . Who hash given first wite the Lorde? To knowe this is behoovefull for the glorie of God.

3 Obiection. Is is meere and inft, that he who hash taken a fuffici ent ranfome for alfins, should receive at men into favor . God hashreceited a fufficient ranfome for the fine of the whole world . Therefore he (hould receive at into favor, Aunswere, It must not onely bee a Christs ranfufficient ransome for al, but must bee also applied vnto all re. some, ceiving it by faith: but it is not applied vnto alle because it is ficient for faid, John 17.9. I gray not for the world, but for them which them baff al vet not given me. Reply. A fufficient ransome ought to be applied onto all. applied to Christs ransome is sufficient. Therefore it ought to be applied was at al doch not That a fufficient ransome ought to bee applied vnto al is proved becamfe this is a property of infinite mercie, to doe good unto all, Aunswere Wedeny that infinit mercy confitteth herein. It ebfifteth not in the number of those that are faved, but in the ma ner how they are faved. Moreover, he wil not give this benefite vnto al:because he is withal most wife and just . He may together exercise both his mercy & his justice. Ich 3.16. God fo loved the world that he hash given his only becomes Sonne shar who foever betervesh in him, (hould not perift, but have esernal life: He that beleevesh nos, is condemned already.

4 Obiection. He that taketh a sufficient ransome for all, and yes dothnot fame al, is uninstibecanse he taketh more than in equatio hee should. God saketh a sufficient ransome for all, and yet doth not same all. Therefore he is winft. Aunswere He is vniuft, except himselfe gine the ransome. But God gave it. Therefore he taketh of his owne, not of ours. Secondly, The sufficiencie of the ransome doth not bind god to the receiving of all, but the applying of it. But hee hath not entered into any bonde, that hee will apply that raunfome

to all.

Obiection. He that afflicteth fome for his own glorier fake, is God n e an uninff God, Aunswere. This proposition is falle beeing gene- valualt,

rally

OF CHRISTIAN RELIGION. PART 2.

though he atflicteth fome for his glories take.

rally taken. For though it be true in creatures, per is it false in god Because god is the chiefe good: and greatest regard ough to be had of the chiefe good. Nowe the chiefe good, that is, gods glory, did require, that not only his mercy, but his institute also should be manifested. Secondly, We auniwere, that he is uning, who afflictesh some, and that wishous am trespasse or fault of their own. For god for his glories sake doth suffer soe to perish, while themselves willingly perish and fall away. Thirdly, so di bound to name, to save them, as neither he was to create the. He suffered men to fall into sin: but, I Themselve willingly falling, a Himselse not being bound to save them. 3 Being bound to have more regard of his

own giorie, then of mens falvasion.

Objection. He shar deflinesh to the end, deflinesh also so the means, whereby we come to the end God deftinesh fome to the end; that is dammasion . Ther fore he deflinesh them to the meaner alfo, which are fint, For that finnes are the meanes to come to damnation, is prosved because that is a mean without which we cannot come to the end; as none can come to dammation without finne Aunfwer. Meanes are of two forts. Some, which go howfoever before the end, that is which he vieth, who tendeth to the end, and by the help wher of he obtaineth & accomplisheth the end which he intendeth. Other meanes there are which come indeed vnto the end, but are not done by him, which intended the end. Those hee may fuffer or admir, but it followeth nor, that he wil them . Wherefore I auniwere vnto the Major: He that will the ende, will also the meanes which himselfe worketh, and by which hee woorketh to obtain that end, which he intendeth; but not al means otherwise there shal be more in the conclusion, than in the pre miffes. Neither wil he also those thinges, which he permitteth, that is, he hindereth them not from being done, if they hinder not his end.

God in calling al, and yet faving but fome, doth not diffemble. 7 Obiection. He that calleth al, and yet wil fane but fone only, diffembleth: God doth fo: Therefore he diffembleth. Answere. Of meere particulars nought followeth. Or, there is a fallacy in putting that which is no cause, for a cause. Where fore to the Maior we answere: He doth not doe it, to illude men: but either to leave al without excuse, or to invite them to repentance. And surder, if you understand the Maior generally, it is to be denied because there may be another cause; and if it be so taken, it is thus to be distinguished. Hee that calleth all, and yet will saue

but

but fome onely, to illude men, or to deceive them, hee diffembleth: if he cal them indefinitely or with a mind not willing to work in them to obey. But god never promifed, that he woulde work this in all . Wherefore there is no contradiction in thefe propositions: Al ought to do it, &, I wil work in some to do it:be cause the same thing is not denied in the one, which is affirmed in the other but a diverfe thing.

8 Objection. They, whose salvasion dependent on the secret com- The lecres fel of god cannot have comfort. Our falvation dependeth on the fecres counfell of counfel of god, Therefore we cannot have comfort Auniwere. We can god as townot have comfort, before it is reveiled vnto vs. But that fecret falvation is counsel of God is ope ned vnto vs by the sonne and the Holie reveiled yn ghoft Likewise by the effects. Rome 5.1. Being inflified by faith, wee tovs. hene perce sowards God,1, Cot, 1.11. & 5. 5. Hee hash fealed vs, and best given the earnest of the Spirit in our barts. He that hath created vs for this thing, it God, who also hash given was to she earnest of the fpirit.Rom-8.16. The fame fpirit beareth witneffe wish our fpirit, that we are the children of god.I. John. 3 .14. Heereby we know that he dwellesh in ve, and we in him, even by the fpiris which he bath given ve

9 Obiection. That which is done in vaine, no man fould endevour. But the reprobate do in vaine repent : because it is impossible that they foould be faved. Aunswere. This is true, if any knewe that they were reprobate But God wil have no man fo to determine of him-felfe. 2. It is a contradiction, to bee a reprobate, and to thew repentaunce: for if they did repent, then were they not now reprobates. Therefore there commeth no

danger by this abfurdity.

to Obicction. That danger which is not neede not be taken heed The Heet of But unto the Elect there is no danger of condemnation. Therefore are therethey need not take heed thereof. Auniwere. The Maior is true, if fore withthere should be no danger, whether heed be taken, or nor ta- out danger, ken-Butthere is noe danger vnto the elect, that is, being heed they are ful and bewarring of any danger that may come. But al the e- wary & cir. lect are heedful circumfpect and warie; and those who are not cumiped. heedfull, are not elected. For from whom god averteth & turneth avvay this danger, he workerh also in them to be warie, and to take heed thereof. Rom. 8. 2 Whom he predeftinate, them be inflifted. They therefore do amiffe, who think to receive com fort, without any defire of a good conscience. Reply. But if they mil take heed and beware, they are uncertaine. Aunsyvere. No,

because

OF CHRISTIAN RELIGION, PART 2. 592

because they have this as a spur to go forward and persevere. But, to be certain, and, not to trave a defire of repentance and a mendment of life, implieth a contradiction: as if thou thouldeft fay, I am certaine of my reward, therefore I will not run : for a reward is not given but to him that runneth. Thele propolitions doe mutually one follow another, To be certaine of lalvation, and to have a defire of conversion and amendement of

The diffe rence betweene pre deftination and providence.

2 What Predeffination is. Redeflination differesh from providence, as a special from the genext. For providence is the eternal countel of God concerning all creatures : but Predestination is the eternal counsell of god concerning the faving of men and Angels. Wherefore Predestination is the eternal, most and unchangeable counsellof God, of creating men of permitting their fal into fin and eternal death of fending his forme into flesh, that he might be a facrifice , and of converting foe by the word & the holy ghoft, for the Mediators fake, & fa ving them in true faith and conversion, and of leaving the rest in fin and eternal death, and raising shem up to indgement, and casting them into eternal paines. Here is spoken of men which shal be saved,& not faved : therefore to them onely, and not to Angels doeth this definition of Predestination agree.

11ection.

The partes of Predestination are, Election and reprobation Election is the eternal, unchanngeable free, and most inst decree of god, where by he hash decreed to convert fome to christ, to preferme and keep them in faith and repensance, and by him to give them esernal life. Reproba Reprobatió sion is fuch a decree of god, as wherby he hash decreed to leave fome according to his most instindgement in their sinnes, to punish them with blindneffe, and damnation, and to condemne them, beeing not made par sakers of Christ everlastingly. That Election likewise, as also Repro bation are both the decree of god, these and the like sayinges do proue. Iohn. 13.18. I know whom I have chofen. 2. Tim. 1 9 His grace was given to vs before the world was. Rom 9.18, He hath mercy on whom he wil. Both therefore election and reprobation, were made by counsel, and therefore both are a decree, and that eternal because there is no new thing in god, but all from everlasting, and the Scripture doth manifestly saie, Eph. 1.4. That God hath chosen vs before the foundation of the worlde. Seeing then hee hath chosen ve, he hath therefore rejected the reft. That which the very vyoord of choofing doth

thew.

fhewe. For, wharfoever is chofen, the fame is chofen, other thinges beeing rejected. This Election is of grace & free, that is, not in respect of any good foreleene in vs. He bash mercy on whom he will, that is, He giveth freely what he giveth. John. 15. 16. You have not chofen me.

3 What are the canfes of Predestination or election, and Reprobation.

THE efficient and motive cause, is the good pleasure of god. The efficies Mar. 11.26. It is fo, O father, because thy good pleasure was fuch, caule of our God hath not foreseen any thing in vs. for which he shoulde Gods good choose vs, for there ca be no good in vs, as of our selues. For if pleasure, any good be foud in vs, that he doth work wholly in vs: & he not anie worketh nothing in vs, which he hath not decreed to woorke thing in vs. from everlafting. Wherfore the alone gracious & most free good pleasure of god, or the alone free mercy of god is the efficient & motine cause of our electio. Eph. 1.5. God hash predestinate vs to be adopted through Tefus Christ unto himselfe, according to the good pleasure of his wil. See further, Rom. 9. 11. Coloff. The cante 18.3. Tim. 1.9.10. In like maner allo the efficient cause of reproba- of eprobation is the most free good pleasure of god. For we being all by nature tion in god. the children of arath, had al perished, if in were the cause of reprobatio. Wherefore the cause of reprobatio is not in men theselnes, but that is in god his wil of thewing forth his intice. Therefore of particular men, why this man is elected, & he reprobated, there ca be no other reason given, but the good pleasure of god only. But the cafue of damnation is altogether in men, The cause which is fin. The supreme final cause of Predestination is gods glo- of danation rie and the last and proper final cause of election, is the manifestation of gods goodnes and mercie in freelie faving the elect. The next and neerest final cause of our electio, is our lustification, whe god doth in his fon freely account vs for righteous. Both which final causes the Apostle compriseth in these words, Eph. 1.6.He hash predestinate ve to the praise of the glarie of his grace, whereith he hash made us freely accepted in his beloved Likewile of the con trarie: The firft final cause of reprobation is the declaration of gods instice, severisie, and harred against fin in the reprobate.

Objection. God did foreknowe our workes: I herefore he chofe to for our worker. Auns. He did foreknowe those good thinges which he purposed to worke in vs , as also hee foreknewe the persons; other-wife he coulde not have foreknowen any good

workes.

OF CHRISTIAN RELIGION. PART 2. workes. So could he not have foreseene any evil, except he

had purposed to permit the same.

2 Ob, Christs meris applied wnes we by faish, is the camfe of our edection. Therfore not the good pleafure of god. Anf. Christs merit is not the cause of electio, but is reckoned among the effectes thereof.

2 Obiect. Evil works are the cause of reprobation, therfore good works are the cause of election Ans. Evil works are not the cause of reprobation, but of that which followeth reprobation, that is of damnation. Good works goe not before in him that is to be instified, muchles are they the cause of election, but they follow in a man being justified, and drawe their original, and their perpetuall efficacy and vertue from gods meere grace.

4 What are the effects of Predestination.

HE effect of election is the whole work of our falvatio, & al I the degrees of our redemptio.I. The creation and gashering of the church. The fending & giving of Christ the Mediator, & bis facrifice 3. Effectuall calling of men so his knowlege, which is the co version of the Elect by the holy ghost & the word.4. Faish, infli fication, regeneration, 5. Good works, 6. Final perfeverance. 7. Raifing unto glorie, 8. Glorification and eternal life. The effects of reprobation are, the creation of the reprobate, privation of Gods grace, blinding, hardening perfeverance in finne, raising to indgement, and casting into eternal torments.

Ob. Divers or contrary causes have contrary effects, The effects of election are good works. Therfore evil works are the effects of reprobasio. Anf. The Major is not alwaies true, in volutary causes. For there is a diffimilitude: Because god purposed only to permit evil works, but to work good in vs. But the proper cause of evil work is the Divel & evil me. Reply. But god hardnesh & blindesh men. Blindnes is an effect of reprobation, or a fin: Therfore fin is an effeet of reprobatio. Anf. Blindnes is a fin in refpect of me who ad mit it, & as it is received of the, & purchased by their own demerit:but as it is inflicted of god, it is a just punishment. And,

Objection . Hardenesse, or induvation, is an effect of reprobation, and is a sinne. God is author of reprobation: therefore of hardenelle alfo, and fo of finne. Aunswere, Hardenesse is an effect of reprobation, but fo, that it is done according to reprobation, but

that god doth deliver foe fro that blindnesse, is of his mercy.

commeth not from it.

Hardneffe

The effects of Reproba nion.

Hardneffe, and blindneffe, or excecation, are according to reprobation, or according to predeftination, as they are fins. But they are effects of reprobation or predeftination, as they are most just punishments.

3 Whether predeflination be unchangeable.

Redestination is firme, sure, and unchangeable: which may ap. Predestina. pear even by this general reason: Berause god is vnchagea tion vn. ble, and doth not depende on the interchangeable course of changeable thinges, but the same rather dependent on his decree. What therefore he hath from everlafting decreed, of faving the eleft, and condemning the reprobat, that hath hee vnchangeably decreed. And therfore both electio & reprobatio is firme & vnchangeable. For whom he would, & hath decreed from e verlafting thould be faved, the also he now wil, & so hereaftet perpetually. The same also we are to think concerning reprobation. Neither are there wanting testimonies of Scripture, whereby the same is confirmed. Joh 6.39. This is the fathers wil, that of al which be hash given me, I should loofe nothing. 1sav. 46.10. My counsel shal fland, and I wil doe what soever I wit Mal. 3.6. 7 ans the lord, I change not loh 10.28. None (half plucke my (heepe out of mine hand loh. 10.26. The beleene not: for ye are not of my (heepe. 3. Tim. 1.19. The foundation of god remaineth fire, and bath this feel, The lard knowesh who are bir. The foundation, which Paul fo calleth, is the decree of faving the elect. I. Because it is the beginming & welfpring of our latvation, and the end thereof, and of all the menes sending to fatvation 1. It is called the foundation , for the fremelie & firmenelle therof, because the same is never shaken. Thele things are needful for vs to knowe, that we may have firm cofort, & confolation, that we may beleeve eternall life. & foal other Articles of christia faith. The reason is often repeared,& therfore often to be meditated of because he that

denieth himselfe to be certain of the grace to come is vocertaine also of the preset grace of god For god is vnchangable. 6 How far forth Predeftination, or Election, and Reprebation is knowen unto ur.

T'in knowen onto ve in general; as, That fome are elect, & fom Reprobates but not in speciall, whether this or that man bee. But of our owne election every of vs not onely may, but also Everie man ought to be in special certain & assured, And verily therof we ought to be hal be certain by the effectes, namelie, by conversion, that is, affired of

OF CHRISTIAN RELIGION. PART 2.

596 his owne Election in fpeciall.

by true faith and repentance. For that we maie beleeve and know that we are certainly cholen to eternal life, we are bould to beleeve in chrift, & to beleeve also eternal life. But this we cannot beleeue, except we have true faith & repétance. And as everie one ought to have both thele: So also everie one ought certainely to holde, that he is of the number of the elect. Otherwise they shal accuse god of lying. Ro. 5.2. Wereinice under the hope of the glorie of god Christ is our intercessor, working our everlasting falvatio. I believe everlasting life, that is, not Spiritual life only, but everlasting also, which beeing heere begun, I carrie hence with mee out of this life. Neither only in special doth everie one know his own Election by faith & con version, but it is in general also knowen, that some are Ekch. The Election And in general thou oughft not only to hope, but also certain of others is tobe beier ly to beleeue that there are other befides thee elected. For thou art bound to beleeve the Article of the Church, because that bath bin at al times & now is. But thou alone by thy felfe art not the church,& therfore thou must not fay with Elias:1 am left alone. But to discerne of particulars, and of every fingle man, is not thine to do. Thou art notwithstading welto hope of the election of others, eve as concerning every particular man. In general, is the whole election, of all in speciall, there is a diverse confideration of himselfe, and of others.

No certainty of reprobation Citherconcer ning our

telues or

others.

ved in ge. neral,

> Of Reprobasio, no ma ought to judge or determine any thing certainly, either as touching his own, or as touching anothers reprobatio, before the end of his life. For he that is not yet co verted, may be hereafter coverted before he die. No matherfore ought to judge of others that they are reprobats, but to hope wel of the: & of himselfe every ma ought certainly to be leeue that he is an elect. For we have a general comanden &.

> > 7 Whesher she elect be alwaies members of the church, and the reprobate never.

The Hea are the firft niember of the charch, when they are règene. tared.

THE Elest are not alwaies members of the Church, but then I first, when they are converted and regenerated by the ho he ghoft. For it is faide, Rom. 8.9. If any nan hash not the sprise of Chrift, the fame is not his Likewile, the Church is called holy: But then first are the elect holy, when they are converted. For Saint Paul expreffely faith, t. Corins 6.11. And fuch were fome of you but yee are washed Againe, Colosti. 1.13. He hash translated vi into the kingdome of his deare fon Now fome are borne, line &

die in the church: others are not born in it, but are called, either foone, or late, who the visible church: some both to the visible & invisible church: as the theese on the crosse. As also those of the Gentils, of whom Christ spake, John 10.16. I have wher speepe. Some either are borne in the visible church, or come vinto it, who neverthelesse are not members of the invisible, & who sometimes depart from the visible. Such are the reproduce, who are not all alwaies estrainged so the church, but are sometimes made members of the visible Church, though sometimes they depart from it. I. Ioh. 2.19. They went out from v., ACL 20.39. Grievous wolus shall enter in among you.

Ob. These termes are musuallie affirmed one of the other. To be seved, elected, To be leaves for al believers are elected, to be leaved, and are to be saved and are telected, to be leave. Auns. These termes indeed are mutually one affirmed of another, but yet with a certaine limitatio. Altrue believers, & al that are to be saved, are elected, & that alwaies & ar al times; but althat are elected, are both believers, & to be saved, but yet not alwaies. The elect are to be saved alwaies, but are not both believers, & to be saved alwaies: For at one time they may be said that they are to be saved, & at another that they are believers, at another that they are saved. Thus far then are these termes mutually affirmed each of other, as that althe elect doe beeleue, or thall believe before the ende of their life. For nowe is the time of grace; then shall be the time of judgement.

Object . Christ not withstanding calleth those which were not as yes conversed of the gentils his Theep. I have, faith be, other Theepe, which are not of this fold, that is, of this part of the church, which is to be gashered out of the Fewes. Wherfore those other sheepe feeme tobe of the general flock. And They were then theep, according to the providence & countel of god, but they were not theep, as concerning the fulfilling of his decreenthat is, they wer predefts nated theep. In fum: The elect are not alway members of the church, but yet it is required of necessity that in this life they be brought vnto the church, though it be somtimes eve at the very point of death. This is it, which is faid, that al the elect must in this life begin eternal life. The reprobate are indeed fomtimes mebers of the church, nether are they alwaies eftra ged from it, but their comming is noe true comming to the church:neither are they ever mebers of the invisible church, Pp 3 that

598 OF CHRISTIAN RELIGION.PART 2.

that is, of the Church & company of Saintes. For from this they are ever aliens.

Whesher the elect may fall from the Church, and the reprobate abide alwaies in the Church.

The Elect cannot fall wholy and finally from the church.

a: Iohn. 1.19

b Ifa.41.3.

c Ioh.10.18.
The reprobate at the length fal finally fromit. This questio is cleared & laid open by those things, which are spoke of the vnchangeablenes of electio, & of the per severace of the Saints, & godly. The elect, when they are once indeed come was the church of the saints, they may sometimes fall from, it, but wholy & finally for sake it they never can. Not wholy, because they never so desect or fall, that they become enemies of god & the church. Not sinally, because they persist not in this Apostasie, but at length return to repentance. They went out from without they were not of without for if they had bin of without would have continued with with A brussed reed shall be not breake, and the smoothing slave shall be not quench. No man shall plucke my sheep out of mine hand. Althe reprobate & hypocrits doe at length finally depart from the church, & together with those giftes, which they had, they lose also those gifts, which they had, they lose also those gifts, which they had, they lose also those gifts, which they lemed to have.

Obiect. The godlie also oftentions fal away, as David & Peter. Ans. They fallout neither wholy, nor finally, which also befel vnto Peter. For he rereined stil in his mind the loue of christ, although for feare of danger he denied him. He acknowledged also afterwards his offence, and did truly repet him therof. David also did not wholy fall away, but beeing rebuked of the Lord by the Prophet, he truly repented, and shewed that his faith was not quite dead, but in a slumber rather for a sea son. But hypocritis & the reprobate, doe at length wholly & sinally revolt & sal away. For they doe so at last sal away, that they never return to repentance. And because the true loue of god was never in the, & so nether themselues ever were of the number of gods elect Saints, therfore at length they who ly & altogether depart & sal away from the Church.

The vie of this doctrin is, 1. That the glorie of our falvetion is the vie of this doctrin is, 1. That the glorie of our falvetion is who the stribed and give to god. What hast them that them that them that them that the word have whe as we shal not doubt of those things, which are here taught; & that especially, if every of vs be certainly perfuaded that the decree of god, of saving his elect, is altogether vnchangeable; and surther, that himselfe also is of the nuber of the elect, even a member of the invisible church, & thersore

thal never depart from the church and communion of Saints: because it is sanctified of God, & therfore is holy & conformed ynto God, not in perfection, but is holy first by imputation, by reason of the holines of Christ imputed vnto it next by incho arion, because the holy ghost doth by little and little renew it, & repurge it from the filth of fin. & laftly it is holy, because it is dedicated to a holy, facred & divine vie, & severed from the wicked, which are without the church. To beleene therfore the ho beharch, is, to beleeue, that in this visible companie & society are some true repentants, and truly converted, and my selfe to be a lively member of the invisible and visible church.

OF THE COMMUNION OF SAINTS.

THE Articles following are concerning the benefites of I christ bestowed on the church by the holy ghost. The communion of faints lignifieth, 1. The Vnion of the church wish Chrift; The come and of his members among themselves. 2. The communion, or participa christ'mem sim of all Christs benefits. For al the Saints have the same recon- bers with ciliation, redemption, righteoulnes, falvation, lanctification, him, and by and for christ. Al the faints have the same benefits comon, among which are necessarie to lalvation. Eph. 4.4. There is one bodie, and me spirit, eve as ye are called in one hope of your vocation one lord, one faith, one bapeifin. 3 Is fignifiesh she distribusio of special gifes. Theie particular gifts also are comon to the whole church, as which arebestowed on some members of the church, for the falration of the whole body, even, For the gathering together of the Eph413. faints, for the work of the ministerie, and for the edification of the body foriff: But they are fo diffributed vnto every meber, as that some excel & go before othersome in gifts and graces in the church. For the gifts of the holy ghoft are divers, and to everie Eph.47. me of ve is given grace, according to the measure of the gift of christ. 4.lt fignifieth an obliging or binding of al the members, to imploy &refer al their gifts to the glorie of christ their head,& to the falvation of the whole bodie, & of everie member mutuallie,

The faithful are called Saintr in three respects: 1. Imputatine Why the lis, that is, in respect that christs fanctity and holines is impufaithful are ted vnto them.a. Inchestinelie, that is in respect that conformi- called faints ty& agreeablenes with the law is inchoated, or begun in them. 3. In respect of their separation: because they are selected and feported fre at other men. By this then, which hath bin Spoken, it appeareth, what is to believe the communion of Saints, namely,

600 OF CHRISTIAN RELIGION. PART. 2.

to beleeue that the Saints (of which number I must needs cer tainly be affured my selfe to be one) are vnited by the spirit yn to Christ their head, and that from the head, gifts are pouted downe vnto them, both those which are the lame in all needfary to salvation, as also those which being divers, and diver shy bestowed ypon every one, are requisite for the edification and

building of the church-Now must we a little more at large expounde the first and chiefe part of the communion of Saines: That is the union or coherece of al the faines, that is, of the whole body of the church with Christ the head, and of his members among themselves, which is wrought by the holy ghoft, even by the lame spirite, who dwelleth in christ the head, and in al his members. And by this vnion Christ conformeth his faints, and maketh them like vnto himselfe, by the same spirite which is common to both, and worketh the like in both referving stil a difference in working for in the head he worketh al gifts and graces, and those most perfectly: in the members he woorketh those giftes which are convenient for everie one, and fo much as is for every one requifite and necessary. This vnion of Christ with his members, and of his members mutually among themlelues, is contract and declared by these places of scripture, Joh. 15.5.1 am she wine ye are the braunches: He that abideth in mee, and I in him the fame bringesh forsh much fruit.1 Cor. 12. 13. By one fpiris are we al bapsifed inso one bodie. 1. Cur. 6. 17. He shas is isined waso she lord, is one spirit. 1. loh 4 13. Hereby know we that we dwel in him, and he in va became he hash given wof his spiris. Hence it is clear, how about their fancy is, who contende that this communion is a lubfiftence or personal being of christs body among our bodies, or of our bodies blended and mingled with his. The fame is refuted by that often alleadged companion of the head & members. For those are coherent and grow together, but are not in a mixture, or mingled one with another. Whence also we may eafily judge of that communion, which is in the facraments. For the facraments feal nothing elfe, but that which the word promiferh. But to let this paffe, the fame is also hereby refuted, that this communion must be continued for ever. For so this ende doth Christ communicate himselte to vs , that he maie dwell in vs: Wherefore such as is his abiding & dwelling, such is his communion: But christs abiding & dwelling is Tperpetualther

fore

fore his communion also is perpetual. This argument is most frong and firme, and therefore for the affoiling it, they have been faine to devise their Vbiquetie. For to obraine that other communion which they would have, they must needs affirme, th at christ dwelleth alwaies bodily in al his Saints,

OF REMISSION OF SINNES.



E chiefe Questions,

What rems fron of finnes is.

2 Who giveshis.

For What.

4 Whesher is agreesh wish Gods inflice.

Whether is be freely given.

6 To whom it is given.

7 How is is given.

WHAT REMISSION OF SINNES IS.

Emillion of linnes is the our pole of God not to punish the linnes Remited of of the faithful, eve as if they had never firmed which purpole fin, is Gods wil not imof not punithing their fins, god doth withal declare vnto puting vnto vs. Rome 5.5. For the love of God is feed abroad in our harts by the ho- vs our fin,& lie ghoft, which is given vnto vs. It mais be also defined thus. Remiff. imputing on of fine is the pardoning of deferved punishmens, and the giving or Christis righ imputing of anothers righteoufnes, to wis, the righteoufnes of Chrift. But more fullie is is defined on this wife Remiffion of finnes is the will of god, which so she faithful and Eleft imputesh not anie fin, and therfore doch in like for a love them, as if they had never finned, and delive resh them from al ownifhmes of fin, and givesh them eternal life free h for the intercession and merit of Fesus Christ the sonne of Godone Mediason. Now albert God for the merite of his fon remitteth our fins to vs, yet he afflicteth vs as yet in this life, not thereby to punish vs , but fatherly to chaftile vs . Neither yet because god doch not punish vs for our fins, must wee therefore thinke that he is not displeased with them. For he is highly displeafed & offended with the fins also of his faints and chosen.

2 Who givesh remission of sinner.

R Emission of fine is given of god onlie, who (as the Prophet Ifaiah faith, cap. 43.25) pusteeh avaie our iniquitier: And this Remiffio of is done both of the father, and the sonne, and the holie Ghoff, fins in the For we are baptifed in the name of al three. Now baptifue, as three peralfo it is faid of Johns Baptilme, is wrought for verniffion of fine & foot,

602 OF CHRISTIAN RELIGION. PART 2.

of the Sonne the scripture affirmeth plainly , That the forme of men hash power to remit fine. Likewife it is faid of the holy shoft shas he was sempsed: shas he is offended and grieved. Wherefore he also hath power to remit fins . For none can remit fins, but be, against whom fin is committed, and who is offended by finne. And Christ also in plaine words in the Evangelistes speaketh of the finne against the holy ghost. Now the caule, shat God onelie, that is , the father, the fon, and the holy Ghoft, only remis fine is this because none but she parsie offended can remit fine : but only god, the father, the sonne, and the holy ghost is offeded by our fins. Therefore god only can remitte them, and confequently no creature is able to grant ought of this right of god, Whereupon also David faith, Pfal. 51.4. Againft shee onlie have I finned, and done evil in thy fight,

Howe the are faid to remit fins.

Obiection. But the Apostles also and the church remit sins, became ministers, & is is faid, Mat. 18.18. What forver ye bind on earth, Shal be bounde in the church heaven, and what server ye loofe on earth shal be loofed in heavemand Ioh.20.23. Whofe foever fine ye remit, they are remitted unto them: and whose soever fins yet reseine, they are reseined. Therefore not onlie God remissesh fine. Answere, The Apostles remit sinnes, in that they are the fignifiers and declarers of Gods remiffion. Likewife also the courch remitteth sinnes, when according to the commaundement of god, the denounceth remission of fins to the repentant Againe, one neighbour remitteth fins and trefpaffes vnto another, as concerning the pardoning of the offence. But god only freeth vs fro the gilt of fin, by his own auto ritie: God only washern vs cleane from sinne. In a woord, God only remitteth vnto vs al fins, that is, original, and actual, whether they be of omission, or of ignorance. Pfal. 103. 3. Which bealeth al thine informities. Rom, 8. t. There is no condemnation so shem shat are in Christ lefue.

fins granted for Christes

3 Forwhat remission of sinner is grannted. Remission of sinner is graunted, not verily of any lenity, which Nirrepugnant to iuftice, but of the free mercie of God, of meere intercession grace, and Gods free love, for the intercession and merite of andmerite. Christ applied by faith.I.Pe.3.18.Chrift hath once fuffered for fins, the inft for the uniuft, that he might bring to so god I lohn I.7. The blood of Iefus Chrift cleanfesh us from al fin. Coll. 19. Is pleafed the Fasher, that in Christ should at fulnes dwell: and by him to reconcile at shings to himselfe, and to fet a peace through the bloode of his croffe,

but the things in earth, and the things in beaven. Heb. 12.24 . Te are come to Jefus the Mediasour of the new Teflament, and to the blood of (pinkeling, that fp eaketh better things, than that of Abel Eph. 1. 7. By chrift we have redemption shrough his blond, even forgineneffe of finnes, according so his rich grace. For entreaty can-not be made without fatis faction; because that were to defire, that GOD would yeeld fome-what of his inflice.

4 Whether remuffion of fine agreesh with godr inflice. Tis true indeed, that it behoveth god, as a just judge, not to Gods in-Lleaue fin vapunithed, and therefore not to remit it, except flice taisffome fatisfaction be interpoled But neither doth God leaue chriff. it vnpunished, for he punisherh fins in Chrift, or in the finners though it themselves most sufficientlie. God pronounceth vs in such fort be remitted iuft, as he pronounceth vs not to be obnoxious to punishment, vato vs. because of the most perfect satisfaction of christiand this doth not contrary or croffe the justice and truth of God Obiection. The inflice of god requiresh, shas shey be punished, who sinne. I herefore fuch a remifficant fine, as is granted without fufficient punificate of the persy finning, is unpossible, or dosh contrary and crosse the inflice of god. Anf. It is contrary to gods inflice, not to punish finne at al, that is neither in him that finneth, nor in any other, who vadergoeth the punishment for him that finneth. Reply. To ponish one that is innocent, in place of him that hath offended, is reputness alfo to Gods inflice. Aunswere. True : if the innocent party be fuch a one, who, I wil mes undergo she puniforment, a. Fr not of the fame nature with the offender. 3. It not able to fuffer fufficient punift ment.4. It not able to recover out of it: for god wil not have him, that is innocent, to perith for an offender. 5. Is not able to reffere and convert the offender, that he may thence-forward coafe to offend, and further to give him faith, which may embrace and receive this his benefite. But all these conditions are in Christ, as clearely appeareth by the testimonies following . Ephef. 5.2. Christ hash loved w, and hash goven himselfe for we, to be an offering and a facrifice of a sweet smelling favour so god. lohn. 10. 15 .I lay downe my felfe for my heepe. Ilai. 53.5. He was wounded for our tranfgreefion 2. Corinthians . 5.15. Chrift died for all, that they which line, (hould not bence-forth line waso themfeluer, but waso him which died for shew and rofe again. Ich. 2.19. Deftroy shie semple, & in shre daies I wil raife is up againe. Ich. 10.17. I laie dowon my life, that 1 might tak it again. Ep.5. 25. Christ loved the church and game him-

selfe

604 OF CHRISTIAN RELIGION, PART 2.

felfe for it, shat be might fanclifie it. Tin, 2. 14. He gave himfelfe for ve shas he mighs redeeme ve from all iniquity, and purge ve so be a pe culiar people vinto himselfe, zealous of good works.

3 Whether remission of fins be freely given.

Our fins re mitred frely in respect of vs, coft chrift ful decrely.

Lbeit God remitteth not our finnes voro vs, except a most I ufficient punishment bee first pried for them:yet heeremitteth them freely vnto vs for Christes fake, whom our debts though they coft inough. Object. If he pardonesh shem for christer fasirfaction, then doth he not remit them freely. Auniwere. He remitteth them freely in respect of vs, that is, without any satisfaction of ours, and pardoneth them for the fatisfaction made by another. Re ply And he shas after shis for spardoneshideesh nos freely pardon: for this is a rule, what a man doesh by another, that he feemeth to doe by himfelfe.Wherefore we our felou spaie is, in paying it by chrift. Aunt. God also giveth vs freely this price and raunsome, that is, this fatisfier and Mediatour Christ, who is not bought of vs. John 3. 16.So god loved the world, that he game his only begotten forme, that whoforver beleevesh in him Should nos perift, bus have life everle fling. It is al one, to have remission of fins, and to be just. Reply The lave doesh not onlie require we so avoid finne, but to do good alfo. Therefore is is not inough, that our finne bee forgiven: but also good works are needeful and necessarie, that we maie be inft. Aunswer. The omitfió of good is also fin. But this also is remitted. He that ca do good, and doth it not, is a finner and accurred. But god doth not hate vs, neither hath he a wil to punith vs for those finnes, for which christ hath sufficiently satisfied, in who also we have perfect remission of all our sinnes, to that by his onely merit we are reputed iuft before god.

6 To whom remission of sinner is given.

Remission of fins give Elect, and to them on ly.

D Emillion of finnes is given to al the elect, and them alone, because Nit is given to them al and alone, who beleeve, and none bevnto al the leceue, but the elect onely : for the reprobate never have true faith and beliefe. Yet all the elect have not alwaies remission of finnes, but all beleevers have it alwaies; because they onely have remission of fins, who believe that they have it. But this the elect do not alwaies beleeve but then first, when they are converted and endued with faith, yet in respect of the secret and fore-determined purpole of god, they have alwaies remiffion of fins. Now, Infants have remission of fins, because they haue faith and conversion in aptitude and inclination, though

not actually.

7 How remir fion of fins is given.

D Emission of sine is given by faith, by which, being wrought Remission Nand kindled in vs by the holy ghoft, we receive the fame, therefore the purpole and decree of god, of remitting finnes, through the is everlasting; but the executing and performance thereof, is, when by faith we apply remisfion of finnes vnto vs . So also God doth alwaies love his elect, but that love is not poured out in their harts before their repentance. For they have that certain testimony of conscience by the gift of the holy Ghoft, that they are loved of god, and so have their finnes remitted, who truly convert and repent.

of fins give by faith, working of the haly

2 The

OF THE RESVERECTION OF

I HE FLESH HE chiefe questions.

What the resurrection is.

The Errours concerning the refurection

Whence it may appeare that the Refurre-Hion Shal certainely be.

For what end the refurrection (bal be.

By whom.

How.

Wha

What bodies Shalrife.

Whether the fank be immortal.

WHATTHE RESVERECTION IS HE Wordrefierellion fignifieth fome time prefervation. The resurrection of the flesh is a restoring of the Substance of our boding after death, even of the fame matter whereof they now confift, & a eviving and quickning of the fame bodies with life immortall and incorruptible, by the fame immortal foule, whereby they nowe line; which god wil worke by Christin the ende of the woorlde by his divine versue and power: which reflering alfo Shall be of the elect unto the eternal glorie of God, but of the reprobate votto eternal paines. That is 1. There fhal be a refloring of the fame bodie, which, is a recollecting and gathering together of the fame matter, which was fcattered and severed into al the Elements. a. An uniting of it with the Same foult, and a reviving of is by the same soule, which also is had be fore 3. A pussing off of al infirmities, & a pussing on of immortality.

606 OF CHRISTIAN RELIGION. PART. 2.

1 The Errosers concerning the Refurrection.

HE Errours held of the refurrection, are of three forts, Se have veserly denied it, and have avouched the foules to die togesher with the bodies. 2. Some have graunted the immertality of the foule, but have confired the refurrection, so bee arefurrection in this life. but the bodies they denied to rife at al, although the foules of the godly have fruition, after death, of everlasting happinesse. 3 Some, as A nabaptifter, deny that the very felfe fame bodies, which we now have, Shall rife againe, but they fay that Chrift at his fecond comming will make new bodier.

3 Whence it may appeare that the Resurrection Shal certainly be.

Probable proufes of the Refurre annveel. ded by philufophie, but no ne ectfary de. mölträce.

T T maie be verily collected probably out of Philosophie, that Ithere shal be some time a Resurrection; but no necessary demonstration can be veelded thence, that the resurrection shall certainly be. For in Philosophic are many principles, which ae cold not with the facred writings of gods spirit, Againe, in phi losophie, the knowledge which it hath of Gods iustice & truth is but a maimed reason. But in the holy writ of god, the reasos are firme and true. Hence alone therfore is demonstration given for the most certaine accomplishment of the refurrection And this first by testimonies of scripture the by reasons drawn out of scripture.

The Teltimoniesof fcripeure, for demon ftrance of the Refurre dion.

The testimonies of scripture, which confirme the certainty of the refurrection hereafter to come, are most evident, and those taken both out of the old and new restament. Fob. 19. 15. I am fire that my redeemer ivesh, and be (hal stand the last on the earth: and shough after my skin wormer deftroie this body , yes fhall I fee' God in my flefb. lohn. 5.28. The boure (bal come, in the which all that are in the grave, feat heare his voice: And they fhat come forth that have done good, unto the refurection of life, but they that have done evil, unto the refurrection of condemnation Iohn. 6. 40. I will raife him up at the last day. 1 Corinth. 15.13.1f there bee no referre-Elion of the dead, then is Chrift not rifen . And if christ be not rifen, then it our preaching vaine, and your faith is also vain. The realons which are drawen also out of Scripture, are diverse. I. God prowd fesh eternalilife, nos to the foule only, but alfo to the bodie of the godproofe thet ly: & contrary, to the ungodlie he threatnesh eternal punishment and paines both of body and foule & shefe promifes & shreasuings of god must be subiled For the certainty of them is ynchangeable but they

Realons drawen out of the fcripture, for of.

they thal not be fulfilled, if the dead thal not rife. Seeing therfore god doth most certainely in his good time accopish that, which he promifeth to the godly, & menaceth to the wicked, it followeth of necessity, that the dead must rise againe. 2. The mercy of god is perfect, as which extendesh is felfe so she whole man, and which wil have us wholy faved: sherefore our bodies also shal rife again.3. The mercy and love of God sowards she godly is perpensal and unchanngeable fo that what he once wil of his fasherly lone towardes them perfourme unto them, the same be ever wil But he wil have the godly faved both in foule and bodies therefore they must be both in foul and body, even whole laved; and therfore that they may be whole faved, they must needes rise again.4. The perfect inflice of god requiresh, that the fame wholy, whereby they fin, fould be punished with eternal paines. But they fin both in their whole bodie, and in their foul. Therefore sheir bodies also must be raised again, because they ought no leffe in body, than in foule, to fuffer eternal pains, s. Christie rifen therfore we also that rife. This sequele is most sure. For, first, christ therefore rose agains, that he might raise vr. Secondly, Christie our head, and we his members. Seeing then christ our head is rifen, we also his members doubtles shal rife. For the glory of the head requireth this, that he have his mebers futable, & in like condition with him. Wherefore, if the members shoulde continue rotten, the head should not be glorious. Thirdly, The same fpirit is in vs, which is in chrift raifed : he ionesh and uniteth ve with chrift, and workesh the fame in vs which he dash in chrift neither is at anie time not like hifelf. But he hash raifed christ: therfore also he wilraife vs. 6. Fe is faid that chrift shall have an everlasting kingdom, but this he should not have, if our bodies should alwaier continue in death : for neither woulde it suffice that our foules are immorsalar eternal, without our bodies . For that Christes kingdome may be eternal, he must have eternal subjectes, and those who ly eternal. Therefore our bodies also shal rife, that so we whole may be subject eternally vnto Christ our king. 7. Christ is a perfeet faviour because he hash faved and reconciled so god whole man. Therfore our corrups bodies also (hal be raised by christ, and rise again. 8. Christ is not of leffe force to fame, than Adam to leefe . Nay, Christ hath restored vnto vs al that which Adam lost and destroied by finning, yea and farre more and greater thinges by his me-Adam had loft from ve, among other gifies, the eternal life alfo of our bodies . Therefore chrift barb reflored is unto w, and confequentlie, fequently, we shall certainly rife againe. 9. God is the God of shall men. This reason Christ also vieth against the Saduces, Man. 21. 21. Haue ye not read what is footen white you of God, faying? I am the God of Abraham and the god of flace and the God of Facob God iron the god of the dead, but of the Bring: And to God is the God of whole man, not of a part onely. For if he were god of a part, that is of the foule onely he were not perfectly and fully out God. 10 He published his law onso man, after the fail: Therefore hee with one man once keepe is. But that is not done in this life. There fore it (hal be done in the life to come and therefore me thall rife again, IT. The wages of finne is death. Therefore finne beeing abolifbed death fhal be abolified and fo death being abolifhed , wee fhall rife agains unto everlafting life. To this end allo our bodies were made, that in them, as temples, the holy Ghoft might dwel for ever.

4 For what end she Refurredion hall be.

The en is of the retur rection. rGods glory

a The falva tion & glory & the damnation of the repro bate.

HE left end of the Resurrection is god; glorie, For to this ende I shal the Resurrection be that god may manifest, and together fully and perfectly exercise both his mercy towardes the fairhfull, and his juffice towardes the reprobate : and fo may declare the vnutterable certainety of his promiles. The next and subordinate ende to the former, it the fall ation and of the cied, the glorie of the Elect; and of the contrarie, the dammation and punishment of the reprobate. For the blect, or Saintes of god Shall rife to everlafting life Revel 2.21. To him will I graunt to fit with me in my shrone, Revel 7 12. They had be araied in long white robes, Dan. 12 2, They fhal fhine as the Sanne, But the wicked shall rife to bee drawen to everlasting paines and terments. Mat. 25.41 Depars from me yee curfed into everlafting fire, which it prepared for the Devil and his Angels; and a little after, And thefe fhal go into ever Lafting pain, and the righteout into life eternal Obtection. Chrifts Re Surrection is the cause of our Resurrection and also the benefit of christs Resurrection is our Resurrection: But this cause, and this benefit below gesh not to unbeleevers and Infidels. Therfire they fhat not rife. Ant. This whole reason is graunted, namely, that the wicked shall thal not rile, ecause of Christ's Returrection; but hence it followeth not that they shal not rife : because they shal rife in respect of another cause, which is, that they maie bee punished. There is but one ed indeed of our refurectio in refrect of god, which is his glory but the maner of coming to this éd, is divers

By whom the referredien fail be.

HE Refure &on that be by Chrift : for by the force and The refurvertue of Christ our Savjour we shall rite. John 644 I will rection by raife him up in the left daie . Which fpeech of Chrift is to bee Chrift. understoode of the bodie. For he dorh not raile up the foules. because they die not Now Christ, man, thal raile vs, shough by the vertue of his Godheade. Ichn. 5, 28. The hours Chall come in the which all that are in the graves (ball heare the voice of the fon Sman Att. 17.21. God bash appointed a daie, in the which her will indee the worlde in righteou (neffe, by shat man, whom be hash appoin ted whereof he hash given affir annee unto all men, in that hee hash railed him from the dead. And hence arifeth vnto vs great confo lation & comfort. Because he is true man who that raise vs. he wil not neglect his own fleth, & members, but wil raife them. even vs will hee raife to eternall life, for which cause he tooke our fleth, and redeemed vs. Obiect. But she father it faide to raife wines to raife Chrift himfelfe: Rom. 8.11. Hee that raifed vo Chrift frothe dead, hal alfo quicken your morsal bodies because a has his foi vis dwellesh in you. Therfore we that not be raifed by shrift nor by the power of chrift. Anf. The father thal raife vs by his fon mediatly. But the fon thal immediatly raife vs with his fpirit, as beeing our only Redeemer. Phil 3.10. We looke for our farwing from beaven even the lande fefus christ, who shal change our vile bodie, that is may be fallioned like unto his glorious bodie, according to she working, whereby he is able even to subdue at things waso himselfe But the foiris shal immediatly raise vs by himselfe.

How the refurection fortbe.

HE dead hall bee raifed with a flowie, and wish the Arthe refur voice of the Archangell, and with the trumper of God: dead final and shall bee presented before the high and most suit sudge, berailed lefus Chrift, The refurrection therefore shall bee in plassous manner, and openlie, not fearefully, nor in fecret ; and hall bee farre other, than that, which was wrought in fonje men at the refurrection of Chrift, For it shall bee doone, all beholding it, yea with the exceeding joie of al the godly, and with the exceeding feare and trembling of the wickeds. They a The living who then shall remaine aline, shall bee in a moment of sime chey- shall be ged, and be made of morsall, immorsall. Reade Cap. 15 of the changed, former to the Corinthians, and Cap. 4. of the former to the Theffalonians.

610 OF CHRISTIAN RELIGION, PART 2. When the referrection shal be.

HE Refurrection (hal be in the end of the world In the laft day, Joh. 6.40. I wil raife him up at the laft dair. This que ftion is to bee helde and propoled of vs, that our faith be not troubled, while we are forced to expect and tarry:or that we may not imagine to our felues any certaine time, when wee thinke these things wil happen; and so beginne to doubt, and think our felues to be deluded, when those thinges fal not fo out, nor come to passe at the time appointed by vs. This queftion maketh for the increase of hope and faith in vs.

What bodies (balrife.

The tame bolies shall

" Hefe felfe fame bodies (hal rife, and not others created of Chrife, as the Anabaptifts wil haue it. For Job faith, In this fleshe final I fee my lord. And the Apostle faith, Everie man shall receive Ephel. 6. 8. in his bodie, according to that he hath done. If the the bodies which a.Cor. 5.10. have finned, that receive accordingly, not other bodies, but the same that rife. And the very word it selfe of rifing enforceth as much; for nothing can rife, but that which is fallen. Wherefore feeing our bodies shall rife, no other bodies shall rife or be quickned that those which have fallen, & are dead; or no other, than those which doe fal and die. Obiection. But How fielh & fains Paul faith, that flesh and blond cannos inherise the kingdome of god. Therfore our bodies cannot possesse the kingdom of god, becanse shey are flesh and blond. Aunswere. The flesh, oftentimes fignifiheritaunce. eth some qualitie, or the substance, in respect of some certain qualitie. So flesh, that is, being finful and corruptible, shal not possesse the kingdome of god:but our flesh then shal no more be able to fin, nether shal it be corruptible. Obiect 2, Our bedies Shal be Spiritual 1. Cor. 15. 44. Fr is foren a nasural bodie, and is raifed a foiritual bodie. Therefore our bodies fall not then have the pro persies of our fleth, Aunswere. They shal be indeed forirual, but thal not have al the properties of a fpirir, but some onely, because they shal be agile and quicke, mightie, and vncorrupt; and in deede are therfore chiefly called fpirituall, because they

shalbe guided by the spirit, neither shall any more the namrall beeremaine in them. That this is true, is apparent by thefe reasons. 1. The Apostle himselfe addeth; This corruptible must put on incorruption, 2. He calleth it a spirituall bodie: but a Spirit is no bodie. 3. If anie bodie after the refiernetion (hould be fo spiritual, as not retaining at al any bodilie properties: then smelle

Christs

blood is denied the heavenlyin

In what leale our bodies shall be (piritual. Chrifts bodie frontd have beene fo: but now he faith to the Apofiles, Lut 24.39. Handle me, and fee, for a fpiris hash nos flash and bones, as ye fee me have. Objection. 3. How are we faid to beterne the refurrection, when as yet we are faid to hope for the refurrection to come! Answere. We are faid to hope for the resurrection, as it is an effect of gods counselwe are said to believe it, as it is the counsel it selfe and purpose of god.

9 W hether she foule be immortall,

D Efides that this question belongeth to the Article of the The confe DRefurrection; the explication also thereof in it felfe shall for which not be altogether vnprofitable or fruitleffe. For not now sort doe is to bee shey begin to differe against the immortalitie of the fonde, but the moved Sadduces alfo denied st as they likewife, that faid the refurrection was Mat. 22, 23, past alreadie unto him that beleeved neither made anie other refur- 2. Tim. 1,17. rection, besides that spiritual resurrection of the regenerater Likewise also some Anabaptists denie the immortalitie of the fonle. Moreover, Paulthe third, Pope of Rome, when he was breathing out his foul, & readie to die, faid, that now at length be friend mie or know three things, wheref in his whole sime he had much domberd, I. Whether there were a god 2. Whether foules were immortall. 2. Whe ther there were any hel. Wherfore it ought not to feem ftrange, if this queftion be moved, neither shal it be altogether vaine & needleffe:both because it serveth for the controlling, and refuting especially of Epicures: and also because it maketh for the better understanding of some places of holy seripture. But because ther have bin, & even now are, who have caught, that the foul of man like as of bruite beafts, is nothing elle but life or the visal power, wifing of the semperature & perfection of the bedies therfore dieth & is extinguished together with the bodie & (as some of them speake, who wil seem to beleeve the resurrection of the deade) doth fleepe when the bodie dieth, that is, is without motion or fenfe, vntill the railing of the bodie, which indeed is nothing elfe, than that the foul is mortall, that is, a meere qualitie onely in the body, and when the body is diffolved, becommeth nothing, because if it were an incorporeal fubitace it could not be without fele & motio against these we are to hold the records of gods word & writ, concerning the fpirituall and immortal substance of mans foul. That the foul of man is not only a forme, or perfection, or temperament, or force & power, or incorpored an agitation, arifing out of the tiperature of the body, but a fubfface fubffance

incorporeall living, vnderstanding, dwelling in the bodie, and susteining and mooving it: these places following of holic Scripture doe showe. Platme 48. His soule shall be blessed in life. Heb. 12. God is called the father of spirites. And it is saide of the saithful: The week come to the celestiall terusalem, and to the companie of imnumerable Angels, or to the spirits of instemperable shows the spirits of a man, fane the spirits of a man, which is in him. In these & the like places of Scripture, both the soul of man is called a spirit, & the properties of a living & vnderstanding substance are attributed vnto it. Wher fore to no purpose do the adversaries of this doctrine oppose those places, in which the name of the souls is taken for the life, or niles manas Maccap. 6. The soul is more worth than meat lob.

13.14.1 put my soul in my hand. For by the fore-alleadged places it is manifest, that this is not general, but is yied by a "feure

*Metaleplis

The foule

of speech, wherby we cal the effect by the name of his cause, Nowe the immortalitie of the foule is proved by manifest places of holy Scripture. I. Luk. 23.43. (brift hanging on she croffe, faid so the theefe, This daie that then be with me in paradife. But he could not be there in bodie:because that was dead & buried. Therfore his foul was gathered with christs into Paradife, & fo confequently the foul liveth, 2, Paul faith, Phil. 1. 23 . I defire to be loofed or to be with Christ: he speaketh of the rest and joy, which he shuld enjoy with christ. But they, who feel nothing, what can their ioie or happines be? Whertore they also are re futed in this place, who fay, mens fouls fleep, & fo withal denie the immortalitie of the foul. 2.Wifd. 3.1. The foules of the inft are faid to be in the hands of god 4. Mat 22.72, God is not the god of she dead, but of the living: Therfore the foules line 5. Luk 22. 46. Into the hands I commend my foirit, 6.2, Corinth, 5.8. When weremocne out of the bodie, we maie goe voto the Lord. Wherefore the foules fleep not, as fome Anabaptifts wil baue them:but enjoy immortall life, & celeftial glory with the Lorde.7. In the Reve latio cap.6.10. The fouls of the godlie, that were killed, are faide to crie wish a loude woice under the aultan , faying How long lord, holle, and true, doeft not then indge of avenge our blood on them that dwell on the earth? Wherefore the fouls live. 8. Lu. 16.22. Lazarus is faid to be carried into Abrahams befome: & out of the same place also it is apparent concerning the fouls of the wicked. For the rich glusson is also said of the constrarie to be carried down to hell. These restimo-

testimonies therfore of Scripture teach & confirme most evidently, that not only in the bodie before death, and after the refurrection of the bodie, but also in the whole space & time comming betweene, the fouls are, line, feele, vnderftand, out of the bodie; though the manner of their operations be to vs viknowen. Wherefore also this gifte of immortalitie, bath fome fimilitude with god, who alone, as the onely fountaine and author of life bath immortalitie. 1. Timoth. 6.

But furdermore, that man (hould have lead a bleffed life immor- Man should tallie of for ever, nos in foul onlie, but alfo in bodie, if he had not pur have lived chaled death & mortalisie vous himselfe by fin; is first herby pro- if hee had ved, because by fin death entered into the world, as the wages of fin, not finned. Ro.5.& 6. Next, because we being freed from fin by christ, are also fre ed from death. And laftly, because god him-felfe did withdraw from man, being made by fin fubiect unso death, the figne or facrament of immortalisie, which was the fruit of the tree of life: Ge. 3. Wherfore their objections are nought woorth, who imagine the foules after death to fleepe or vanish awaie, For Gen. 1, and 1, Cor. 15 Adams is faide to have beene made a living foule, not simplie, as thefe wil haue it, like as other living creasures are termed in the same place living foules, but as being made to the image and fimilitude of God, which he hath not in common with other creatures.

immortally,

according

Gen. z. When god faieth, In the dair that show eateft of the tree Sudryplaces of knowledge of god and evill, Thou shalt die the death: hee doth of scripture, not threaten vnto manne the destruction or extinguishing of (alleadged his foule, but eternal death, that is, the horrible feeling and immortality terrour of gods wrath and judgement, and to live fortaken of the foul) and caft from god Subject to al miseries and torments, an ad-interpreted joint of which death is the separation of the soule and bodie. which at that time, through the mercy of god, that mankind right fence might be faved, was differred. For fo was Ada dead while yet & meaning. he lived in Paradife according to gods denouncemer, eve affoon as he had eare of the forbidde fruit. So in eternall death five al the damned and reprobat, Whofe fire (hal not be put out, & their worme not die. So, Ephel. 1, they are faid to be dead through fin, who live in fin, without repentance. And Ephef. 5. He is willed to rife from the dead, who is reclaimed from fin to God. And Ross, 7.5. Paul faith that he was dead through the knoweledge of his finne, and the wrath of god.

lob 11.Act.7.1. Cor.11.1. Theff.4. The dead are faide to fleeper

Qq3

OF CHRISTIAN RELIGION. PART 2.

Synecdoche.

but this is by a figure of speech, translating that which is proper vnto the bodie, to the whole ma. For that this belongeth to the bodie, which is to be recalled from death to life, as it were from sleep to wake againe, many places declare, as Job. 7. Behold now, I fleep in the dust. For not the soule, but the bodie only sleepeth in the dust and grave.

Eccle(3.19.

The Preacher laith, The condition of the children of men, and the condition of beafts, are even as one condition vinto them. Therfore there is no immortalistic of the foul. And. It is a fallacy, concluding that which is in some respect so, to be simplie so. 1. Men die as beafts, in that men must need sonce die, and depart out of this life; because men are not here to continue for ever, nor have here a settled place. 2. Men die as beafts, that is, in the sense and indement of the wicked.

Blessednesse on the kingdome promised to the godly is said then first to fal unto them as the last dais. Mat. 24.25. Mar. 13. Dan. 12. But these places shew nor, that the soules of the godly doe not presently, when they depart from their bodies, eniose celestrall blessednesses ioy, but that at the last day, whe their bodies are raised again, their felicity & glory shall be consummated and made absolute. For so we praise, thy kingdome come, whe yet god

now also raigneth in vs.

Of that which is faid, I. Corins. 15. If in this life onlie we have bope, we are of al men most miserable, they thus reason. He that is bleffed & happie before the refurrection, is not wishous the refurrecti on most miserable: Bus we wishous the resurrection should be of al me most miserable: Therfore we are not before the restarrection blessed & happy. But to the Major we answer. He is not miserable without the refurrection, who canot only before it, but without it also be bleffed: But we are in such wife bleffed before it, that notwithstanding without it following and ensuing, wee cannot enioy that former bleffednes:because god liath joyned with fo vnleparable a knor, the beginning & proceeding, and finish ing or perfectió of the elects bleffednes, that none can haue the beginning, who must not come to the end & consumation therof. Wherfore either we must rife again, or wee must want allo, that celeftial bleffednes before the refurrection. Ro. 8.11. If the fpirit of him that raifed up lefut from the dead, dwelin you be shas raifed up christ fro the dead shal also quicke you morsal bodies. Heb. 11.39. Thefe al shrough faish are dead, and received musthe

promise.

Although they dying had not found their country; yet woulde it not followe of their words, that they are not at all, or have no fense after death. For he that is not, or hath no fense, seeketh not his country. Secondly, The autor of that Epistle, doth not speak of the life after death, which is lead in the celestiall country, a. Cor. 5. but of this life, in which the faithful walking their playtimage, sought for the celestial country, nor finding

their country on earth.

Pfal., 78.39. They are fless, a wind that passeth awais, and commeth not againg: By these and the like speeches, the brevity of mans life, and the frailty and perishing of al humane affairs without God, is described and bewailed. For as here they are compared to a wind estsoones vanishing away, so Psalm. 103. they are compared to dust, grasse, and slowers of the field. Likewise, 106. 14 He shortesh forth as a stower, and is out downe, and vanishesh as a shadow. lia. 40.6. At stell is grasse. But if they wige the verie word in these speeches, it will follow, that not only after death there is nothing remaining, but that there is not any resurrection, when he saith, a wind that passeth, and commeth not againe: as also sowers and shadowes, whereunto man is compared, do so perish, that they are not recovered.

Pfal.88.5. I am counsed as the staine bing in the grame, wham show remembression move. In these words the Prophet doth not signific, either himselfe, or the dead to be exempted from gods providence: but he complaineth, that he is for saken of god, even as the dead seem to men not to be cared for of him: and therfore he speaketh not according to the sense of faith, but of his owne opinion, and weaknes, and misery, who sudgeth those to be for saken & neglected of god, whose delivery for a while he doth differ. But what faith in the meane season suggestent & telleth the godly, even when they wrestle with temperation, he showeth, Psahn. 11. 2, when he saith: The install be in evertassing

memorie.

Pfalm.146 4. His spirit departesh, and be resonnesh to his earth; then his shoughts perish. Here he saith not the spirit or soul of me perishesh or vanisheth, or dieth, or is bereaved of sele, but that it departesth, to wit, fro the body, wherein it dwelleth: & that, not the spirit, but the main returnesh to his earth, that is, as co cerning his body, which was made of earth, as it is write, Ge.3

L9 4

and Beckel. 12. And lastly he faith, that his thoughter perish, which is not, that the soule is after this life bereaved of reason, judge-mene, and sense of the merey or wrath of God, but that his purposes and counsels are made stuffrate, which man in this life had settled with himselve to bring to passe; in which sense is

is faid, Pfal. 113.10. The defire of the wicked fhal perifh.

They gather also other favings, which take away al praifine and worthipping of god from the dead. As Plalm. 88. to. Will show there a miracle unto the dead? Or thall the deade rife and praise thee? But in such speeches death and hell, of the grave, have two fignifications. They who are foiritually dead, whether before or after the death of the body, that is, they, who are deprived of gods grace, and fortaken and rejected of god, and are in hell that is, in the place & tormentes of the damned or elfe in this life delpairing and destitute of comfort, shall not praise god at all, neither in this life, nor in the life to come. But they, who are dead, not spiritually, but corporally onely, albeit they thal not praise god in this life while their bodies are in hel that is, in the grave, vet in foule they thal not ceafe to acknowledge and praife god in the other bie, vntil when receiving their bodies againe, they that magnifie him in both, in the celetial eternity. But in the mean feafon, because god wil also be agnifed & magnified of men in this life, therfore both the whol church & everie one of the faithfull not onely pray that they may not fall into that for faking, and into that fenfe of gods wrath, wher with the wicked are oppreffed; but also defire that they may be in this mortall life preferved and defended, untill the end ther of by God appointed be expired. For the Saints do not fimply stand in fear of the bod ily death and grave; but that they may not be forfaken of god, neither fall into defperation & deftruction, or their enemies inful against god, when they are overthrowen; this with daily and ardent prajers and petitions they begge and craue continually.

Now that which the adversaries ad further out of the Pfal. 146. 2. I will praise the Lord during my life autom as I have anie being, I will fing onto my God this maketh nothing with them: For he testraineth not the praising of god to the time of his mortal life, but ontely he saith that he will pend all that time in god praises, which notwithstanding in many other places he extended that the will be said a single the left desired.

But of contimes this particle, until, or, as long as, fignificant a coinuance of the time going before fome evente, without any excluding of the time tollowing as I.Cov. 15.25. He must raigne, until he hash put al his enemies under his feet.

lob. 10.30. Les him cease and leane off from me, that I maie take & little comfort, before I goe, and (bal norresmone. He denieth in thefe poords that he thall returne into this mortall life, and to converse among men in this world but he denieth not that he in the mean feafon bath his being, and doth live, vntil againe he fee God in his fleth, even the fame lob, who then was affli-Red: As himlelfe faith, ca.19.26.lob.z. 17. Why died f mot, when I came out of the word! Here also lob doth not deny , the foules after death to be live, feele, and understand, but only he laith, the miferies of this prefent life are not felt if they vige, that me ther the evils of the life to come are fels: because then lob frould wift for a bad change: we answere, that lob wisherh not for the death of the wicked, but of the godly. But if they ad further, Thas lob but make Kingi & Princes alfo, which gasher gold was the final & great ther is, al men, good and bed pareaters of this reft; our answer is our of the processe & course of his whole speech, that lob both nor teach here, what is the flate of men after this life, but only defireth to be ridde of his prefent mifery, and therefore through homane infirmity and impatiency, doeth compare the fenfe and feeling of his prefent miferies with the death & flace of the dead, what foever it be as they, who are grievoully tormented with prefent difffrees and calamities, prefer any thing what foever before that which they fuffer. So also chapter 7. he speake th as one despairing of deliverie in this life, Remember that my life it but a wind, and that my eie fhal not returne to feepleafure. For to he expoundeth himfelf, when he addeth: He hall return no more to his howfe, neither hal his place know him any mare. So likewele cap. 17. My breash is correps, and she grane is readie for me. They are words of one despairing of life and salvation, god being wroth and angrie. But ca. \$4.14. when it is faid; If he fet his harr ven man, and father was himfelfe his fpiris, and his breath, Al fleft fhal periffriogether; it is not faide that the foule doth fleep, or perith, but that by the departure thereof, the bodie dieth, and is diffolved.

Further they adde: If prefentite after death the godile were blaffed, then injurie was done was a them, who were called a game into this

618 OF CHRISTIAN RELIGION.PART 2.

morsal life. But to this we answere, That neither god can be inintious to any man, whereas he is in no mans debt: neither ca any thing happen better, or more acceptable vnto the godly, than to serve for the manifesting of gods glory, either by life, or by death. As Phil. Lit is said: As alwaies, so now, Chriss shall bee magnified in my bodie, whether it be by life, or by death. 67 c.

Last of alist they say, that the soul hath neither sense, nor assion, but by bodity instruments, and therefore being naked and destitute of these in the same also of sense, motion, and operation: To graunt vnto them this Antecedent, of the soule being in the body; yet notwithstanding of the soule freed from the body, both learned Philosophers confesse the contrastic, and the word of god testifieth the cottrastics. I. Cor. 13.9 We know in part, and we prophecie in part: but when that which is in part: but when that which is in part shall be abolished.

OF EVERLASTING LIFE.



His article is placed in the end: I. Becamfe is in a perfective fulfilled after sherest. 2. Becamfe is in an effect of al she other articles; that is, we believe all the other articles for this, and all thinges that we believe were done, that we might believe this article, and so at length enione everlatting life. This article is the ende and

roofe of our falvation and life.

The chiefe questions of everlasting life.

- What everlasting life is.
- 2 Of whom it is given.
- 2 To whom it is given.
- 4 Wherefore is is given.
- When it is given.
- 6 Howit is given.
- 7 Whether in this life we made be afford of everlasting

What life is in generall,

WHAT EVERLASTING LIFE IS.

LIFE is defined among Philosophers diverfly, and it is indeede a word of divers fignifications, & fignifying divers things. In general is is, either the verie existence and beeing of the soul with the body, or the operation of a living thing; that is, it fignish eth to be, or to do those things which are proper to a living na ture, for it is také both for the first act, & for the secod Arherford death

OF MANS DELIVERY.

death is the destruction of aliving thing, and of the power or fa cultie of working. Or, Life is an appirude of a living thing to worke the operations proper amo it and is also the operations themselves, by reason of the Vnion of the body with the foul Generally, both er rouching god, and Angels , and men, is is the exoftence or being of a living thing, and the facultie or power, wherewith everie living thing becing endewed, doesn' exercife the operations and actions of life. Spirits allo line:but they have not that from life, but from their very nature and effence. Nowe when wee mention everlafting life, we restraine the woord: for then it speaketh of the everlafling life of men and Angels. Thas is called everlafting, 1. Which Life everlahath neither beginning nor ending 2. Which hath no beginning, and beginning. hath an ending, as the decrees of god 3 Which bash a beginning, but no end. bus shall have none end, as everlasting life.

But this question feemeth vnexplicable, because it is saide thereof, Flai. 64 4 and 1 Cor. 29. Neither eie hath feene, neither ewe hash heard, neither came into mans heart the things which god hash prepared for them that lone him. Yet we wil fee what may be knowen concerning this question of the holy scripture.

1. Life in general fignifical to line or to be at we reftraine beeing ma thing living: that is, to be endued with a foule, which foul is that, whereby we live; and the natural life is the remaining or dwelling of the foule in a living bodie; and the operatio of the foule, or the faculty of the foule working those actions which are proper to a living thing. For the foule is the effentiall

forme of life: which who have, line.

2. Everlasting life is noshing else bus so be : as we restraine being The ful defi to aregenerat man: which to be it to have the Tmage of god restored, vertasting according to which we were at the first creased. But to explane & ex- lite. pound this, we have need of a more ful definitio. Wherfore ever lasting life is the habitation or dwelling of god in Angels & me by the holy ghoft, & the true knowlege of god, his wil, & at his works, kindled by the fame spirit in their han si, & true & perfect righteonfresse and visedome, that is, a perfect conformity & correspondence of their will & powers and operations with the mind and wil of GOD: at also a ion refling on god, and a sufficiencie of all good thinges in god, as touching both fonte and body, which shall never be inversaged, hindered, it have an end. The proofe and confirmation of the partes sting is, of this definition is easie. I. It is the knowledge of God, and 1 The know wiledome.lohn. 17:3. This is life eternall, shat they knowe thee lege of god

gand witedo.

OF CHRISTIAN RELIGION. PART 2.

nes.

3 Iov. 4 Sufficiencie in god.

Without

2 Rightcouf to be the enely very god, and whom thou haff fent , lefus chrift. 2. It is righteoulneffe. Luk. 20.36. They are equal unto the Angels, and are the fons of God, fince they are the children of therefurrection, 2. Fin ioie.loh. 16.21. your ioie (hal no man take from you. 4. It is sufficiency in god. Revel. 21.22. The Lord God almighty and the Lambe, are the Temple of it: And the citie hash no need of the Sunne, neither of the Moone to Shine in it: for the glory of god did light it: and the Lambe is the light of it. All those good thinges, which wee potfesse here, shall then be perfect. I. Cor. 13. 10, When that which is perfect is come, then that which is in part, that be abolifhed. 5. It that not be in terrupted. Revel 21.4. God shall wipe away all seares from their eies, interrupció. Luk.1.33.0f his kingdom (hal be no end Dan.7.27. And the kingdom and dominion, and she greatneffe of the kingdome under the whole bea ven, hal be given so she holy people of the most high, whose kingdome ir an everlafting hingdom, that is, which hath neither beginning

nor ending.

Everlasting life is that, which hath a beginning, but is withour end. In this third fense also thall wee enjoy everlasting life. Obiection. Everlasting life is so line everlastinglie . But she wicked also shal be raised, and be immortal, because they shal line eternally: Therefore the wicked shall have everlasting life. Aunswere. By the name of everlasting life, is not meant the presence of the soule in the body, that is, the natural life: but this being presupposed, there is furder meant a spiritual life, which the holy ghost worketh by his proper function and office. Nowe with the naturall life in the wicked thal be joyned, 1. A rejection from god. 3. Aprivation and want of the knowledge and grace of god. 3. A perpetuall & unusterable somment and vexation. Their worme shal never dy. There That be weeping and gnashing of seeth. Here-by is understood that everlafting death is, and is to called, not because the reprobate by once dying, shal fulfil it, but because they shal die perpetually, and thal feele perpetual torments.

The everlafting death of the wick . ed.

2 Who givesh everlasting life.

Everlasting life the worke of al three per-Coris.

OD alone givesh esernal life; and the Father giveth it by Ithe sonne and the holy ghost. Of the father it is said, loh. 21. As the Fatherraifeth up the dead, and quicknesh them, fo the fon quicknesh whom he wil. In which place the fame is affirmed of the fon alfo, as in like manner in thefe following, loh, 1.4. In him was life lai. 9.6. The Father of eternity. lohn. 10.28. fgine onto the esernal life, that is, not by merit onely but also by power, & working.

king. Of the Holy Ghoft likewise it is faid John 3, 5 Except a ma beborne of water and the fpirit , be cannot enter into the kingdome of God. Rom. 8.11. He shar raifed uppe Christ from she dead , Shat alfo quicken your more al bodies by his spiris dwelling in you. And this tefimony is to be observed for the confirmation of the God. head of both. Obiection. But the ministers also gine life, according to that of Paul, I. Corinch. 4.15. In chrift Jefus I have begotten you through the Gofpel Aunswere . Christ and the holy Ghoft give life by their own power: the ministers are onely inftrumentes by whom christ worketh through the vertue of his spirite. Replie. But christ givesh life by a communicated powers Therefore not by his proper power. Auniwere. He giveth it by a power communica ted, but communicated from everlafting, as he was begotten from everlafting. Joh. 5.26. As the Father hath life in himfelfe , fo likewife hash he given so the Sonne to have life in himfelfe.

To whom everlasting life is given. L Verlasting life is given to al the Elect, and to them onelie. & they a-Clob. 10, 28. I give unto them eternal life, that is, to my theepe, lone are par who are his elect and cholen. Ichn. 17.9. I pray for them 1 pray verlatting me for the world, but for them which thou haft given me, for they are life. thine: and ver. 12. Those that thou gavest me, have I kept, and none of As they are them is loft, but the child of perdition. Againe, faith and repentace elected, to are proper vnto the Elect only : but thefe are part of eternall they are but life Therefore eternal life belongeth to the Elect only. Rom. 11. ternal life: 7. The Elect have obtained is, and the rest have bin hardened. Wee as they are must observe in this place, whereas the question is, To whome converted, everlasting life is given, that it is better to answere, That eter- in part adnallife is given to the Elect, than to fay, it is given vnto the co- mitted vnto verted. For conversion and faith are the beginning of eternal it, and begin life: And to fay, Eternal life is given to the converted, were all to be put in one, as if you would fay, life is given to the living.

4 For what cause everlasting life is given. THE impellent or motine canse of everlasting life given unto free mercy 1 vi,is the alone free mercie of god. (For a good thing doth co- giveth vs municate it felfe, and make others partakers of it) and his lone fake everlatowards mankind: And he wil that everlasting life be given vs, sting life, and himselfe giveth the same vnto vs, for the alone intercess . that we on and merit of Christ imputed vnto vs, by the comming and might praise interpoling wherof gods mercy is more illustrated and mani- and magnifeffed, than without it. But no work of man either foreseene in his mercy

Al the elect

possession of

God of his fieithe tame VS. for ever.

622 OF CHRISTIAN RELIGION. PART 2.

vs, or prefent, is the cause of this eternal life, whereunto not withstanding we are brought by many meanes. Before the beginning of eternall life, our workes merit eternall death; after the beginning thereof, all our workes are effectes thereof; and nothing is cause of it selfe. The final cause or end, for which esernal life is given visis, that the morey of god might be acknowledged and magnified of us. Ephel 1.6. To the praise of the glary of his grace, when with he hash made us accepted in his beloved. For the lame cause God giveth vs eternal life for which he chose vs. When everlasting life is given.

Everlafting life is begun here by con verfion,

T N this life is given the beginning of evernal life; and that necessar Lly. For vnto whom life everlasting is not begun to be given here, that is, who beginneth not here to feele apart of eternal life, to wit, faith, and conversion: vnto him life everlasting shall never be given after this life. 2. Corineb. 5, 2. Therefore we figh, defiring to be clothed with our house, which is from heaven Became that if we be clothed, we shal not be found naked. The confummation of e verlasting life, is after this life: for vnto whom everlasting life is begun to be given here, to them shalit be given finished, copleate and confummated. And of this confummation there are two degrees, one, when the toule is perfently carried into heaven; because by the death of the the body we are freed fro al infirmity the other degree is greater, higher and more glori ous, when in the refurrection of the bodies, the foules shall againe be vnited to their bodies, because after the resurrection

It is confinm mated in tire world to come, by plorificació

> is doesh not appeare what we that becand we know, shat when he find appeare, we halbe like hims for we haifee him as be is. 6 How everlasting life is given unto vs.

> we that be made glorious, and that fee god, even as he is, Iohn. 5. 24. He that heareth my word, and beleevesh in him that fent me harb everlasting life, and shal not come into condemnation, but hash passed from death to life. 1. lohn. 3. 1. Nowe are wee the former of god, batter

L'erlasting life is give va by the holy ghost, & the holy ghost el veth it vs in this life by the ministery of the word: by the word neworketh in vs the knowlege of god & his wilithis know lege hath following it a fludy & defire more & more to know God, and to live according to the perfeript of his wil. It is given bere vnto infants, fo that they have an inclination to repentaunce and faith. But the confummation and accomplishment of everlasting life shal be given vs after this life immedifpint. atchy.

God giveth vs eveila . Atng lite, by the out ward miniflery of the word & the inward mini flery of the

neely. Now that it is here given vs mediasely by the word, is proved by plaine testimonies of Scripture. Joh. 6. 68. Whither hall wee por (fay the Disciples) Thou hast the words of life 1. Corint 4.15. In Christ lefus I have begotten you through the gofpel.Rom . 1.16. The pospel is the power of god unto salvation to everie one that beleeveth. And this is the ordinary manner of giving vs this beginning of everlafting life, namely by the word mediately-But there is another maner of giving the same vnto infantes, and by mira-

> 7 Whether we can be affired in this life of everlasting life.

1

re

to

rő

on

esh

tse

gi-the

104

gi-

I.TO

in.

edi

tely.

TN shis life, nos onelie we maie, but we ought also to bee affored Out affor-Land certains of everlafting life; otherwise we shall never have it. rance of e For it is given to al the Elect, and to them onelie. And wor may verlasting becertain of it by faith, even by a ful persuasion of the good wil of life is neces god towardes vs : likewise by the beginning of true repentaunce, ded upon which is a ful purpole and intent to live according to gods co- fure reasons maundements : hally , by the peace of conscience, and by a defire of god, and by a joie and gladneffe in god. This affurance and certainty is grounded on fure and strong reasons. The ancor of everte sting life is unchangeable, even god himself. 2. Gods electio is unchage ble. 3 Chrift is heard in al shings which he defiresh of his fasher. Bus he praied that his father would fane al those wohom hee had given him.4. God will not have ut to praie for good things necessarie to falvation with a condition, but simplie. 2. Tim. 2. 19. The foundation of godremaineth fire, The lord knoweth who are his, loh. 10.28. No men (hal plack my beepe out of my hande. I give unso them evernall Afribut it were not eternal life, if it could be interrupted or bro ken off. Of the confummation of everlafting life we must be affured by the beginning thereof. Rom. 11.19. The giftes and calling of GOD are without repentance. God it faithfull: therefore as hee hath begunne, so also will hee accomplish and end. Wher fore to doubt of the continuaunce and confummation of everlasting life, is to overthrowe the faith and trueth of god. Nowe of the beginning of eternall life wee are affured chieflie by a true faith, which withftandeth doubtes, that is, which bath a purpose to resist the Devill, and crieth, I beleene Lorde, belpe my unbeliefe. But this faith cannot bee without repentaunce, and therefore by an affured repentaunce wee are al-

624 OF CHRISTIAN RELIGION PART 2.

fo affured of the beginning of everlasting life, and therefore

withal of the confummation thereof.

That which now bath beene spoken of this article, doth sufficiently declare, What is, to believe everlashing life: namely, associated and certainely to be persuaded, 1. I hat a feer this life there shall be also a life, wherein the church shall be glorified; and god magnified of her everlashing life. 3. That I also am a member of this church, or absence parather of ever lassing life. 3. That I also in this life have and entry the beginning of everlashing life.

OF IVSTIFICATION.



His doctrine Of inflification, is one of the chiefe pointes of our faith, not onely because it treateth of the chiefe and principal matters, but also because this doctrine is most of all others called by heretiques into controversic. For there are two principal controversics between the Church and Heretiques.

The first, of she doctrine concerning God, the other of this doctrine of inflifention, and either of these doctrines beeing overthrough, the other points of our faith easily go to wrack. Wherefore wee ought chiefely to seace and strengthen our selves against herefies, in the doctrine concerning GOD and institutes tion.

The special questions.

- I What inflice or righteoufnes is in general.
- 3 How manifold it is.
- 3 What inflice differeth from inflification.
- 4 What is our inflice or righteoufnes.
- S How it it made ours.
- 6 Why it is made ours.
- 7 Why it is made our by faith onelie.

WHAT IVSTICE ORRIGHTEOVSNES

A Definition so generall of suffice can scarce bee given, as agree to the furthest and highest kindes of suffice or righteournes, which are, Vocceate, and created righteournes) except we will make a definition ful of ambiguity. For concreated infinering theouse is God himselfe, who is the very squire and

Vocreate Inflice is God himfelfe.

rule of al inflice Created inflice is an effect of vocreate or divine inflice in reasonable creatures. This created inflice or righteoulnes may be defined generally, in such fore as the definition that be alike common to al forts thereof faffice there Our crea. fore or righteoufnes in general (as it agreeth to realonable crea- ted luftice. tures) is a fulfilling of those trues, which belong to reasonable crea- is our contures) is a faciliting of those times, which belong to respond the formitie tures or is the conformitie or correspondence of respondble creatures with Code, wish she lawes appertaining and belonging wate shem. It may be al- lawes apto defined on this wife: Juffice is a conformitie wish god, or with percaining the law of god: Or, it is a fulfilling of gods law. For inflice, or righte vato vs. oulnes, is the observannce of the law: as fin is the transeression of impute the law: and the name Righteon fres is derived fro Right, which a male. is the law it felfe; and conformitie with the law is righteoufnes it felfe. This we must know, because we must bee justified by the fulfilling of the lawe: & we must vnderstande that the lawis not abolished, but established, by the gospet For the righ seoulnes & justice of the golpel, is the fulfilling of the law; but doth not at al disagree fro the law. Object. He that is inft & righ teous, is coformed & agreeable unto the law. To inflify, is to make infl. Therefore to inflifie, is to make one agreeable unto the lawe. Auu-Swere. All this is graunted: that is either in himfelfe to be fo or in amother. Now shele are all one, the imputed righteoufner, or inflice of another , the righteomfreffe of the gofpel, the righteomfreffe of faith. Wherfore to inflife is, to affaile & abfolme one from fin, for that inflice or righteonfnes which either is in himfelfe, or in an other. This fignificatio & meaning of the word is proved throughout the whole epiftle to the Rom: Fo was imputed to him for righteoufires.

2 How manifold inflice it. Vilice (we speak in general of created instice) is Legal and E-toangelical Legal instice is the fulfilling of the Law, performed by Legal him who is therby faid to be inft: Or, it is fuch a fuffling of the Law, Inftice. which one performeth by his own obediece or it is a conformity in the ter, which is in him alfo who is called inft. This legal inflice either is in vi,or in Angels, or in Chriff, as he is man, as an accident inhe ret in his fubicet. Evangelical inflice is also a fulfilling of the law, but is not in him, who is called thereby inft or righter us, but in another, Evangelical tulbec, or or nonly imputed unto him, who is theref called inft. This is christs the toffice inflice or righteousnes performed for vs; or that ransome of of the the fo of god imputed vnto vs by faith, It may be also defined Gapel, briefly thus Evangelical inflice is a conformitie with the lawe, per-

.somui

formed

626 OF CHRISTIAN RELIGION PART 2.

formed by Chrift, & imputed of god so vs by faish. The legal inflice is performed either by the obedience of the law, or by punishment: Fox the law necessarily requireth one of these. That which is perfer med by the obedience of the law, is either general or particular. The ge meral, is an observing of al the laws which belong unto us; or it is an obedience according to al the lawes voto vs appertaining, t, Thef.4.11. Studie to be quiet, and to meddle with your own bufineffe,

Generall or Vniverfal Inflice. Perfecte Inflice. Vnperfe& Inflice.

Philosophi-

This general inflice is of swo forss: perfect and unperfect. The perfect is an externall and internal obedience to all the law belonging unto vs. Or, it is a perfect both inward and outward coformitie with the lawe of god. Dens. 27.26. Curfed be he shas confirmeth not al the words of this law so doe them. The imperfect or be gun iustice, is a conformitie begun only and unperfect, even fuch a inflice as doth not doe at things, or not after that manner, which the law requiresb. This vnperfect inflice is also of two forts; the one Philosophicall, the other Christian. The Philosophicall, is a knowledge in the minde of gods law & vertues, vnperfect, obscure, cal Iuftice. and weake. & what soever manner of purpose in the wil & hare to doe those things which are right and honest, according to that ynperfect knoweledge: and a directing and governing of

Christian Inltice.

their behaviour and manners according to the Lawes. The Christian, is regeneration, or a knowledge of god and his lawe, vnperfect indeede, yet more notable and perfect than the philosophicall, and to be perfected after this life; rifing from faith and the love of God, kindled in the heartes onelie of the regenerate, by the vertue and operation of the holy Ghost through the Gospell, and joined with an earnest & serious inclination of the wil and heart to obey god according to al his commaundements.

Particular Iuffice. Commutatine Inflice. Diftributiue Imtice.

The particular inflice, is that vertue, which giveth to every one his own: and is of two fortes, Commutatine or exchanging, and di-Bributine. The Communicatine observeth equality of thinges and prices in exchanges & contracts or bargains. The Diffributine, observeth a proportió in distributing offices, goods, rewards, punishments, giving rewards and punishments agreeable and proportionable vnto the persons.

Jufficeofthe person & of the cause.

where is also an other divisio of inflice, namly, of the perio, & of the cause. Instice of the person, whe a person is just & agreeable to the law. Of the cause, when he hath a just & good cause in amy controversie, whether the person himselfe be good or bad

OF MANS DELIVERT

2. In what inflier differerb from infliferation. Y Pflice is the verie conformitie it felle with the lane, and the ful Ifilling of the lawe, and the thing whereby we are infl before God: which is the very fatisfaction of Christ persourmed on the Croffe. Inflification is the application of that inflice, and by this What Inff application, the thing whereby we are just, even that justice fication i's & fatisfaction of Chrift, is made ours: & except that be made ours, or applied & imputed vnto vs. we canot be just, as neither the wall is made white, except whitenes be applied vnto it. For even in like manner doth inflice differ from inflification or infli fing as whitenes from whitening: lo application and imputation are not all one; for impuration is not extended fo farre as application. For God alone doth impute: but wee also doe

applie vnto vs. Now justification is divided in like fore as is lustice. For there is one Inflification legall, which is a working of that conformity with God, or with the lawe of god in vs, when as wee are figures. regenerated. There is another Inflification Evengelical, which is livangeli en application of the Evangelicall inflice unto vabut not a tranffu- cal lutifi. fon of the qualities into voor, it is an imputation of anothers in cation. flice, which is without vs,& an affoiling and absolving of vs in judgement, Plal, 143.2. Inthy fight that none that tiveth be infified. I herefore that inflice, whereby being applied & imputed voto vs, we are justified, is not in vs, but without vs,

4 What is our inflice.

PR Juffice or righteenfueffe, that is, the inflice or righte- Our righte oulnes of the golpel, whereby we are suft in the fight of Chrifts latif god, is not our conformitte with the law; bur is in chrifts farisfa- faction, disn performed unto the law for vs, or the punishments, which be fu fried for vs, of fo his whole humiliaris (that is, his taking of flesh whole he his vadertaking of fervitude, penury, ignominy, & infirmities mulation. his fuffering of that bitter paffio & deathral which he did vndergoe for vs, but willingly) and that humidation and fati fattion freelie of god imputed unto wahis faithful er beleevers 1. Cor. 2. 2. I offermed not to know any thing among voustime lefus chrift dehim owified. Col.2.10. Ye are compleare in him Rom. 5.19. By the obedi exce of one Shal manie he made righteous . 1 a. 52.5.6 With his firiges we are healed. The land hash Laide upon him the iniquitie of us all, Now that christ might perform obedience, & fatisfic for vs, is behaved him to bee our Mediatour, beeing by himfelie just

which confifteth in his Phil .. 8.

and holy. Neb.7. 16. For fuch an High Prieft is became us to have, holie , harmeleffe , undefiled , feparate from finners , and made higher than the beavens. Al thefe things are true perfectly & wholy in christ. For he hath perfectly fulfilled the law for vs. 1. by the holines of his humane nature. 2. by his obedience: for he became obedient unto the death, even the death of the croffe, And the former ful filling of the law, naely, the holines of christs humae nature, was requifit for the other, even for his obedience. This obedi ence & fatisfactio of christ is our fatisfaction, & our proper in flice, for which we please god, for which we are received into favour with god the father, & which is impured vnto vs. That former fulfilling of the Lawe is indeed imputed also vnto vs, namely, the humiliation & inflice, or righteoulnes of christs humane nature, that we maie be reputed holy before god:but this holines of christ is imputed vnto vs for his obedience or fatisfaction fake: because he satisfied for vs gods justice, in sufteining eternal punishmer & paines which we shoulde have fulteined everlattingly. Hence is it, that the effusion of christs blood (as being the coplemet & confummation of chrifts facisfaction) is onely faid to be our justice & righteousnes, 1. 10h. 1.7. The blood of lefus chrift cleanfesh vs from al fin, that is, not on ly fro that which is paft, but also from that which is to come.

Obiect. The fins for which Christ hash fasisfied, cannot hurt: but Christ hash fasisfied for sinnes past and so come. Therefore sinnes past and to come cannot hart vi, Auniwere. Nowe knitte and force this reason, that wee maie see whither it tendeth. Reply. That which heartesh not we need not to eschwe: sinnes to come heart notither fore we neede not beware of finnes to come. Auni. 1 . The Minor is false: For god is offended with fins, which is the greatest hure & further, finnes bereaue vs of that conformitie with God & purchale bodily paines vnto the faithful. But we are to diffinguish betweene these questions, t. How a reasonable creature may be just before god. 2. How man, being a sinner, may be just before god. 3 Whether areasonable creature maie merit or deserve ought at Gods hands, To the first question, we answere, That a reasonable cre ature may be just before god by the conformitie with the law inhe rent in him, as bleffed men and Angels are just. To the fecond, That man, being a finner, is just by the imputation onlie of Chrifts meric: & of this question is our speech, when we speak of instiff cation. To the third, That no reasonable creature can deferm

meht at godshands.Lu.17.10.When ye have done al fay.We are on profitable fervances. For neither is christs obedience verily any merit, in this respect, as if any good came to god by ir, but in respect of the dignitie of the person, bicause it was christ that fuffered it is called merite. But a man, which is a finner canot be just before god. 1. Becamfe before his justification, his worker are corrupt. 2. Alfo after his inftification, the works of a man, which is a finner are unperfect . And whe they are perfect, as in the life to come shey had be yes can we not fatisfie for the finnes wall ; for wee owe thole workes, when we doe them.

5 How Chrifts fazisfaction is made our inflice andrighseon nelle.

HIS questió is adioined, because it seemeth alisurd that we shoulde be instified by that which is an other mans, & not outs. The fasisfaction or inflice of christ is made ours, or applied vnto vs, two waies, that is, by a double application . The former application is gods, who in respect of that fulfilling of the law per made ours formed by Chrift, accepteth vs, and appliesh the fame unto ve; that two waies. is he imputeth it, noe leffe than if we had never finned, or at 1 By impuleast had paied and suffered sufficient punishment for our tingscor finnes For albeit to inflife, fignifieth to make just, yet in the it vato va Church it fignifieth another thing, and is raken in another fence. Or god doth apply it, when he imputeth the fulfilling of the law performed by christ, vnto vs, even as if it were performed by vs, nether wil at al punish vs. But so impute, is, to accept christs fatisfactio, performed to this end, that it might be our inflice & righteoulnes. We then also apply unto ut the fulfilling 2 By one of the law performed by christ, when we are stedfastile perforaded that telues, ap. god dash impute apply degine it unto us de for itreputeth vi for infl, Plying it abfolying va from al guilt. Without this application the former felues. is not at al: & this latter is also fro god. For god first imputeth vnto vs christs satisfaction, then he engendereth faith in vs, wherby we may apply the same vnto vs. Whence also it appea reth, that gods application doth go before, & is the caule of our applicatio, which is of faith; albeit his is not without ours; When wee as chrift alfo faith, lob. 15.16. Te bane not chofen me, but I bane may be affu chofe rom Moreover, we may the be affured & certain, that the red of righteonines or fatisfactio of chaift is imputed vnto vs of god, Christs fawhen we earnestly defire the grace of god , & feele the bolie imputed ghost to work in ys a true confidence in the Mediatour of the vato ys.

faith-

OF CHRISTIAN RELIGION.PART. 2.

faithful. That which we have now spoken of both applicanor, both gods and ours, doeth manifeltly flew what is meant in this place by just flyng: Which is, that, to justifie, is not, to make one just, who is valuate but to repute him for just & righteous, who is valuft, & to absolue the valuft and variebteous from al guilt, & not to punish him, & this for anothers inflice & righteoufnes imputed by faith voto vs. Ob. But as in life; is so make one inf , the is uninft. Aunswere, This indeede is true, in general, but in the Church it is taken otherwife. For the legall inflification, is a working of mflice and righteonfneffe invs. as in one fubicit. But the inthincation of the golpel, whereof we speake here, is a far diverte thing . For the subject of thatiuflice and rightreoufnethe, which is made ours by the Gofpels inflification, that is, wherby, being applied by faith voto vo, we are reputed inft and rightcous, is Christ himfelfer and we are onely the object of this justice, and the matter aboute which it is converfant, but the matter wherein it is inherent, is Christ onely.

6 Why chrift fatisfaction is made ours.

The canie of Christes fatilfallion imputed, is in God onely, nor M YS.

620

HE perfett fulfilling of the law performed by Christ for vs, is I made pars, or applied we so ve shrough she alone and free mercie applied and of god, as who from everlasting did predefinate vs, and freely chuse vs, to whom he might applie of his meere graceby faith that juffice & righteoulnes at his appointed time. Wherefore al imagination and affirmation of meritte is to bee taken awaie, as which fighteth with the grace of god, & is a demalot his di vinegrace. For the grace & mercy of god is the only cause of both'applicatios. He of its goodnes infinite & passing meafure, applieth chrifts merit vinto ve, and maketh that wee also may apply the fame voto vs. The caufe therfore, why this ap plication is wrought, is in god alone: but not at alin vs, that is, it is neither any thing forefeene in vs, neither alto our apprehenfion and receiving of this juffice. For althe giftes and graces which are in vs, are effects of the applicatio of chails merit; and therefore that merit of Christ is no wate applied voto vifor the works fake which we do, but this is done, as the Aprille reacheth, Ephef. 1 5 according to the good pleafur of his will Whereups alfoit is faid, t. for. 4.7. What haft them, that them haff not received! And Ep. 2.8. B) grace are ye faved shrough faish; & that not of your felues: is is the gift of god. And here it is to be oblerved

observed that, so be faved by the grace of god, & so be instified by faith, are not al one for that fignifiesh the impellent or motine cause in God this the inffrumental cause in vs, wherby we apprehend the righteoulnes of Christ imputed vnto vs. Christ is in respect of our instification, I . As the subiecte and master wherein our instice is. 1. As the impelles cause bicause be obtainesh is. 3. As the chief efficies because he sogether wish his fasher dosh instifie vu and 4. Because he givesh us faith, wherby we believe & apprehed is. The mercy of god is as the impellent canfe thereof in god. Christs facisfaction is the formall cause of our instification, giving the very life and beeing vnto it.

7 Why Christer fatiffaction is made ours by faish anelie.

Hrifts fatisfaction is made ours by faith alone 1. Because Faith the faith is the only inftrument which apprehendeth Christs fatiffa- apprehendion. 2. Because the proper acte and operation of faish, and not anie o- fine inflruther all of vertue, is the application or apprehension of Christs merit; ment of yea , faith is nothing elfe than the acceptation it felfe, or ap. Chrifts faprehension of anothers inflice, and of the merit of Christ. 3.: It is done by faith onto: because we are justified by the objecte of faith only, to wit, by the merit of Christ alone, besides which there is no iustice of ours nor any part thereof. For we are justi fied freely for Christs fake, without works. There is nothing which is our justice and righteousnes before god, neyther in whole, nor in part, befides Christs merit only by receiving and beleeving anothers inflice, and not by working, we are inflified. Not by working nor by meriting, but by apprehension and acceptation only we are just and righteous. Wherefore we are in Rified by faith onlie; by faith, as Saint Paulipeaketh, as by a mean and instrument: bus nos for faish, as the Papists fay, who will admit both these maners of speaking, as if faith were indeed the application, whereby we apply vnto our felues christs instice, but were also besides a certaine work or merit, whereby we merit to be just. Now the exclusive particle (oneh) is added, that whatfoever merite of ours may bee excluded, and faith vnderstood with relation and respect to Christs merir, which is our justice: That fo the sence may be christs merit justifierh vs. and not faith it lelfe: that which is apprehended doth inflife vs, and not the inftrument which doeth apprehende. Nevertheleffe, this proposition . We are inflifted by faith , may bee vnder-

winderstood also without relatio, to wit, we are justified by faith, as by a meane. But this proposition of the Apossle, Faith was imputed to him for righteousnes, and other the like, are necessarilie to be understoode with a relation to christs merite and institute. Faith was imputed unto him for righteousnes, as faith is the apprehending instrument of righteousnes apprehended, faith being as it were the hand, wherewith the institute of Christ is received: & by this meanes faith is wholy excluded fix that which is received by faith; unto which nature notwithstading of faithit were repugnat. That For faith westbook be instituted in the institute of the institute of anothers righteousnes, but were a merit and cause of our owne institute, neither should receive anothers satisfaction, which now in should have no neede of

Obiections against this doctrine of Inflifeation.

Direction. We are institled by faith. Faith is a work. Therefore we are institled by the work phereof, that is, by the merits of faith. Auniwere. First the consequence of this reason is denied, because more is in the conclusion, than in the premisses of which permisses this ordine followeth, that by that work we are instituted, as by an instrument or meane, not as an impellent cause. Now it is one thing, to be institled by faith, that is, to be institled, (faith only being the meane to receive it) by the blood of christes it is another thing to be instifled for faith, that is, for the merits of faith. The kind of affirmations diverse for in the Maior, faith is vaders took with relation to Christes merit, in the Minor it is taken absolutely and properly.

*A Objection. Inflice is that whereby we are formally or effemially that Futch is implice. Therefore we are by faith formally and effectively infl. And The colleguese e of this reason is to be decided, because the kind of afternown is diverse. For the Major is meant properly, but the Menor "figuraturely, one thing being taken for another faith for the object of fauts, which is Christs meant and suffer; (1400)

Obiecttoric Paids is impused for righten fars, as Paul faith. Therefore for faither we righten are Auntwere. This is also figuraencely under floods because by faith, which is imputed for right tecoffice, is correlatinely variet flood the object of faith, unto which faith bath relation. For Christmeris, which is appreheded by faith improve to our inflice, or this presise of the first is the formal

Per Meta

cause of our instice. The efficient of our instites is god, applying that merit of Christ voto vs. The infirmmental cause of our instice is faith. And therefore, this proposition. Wee are instified by faith, being legally understood with the Papifts is not true, but blaf. phemous: but being taken correlatively, that is, Evangelically, with relation to christs mericit is true. For the correlative of faith is the merit of chrift, which faith alfo, as a joint relative or correlatine respectech, and as an instrument apprehendeth, 4 Objection. The which is not along doth not inflife along: Faith is not alone: Therefore faish dorh not inflifie alone. Answere. Here is a fallacy of composition, the reason being deceitfully compofed. For the word alone is composed and joined in the conclufion with the predicate, which is the woord in fife : but in the premilles or antecedent it is joined with the verbe is. The Argument is true, if in the conclusion along be not fundred from the verb is, or from being, which is the participle of is, but be ioi ned with it on this wife: Faith therfore doth not wiftine alone. that is, being alone. For if it be fo understood, the argumet is of forcesfor fauth is never without works as her effects. Faith juili feeth alone, but is not alone, when it inflifieth, having works accompanying it as effects of it, but not as joint-causes with it of iustification.

5 Obsect . That which is required in shofe who are so bee inflifted, without the fame faith dosh not instifie. Good woorkes are required in thise who are to be suftified. Therefore without good works faith doth not inflife. And The particle without is ambiguously & doubtfully take for in the Major it is taken thus: Faith without it that is bring without it, doch not inftifie: So that the same fallacy is in this objection, which was in the former. The Minor also of this objection is more at large to be explaned in them who are to bee justified, moe things are required, but not after the time maner. Faith is required in them, who are to be inflifted, as an infrument apprehending anothers inflice. Good works arerer quived in them, not as a caule of justification , but as effectes of faith and as it were a testimony of their faith and thankful nes. For faith is not without her fruit. Now to apply the merit of Christ is the proper act of faith, but other good woorks are not fatbough they also proceed from faith . Wherefore also the apprehention of Christs merit is after mother maner required in them that are to be inflifted than are other good works. For faith with this this her proper act (whithout which faith canot be confidered) is required as a necessary instrument, wherby we apply christs merit vnto vs. But good works are not required, that by them we maie apprehend christs merite, and much lesse that for the we should be institled: but that by them wee maie showe our faith, which without good works is dead, and is not knowen, but by them. What soever is necessarily coherente with the eause, that is not therefore necessarily required to the proper effect of that cause obtained with faith, yet are they not necessarily coherent, and ioined with faith, yet are they not necessarily coherent, and ioined with faith, yet are they not necessarily coherent, and ioined with saith, yet are they not necessarily coherent, and ioined with saith, yet are they not necessarily coherent, and ioined with saith, yet are they not necessarily coherent.

befides faith, by them also apply the same vnto vs.

6 Objection. The Meffias bringesh everlafting inflice and righseoufnes. Impused reghteoufnes is not esernal. Therefore wee are not shereby inflified Aunswere, It is faid that Christs righteousnes thal be an everlatting righteousnesse; but after a diverse mannet. For in the life to come we shal be inst after another maner , than in this life . For although we shal then be just by the same righ. teousnes, even by the righteousnes of christ imputed vnto vs: yet with this shal also the legal iustice and right cousines be con tinued, so that then also by the legal righteousnes, we shall be perfectly just, because now only we are, as concerning that, but in part and beginning just. Each justice, both the justice of the Law, a I the iustice of the Gospell, is eternal, by continuation And the inflice and righteoulnes of the golpel, that is, the inflice of christ imputed vnto vs, is eternal by continuation of the impuration. The iuftice of the Law is eternal by continuation of good works, even as it is continued by good works, first and beginning in this life, vntil at length after this life it bee perfected, and become perfect, and so continue to al eternity,

7 Obiection. Knowledge doth nos instifie. Faish is a knowledge. Therefore faish doth nos instifie. Answere. Knowledge alone, doth not instifie. But instifiyng faith is not a knowlege only, but also a confidence and sure persuafion, whereby as a meane we apply. Christs merit vnto vs. And surther more, Knowledge and this sure persuasion are much different. Knowlege is in the vnderstanding but this is in the wil. Therefore, a sure persuasion or considére is not only a knowledge of a thing-but also a wil and purpose of doing or applying that which we know, or of resting in 15,50 that we are thereby secure, and take ioie of hart therein.

H ć

doeth

8 Obiection. Sains James faish, cap. a. 14. Tee fee then how that of worker a wan is inflifted, and not of faish motio. Auniwere, I. He speaketh of that inflice, whereby wee are institled through our woorkes before menne, that is, are approved inst, or are found to bee institled but her speaketh not of that institle, whereby wee are institled before god, that is, whereby wee are reputed of god inst for vinish. For he saith in the same chapter: Shew me thy faish by thy workes, and I will shew the my faish by my workes. I tree speaketh not of a true or lively faith, but of a dead faith, which is without workes.

9 Obiech. Exill worker condemne. Therefore good worker inflife.

And I. Thele contractes are not matches for our evill workes are perfectly evil; our good works are imperfectly good. Although our good works were perfectly good, yet flouid they not deferue eternal life, because they are debts. Vnto evill works a reward is given by order of instificeivinto good worker into so, because we are obliged & hound to do the For the creature is obliged ynto his creator, heir ther may he of the cotratic bind god ynto him by any works or means to benefit him-

10 Ob. Saint John faith, t. lohn 3 7. He that doth righteens fines, urighteens. Therfore not be that better verb. And t. He is righteous betoge me, that is, by doing righteous ness, he declareth himleffer ighteous to others: but before god we are righteous, not by dooing righteous fees, but by believing 2. He sheweth there not how we are righteous, but what the righteous are, when he faith, that he that is regenerated, is also instituted.

her because the loved unch. Therefore good works are the early of inhis because the loved unch. Therefore good works are the early of inhis beat and where, the chift here reasoneth from the latter to
the former, from the effect, which cometh after, to the cause,
which goeth before. Man fine are forgiven here. Therefore, the stowhich goeth before. Man fine are forgiven here. Therefore the store which and because there is a great feeling in that womanof
the benefit; it must need a therfore be that the benefit is great,
and many finnes are forgiven her. That this is the meaning of
christs words, appeareth by the parable which he there vieth.
L. Not every thing that is she cause of consequence in reason,
is also the cause of the thing it selfe which followeth in that
coasequence of goin. Wherefore, it is a followed in that
quent, if the concluded, There but to her love many sine are
torgiven her. For the particle (because) which Christ vieth.

636 OF CHRISTIAN PERISON PART 2.

doch not alwaies fignific the cause of the thingfollowing: It followeth not, The Sunne is assen, because it is daie: Therefore the day is cause of the rising of the Sunne: the contrarie

rather is true.

12 Object. They which is mor in the Scripture, is not to be taught, or reseined. That we are instaffed by faith onelie, is not in the Scripsure, neisber the woorder themselves, nor the sense of the words: Therefore it is not to be received Aunswere. To the Major wee fay, that which is not in Scripture neither in words, nor in sence, is not to be reteined. But, that we are justified by faith onely, is conteined in Scripture, as touching the sence thereof: For wee are Said to be instified freely, without the works of the Lawiby faith, without meris: Not of any righteoufnes which we have done: The bloods of Fefau christicle anfeth or from al finne. Therefore no work shall be meritorious: If no work, Therfore are we inflified by faith onely, apprehending Christes merit. Wherefore we are necessarily to retaine the particle (onelie) 1. That al merit either of faith or our works maie be removed fro this work of our instification.2. That it maie be thewed that faith, not the merit of faith, it necessarth required so inflice, because the inflice or merit of Christ is given by faith onely, and by this meane, alone we receive that justice & righteoufneffe.

13 Objection. If christ hash jasisfied for tor, we shall not be inflified freelie, but for merit and defert. Aunswere. We are instanced fre ly in respect of vs. not freely in respect of Christ, whom the fa-

ving of vs coft ful deerely.

114 Objection. Reward prefuppoferh meris: So thee where reward is there is also merit. For reward and merit, are correlatives, wherof if one be put, the other is put alfor thut everlasting life is proposed at a reward for good works, therefore alfo the merit of good wooks it everlafting tife. Aunswere. The Major is sometimes true as concerning creatures, as when men may merite or deferue of men. But neither alwaies among men doth it follow that there is me rit, where there is reward . For men also oftentimes give tewards not of merit or defert. Now it is unproperly faid of God, that he propoleth eternal life vato our works, as areward : for we can merite nothing at gods hands by our works . But for this cause especially doth god say, that he wil give a reward to our works, thereby to thew that good works are gratefull and pleafing vnto him. Obied. 15

Rom.3.23 Gal.2.26. Eph.2.8.9. Tit.3.5. 1.Joh.1.7. 15 Obiection. That which is not required wate inflification, is me necessarie to be done. Good worker are not required wate instificant on. Therefore it is not necessary to do them. Aunswere. The Maior is falle, if it be meant generally because we ought to doe good works in token of thankefulnes. But if the Maior be meant particularly, then nothing can be concluded, the premisses beeing meere particular now good works are as an effect, without which the cause, to wit faith, cannot be. Therefore good works verily are necessarie, but not awany cause or merite of nutice.

16 Objection. He shas is inflifted by two things, it not inflifted by one onely. But we, befides that we are inflid by faith, are inflifted allaby the merit and obedience of christ: therefore not by faith only. An force. He that is instifted by two things, is not instifted by one onely, that is, after one and the same maner. But we are instifted by two things, after a diverse manner. For we are instifted by sub, as by an instrument apprehending insticc. Sur by the meris

of chrift, as by the formall cause of our justice.

17 Obiection. Doctrine, which makesh men profane, is not to be de boured. But this doctrin, that we are not instified by works, makesh me profane. Therefore is is not to be delivered. Auniwere. If it shoulde to fall out with any man, it were but an accident. Replie. Even the feelings which fal out to be evils by an accident, are to be eschued: But this doctrine makesh men by an accident evil. Therfore is is to bee solined. Aunswere. Those thinges which fal out to bee evils by an accident, are to be eschued, if there remain no greater cause for which they are not to be omitted, which by an accident make men evil. But we have greater causes, why this doctrine ought to be delivered. 1. The commandement of god. 2. Our own fal tastion.

18 Objection. Christ hash broughs or exernal instice. This applied instice is not exernal. Therefore this is not our instice, but God himfile is our instice. Aunswere. The lord is our instice, that is, our institier. But that our applied instice is eternal, hath beene shewed before; because the imputation thereof is continued to all eternity. That instice also of the Lawe, which is begunne in visinthis life, shal be continued, and perfected in the life to come. But that instice, which is god himselfe, is not in verbecause so god should be an accident to his creature, and become instice in man. For instice and vertue are thinges created in vs., not

the

OF CHRISTIAN RELIGION PART 2.

the effece of god Moreover Ofiander, who object the this dorb not difcerne the cause from the effect. As wee live not, or are wife by the effence of god (for this is al one, as to fay, that wee are as wife as god) fo also we are not just by the effence of god. Wherfore nothing is more impious, than to fay, that the effen. tial justice of the creatoure is the justice of the creatures: for thereof it would follow, that we have the justice of god, yea, the very effence of God. The cause must be discerned from the effect, increase iuftice, from created iuftice.

19 Obiection, Where finne is not, there is no place for remiffion or imputation. In the life to come finne fhal not be . Therefore mo place shere for remission or imputation. Aunswer. In the life to come that not be remissió of any sin then present, but the remissió which was graunted in this life, shal continue and endure for ever. And that conformity also which we shall have with god in the

life to come shal be an effect of this imputation.

20 Objection. Ten Crownes are part of a hundred crownes in pair ment of a debt. Therfore good works also may be some part of our inflice, Aunswere. There is a diffimilitude: because ten Crownes are a whole part of an hundred Crownes. But our woorkes are not a whole and perfect part,

Ob. Fe is faid that Phinees work and deed was imputed unto him for righteonfact. Anf. The meaning of the place is that god did approue his work: but not, thathe was justified by that work

We are justified by the merite of Christ onely, 1, For his glorie that his facrifice might not be extenuated and made of leffe va lue.2. For our own cofore: that we may be affured, that our inflice doeth not depend vpon our owne workes, but vpon the iaerifice of Christ onely otherwise we should leefe it a thousand times.

We are justified not partly by faith, and partly by woorkes, I. Because workes are unperfect, and theretore our inflice also flified part. should be then unperfect. Curfed is every mean shor continueth not in althings which are prissen in the booke of the law to doe them. 1. Alabough they were perfect yet ere they due & debt: So that we can not fatishe for an offence past by them. When yee bane done all that ye are commaunded fay, we are unprofitable fervants. 3. They are gods works, who worketh them in vr. 4. They are temporarie, neither have any proportion with exernal blesfings. S. They are effectes of infl ficusion, therefore no canfe 6. They are excluded, that we might me

Why wee are inflified by chrifts merit onely

Who we are not Iu. ly by faith and partly by works. Gal.3, 10,

bent, whereof to glorie. 7. If they were part of our instification, on emscience should be destinute of Rable and certain comfort. 8.Christ bould have died in vain.9.We (bould not have the same waie to salva tion. 10. Christ (hould not be a perfect Saviour.

Now our works are unperfect, I Because we omit many thinger Why our which we should do, and do manie thinger which we should not do. I. Because we blend and mingle evil wish shar good which we do: that is, and therewe do good bus we do it ill. The thinges are good which we do, but fore canthe maner after which we do them, is not good,

works are not menit.

OF SACRAMENTS.

HE Sacraments are a part of Ecclefiaftical mi niftery. And as touching Ecclefiaftical miniflery. the questions are, I.W has is the vie of the mini-Berie. 2. VV has are the parts thereof. 3. In what those parter agree and accord. 1. The chiefe and last vie of the ministerie of the church is, that we being brought to Christ, may bee confir-

med and affured of gods wil, that is, that it teach vs the will of god, exhort vs to embrace Gods bleffings and benefits, and aftertaine vs of the continuaunce of the fame, a. The parts of the ministerie are the Sacramers, & the word. 3. The facraments fo actord and agree with the word, that whatfoever is promifed vs in the word, of the obtaining of our falvation by Christ, the same the Sacraments, as fignes and feales, annexed to the worde, as it were vnto a Charter or letters patet, conrm vnto vs more & more, thereby to help & relieue our infirmitie, Wherby also it is apparer, that the chiefe vie of the facramersto, is, in respect of god, the cofirmatio of our faith, like as also the ministers the felues, what foever they doe in respect of their ministerie, that they especially do to declare & confirme gods wil vnto vs. Ob. It is faid, that the spirit & the VV ord work faith in vs & the facraments nowish it being wroughs. These three therefore differ nothing one from another. Aunf. First, The Holy ghoff worketh & confirmeth faith in vr, as the efficient cause thereof, the word & sacraments as in frumental causes. 2. The holy ghost also ca work faish in vs wishous the But the word & facramess without the holy ghoft ca work nothing 3. The holy ghoft, wherforver her dwellesh, it offectuall in woorking:

640 OF CHRISTIAN RELIGION. PART, 2.

The woord and Sacramentes are not fo. These thinges briefit were first to bee spoken in generall concerning the ministrie.

It remaineth, that we now in few words entreat of the Same mess, which are the other part of the ministerie of the church. The right and direct methode of interpreting this doctrin of the Sacraments, requireth, that first wee speake of the Sacraments in general. And this way may we not vnsiely entreat in special of the Supper and Baptisne, to wir, if we take in declaring each Sacrament in special, the same questions, and that course and order of the same questions, which wee must observe and follow concerning the Sacraments in generalls and lastly, if we apply those testimonies which speake of the Sacraments in general, to the handling and declaring of the Sacraments in special.

The chiefe Questions concerning the Sacraments.

- What facraments are.
- 2. What are the ends of Sacraments.
- In what facraments differ from facrifices.
- 4 In what they agree with the Word, and in what they differ from it.
 - 9 How the facramenter of the olde and news Testament agree.
- 6 What facramental union is,
- 7 What the things differ from their fignes.
- 8 What former of peaking of ske facraments are visual to the church and scripture.
- 9 What is the lawful vie of the facraments.
- 10 What the wiched receine in the we thereof.
- II Howe manie facramentes there are of the newe Tefts-

I WHAT SACRAMENTS ARE

taine, and not to any other, to ferme him. Heercof it is that fome will

The criginal of the
word, sacra
name it selfe of sacraments first to bee considered. Among
the Auncient Romanes this woorde. Sacramente, signified as
tenne forme of an oath taken in warre, which they called a militaria
facrament, so called of Sacrando, that is, of sacring or confectating the
breanse by that oath everie one was confectated, or destined to his car-

hauc

have these ceremonies , instituted by god, therefore to bee so called, for that as fould iours did oblige and binde themselves by that militarie Sacrament vnto their captaine, fo we binde mar felues vnto our captain Chrift, by a foleum oth, in the pre fence of god, Angels & men. This truly is no vnapt or vnmeet metaphor:but yet I think rather that the originall of this nie come from the oulde Latine Translations, in which wherefoever the word millerie is vied in the new Testament, for the fame they commonly in Latine put the worde Sacramentum, Now myflerie commeth from a Greeke verbe, which fignifieth, to inflitute, inftruct, or initiate one in holy matters, or matters of religio. But that Greek verb, pula, is derived fro another, which is, wo's, which fignifieth to fhur, because (as Eu fathius faith) they who were iniciased or enseed in bolie rises, were to hour their mouth, o not to veter those thinges which were secrete. Now a mifterie is faid to be, ether a fecret thing it felfe, or the figne of a fecret thing, or that which hath a fecret fignification, which none understand but they, who are initiated in holy rites. By a figne, we vnderståd an external & corporal thing & action, or a ceremonie instituted & ordained by god, which berokeneth a certaine internal thing and spirituall. Which the Grecians calamiflerie: and is otherwise called of divines a Sarramens. And some such signes god alwaies woulde haue to be extant in his Church, wherby the good wil of god towards men might be recorded and made knowen, that men of the o ther fide might declare and thew their faith towardes God, and other dueties of pierie & godlines. Sacraments therefore are to called mifteries, bicaufe they have a fecret fignificatio, which none understand but they, who are initiated and infirm ded cocerning the fubftance of facred matters, or the points of Christian Religion.

Having seene now what the name of Sacrament signifiesh,
the tresteeth, that we consider the thing it selfe, and difine
what Sacraments are. The definition whereof is this. Sacraments The definiare sacraments are dealer obsect to our eies, ordained and instituted tion of Sah God, that by them he might the more declare and feat the promise craments.

of his Gofpel unto vs.

The parts of this definition are in number three: The first part appertaineth to the kinde of Sacraments: the latter two to their difference. To the kinde, whereof they are, it appertaineth.

56

643 OF CHRISTIAN RELIGION, PART 2.

The facra ments are fa cred fealsthat they are facred fignes & feales, that is, divine, & fignifivng, of betokening facred things, fuch as belong to gods worthip, and the Salvation of men, A signe and a feale differ one from the other, as a general thing from a thing more speciall. For every seale is a figne, but not every figne a leale. Afeale certifieth and confirmeth a thing: A figne onely theweth it. A figne is a thing fignifiyng somewhat else than that which it sheweth to the senses: Os, a signe is that whereby the understanding understandeth some thinges elfe, belides the figue it felfe, So wordes are the fignes of thinges, Moreover fignes are of two forses: fome are onely fignifying, others are confirming alforthat is fuch fignes, as whereby wee reasonix conclude allo of the thing which they fignifie, neither onely understand by them, what they fignific, but also argue and rea fon from them, so that we are not left in doubt or vncertain, whether that bee true or falle, which they fignifie. Sacramentes therefore ferne in the fame fleede, that pledges doe: for both they fignifie that there is some thing promised vnto thee, and with al they affure and confirme the fame vnto thee, in regarde whereof it is also added, that they are feales. Now thefe fignes & feales are called facred and holie, because they are give vs of god. For holy and facred thinges are of two forces, I. Thefe thinger which God performeth unto us. 2. Those thinges which wee performe unto God. Thele fignes are faid to be obied to our eyes, that is, vifible:bicause they ought to be such, seeing they are to fignifie thinges invisible. Moreover they must bee such, because they must be staies and props of faith, and bee perceived by the ourwarde sense, that the inwarde sense may thereby bee moved. For that which thou seeft not, is noe figne. And hee that maketh a figne to bee invisible, doeth implie a contradiction, and speaketh contraries. For not the signes signifying but the thinges signified are invisible. Whence it is, that the ancient writers define a facrament thus: A facrament is a vifible figue of invifible grace.

By the la. craments God fealeth vnto vs his promite To the difference of facraments (wherby they have their feveral being as it were, & are different fro other facred thinges) appertain these two properties. I. Thus they are orderined & inflituted by god 2. Thus they are inflienced to this end, thus god may by them feale & assignment out his promise. And thus these signes were inflienced of god alone, it is certaine. For as god alone pronounceth of god alone, it is certaine. For as god alone pronounceth of god alone, it is certaine.

his

his promife of grace; to he alone afforeth & confirmeth this promise vnto vs by his sacraments. Wherfore god alone hath God onely autoritie to institute & ordaine a facrament, And this inflituci may ordain on of facraments conteineth two things, I . The appointing & comanding of the rite & ceremonies. 3. The promife of grace annexed to this rice, wherby god promifesh that he wil give the thing fignified was fuch as lawfullie en rightly wfe the figne. And thefe things are pro per to god alone. For as the receiving into grace & favour, and remission of fins belongeth to god alone: So also doth the pro mifetherof, And as god alone instituteth & appointeth vnto himselse his publique worthip, so he aloneis able to confirme vnto vs by his publique worthip, & ministerie, & by his factaments, the promile of grace, that is, the promile of receiving al bleffings & benefits necessarie to salvation, which are figni fied & contraed by the ceremonies & rites of facramets. Wher fore mention is allo made of the promife in the definition of fa cramers, that fo that difference of facramers may be the better perceived & discerned because god hath given to men teflimonies also of other things This promise of grace the scripture calleth also the promise of the gospel: because god doth espe cially & chiefly in the golpel promife it vnto vs. And further. he declareth the fame, being promifed in the gospel, & sheweth it more clearly by facrements; and this, by reason of the ana logie proportion & finititude, which the firm have with those things which are fignified by those fact ametal figns. For as a fimilitude de clareth & explaneth that wherofit is a fimilitude for the facra mets declare that, wherof they are facramets. And as a true fimilitude is not understood, except the analogie of the fimihtude be understood: fo neither are the facraments; except we understand the analogie & proportion which they have with the thing fignified. Neither doth god by his facraments only declare the promise of the gospel, but also sealeth the fame vnto vs.I. Because god whe he freaketh with vs, whether it be by his Worde, or by a figne, is alwaies alike true. And therefore he affureth & maketh vs certaine of his wil, both by his worde & by his facramets.2. Because (squaments are feals and pledges annex ed to the promife, which who fo vieth rightly, that is, with true faith & repentance, vnto him those pledges & feales feale & confirme most affuredly, that he shalbe partaker of the things themselves fignified, which are spiritual.

5/2

3 What

sSacramets are ordeined to bee feals of gods covenant, THE cheife and principal end of facraments is conteined in their definition, namely, to be fignes of the covenant, that is, that god maie tellifie that he doeth in a lawful and right vie of them bestow the thing promised, and so may confirme our faith, instruct vs by his Sacramentes, and by them exhort vs to receive and embrace the blessings purchased by christ, and surther seale by those Sacramentes these benefites and blessings of Christ vnto vs. (& this, 1. Because law mentant see figure 2. Because they are pleadges, having a promise.) and lastly, that by these signes and pleadges of Gods savour towardes vs, the holy Ghost may effectually move our hearts, noe lesse, than by the worde.

2 To diffinguish the Church fro others.

The second ende, is the distinguishing of the Church, from Parnimus: & al other sets whatsserver. For God will have his church
to be beheld in the world, and to be knowen by these sacred
signs, as Souldiours are known by their military tokens, and
sheep by those marks which their sheepheard seareth in the,
He willesh the sewes to be circumcised, & Christians to be baptized,
he interdisteshaliats & strangers & excludesh the free easing of the
Paschal Lamb. God will have his kingdome discerned fro the
Synagogue of Sata, for these two causes. I. For his owne glories
sakes. For our observe & fastvarian. For as he will not have himself
shuffled & mingled with Idols: So neither will be have his people shuffled & mingled with the kingdome of the Divell.

To professe, & testific our thankefulnesse.

The third end, is the profession of sessification of our shankefulnesses and disesses towardes god, which is that bond, whereby wee are obliged vnto Christ to beeh is people, as he is our God, to showe true repentaunce, to beleue in him, and to receive of him his benefits offered vnto vs.

4 To propa gate&main taine the do ctrine. The fourth is, the propagation and maintenaunce of the dollrine: because God wil not haue the vie of his Sacramentes to bee without the word and explication thereof.

5 Togue an occasion to the yongerto enquire and learne the thinges by them fignificad.

The fift is, an occasion thereby given to the yonger forse to enquire what these thinges meane, and so an occasion also of explicating and preaching the benefits of christ water them. As also the Lord saith vatto his people, Exod. 13. 14. When thy some shall aske there to morrow, saving, what is thin? Thou shalt then saie was him! I have shall the lorde brought us out of Aegyps, out of the house of bondage.

The

The fixt and laft end is, that they may be the bonds of mutual eTo bee the dilection and lone: because they who are entred into an affocia bondes of tio or cofederacie with Christ the head of the church ought risie not to be at difference among themselves, 1 Cor. 13. 13. By one spirit are we all baptized into one bodie. In like maner the Sacramees are the bonds of publique meetings & cogregations in the Church, t. Cor. 1 s. 10.When ye come together to ease, sarrie one for another.1. Cor, to.17. For we that ere manie, are one bred, one bo die, because we are al parsakers of one bread, Eph. 4. 5. One god, one Faith, coc. But we can not fettle among vs this comunion, nesther maintaine & continue it, being once setled, neither profitably annunciate & thew forth the death of the Lorde, as long as we diffent & iarre among our felues contentioufly about the inflitution of the Sacraments. The facramentes are pleadges of that comunion which Christians have first with Chrift, and then betweene themselves,

In what facraments differ from facrifices,

Vices and Sacraments, that we may know what to doe, & facrifices when we come vnto them. Nove they differ in the principal and differ in chiefe end. For facraments are only ceremonies, Sacrifices may be cere their chiefe monies of moral works also, as the facrifices of thank giving are our ende. works towards god, wherby we yeeld due obedience & honor vnto god: fuch are the facrifices of praise & thankfulnes. A fa crement, is gods work toward vs, wherin he giveth some thing, to wit, the fignes & the things figned; & wherein he testifieth of his offering & bestowing his benefits vpon vs. Or the distin ction between the may be given thus: A facrifice is a woork, in which we yeeld some obedience and worthip vnto god. But a facrament is a work, in which god giveth somewhat vntovs: The same First, outward signes; Secondly, Things signified by them. A sacrathings may ment & a facrifice may be sometimes together in one & the be facrifices felfe fame thing:but they are facraments in respect of god, in and facras respect of vs sacrifices, & those only eucharistical, & of thaks mentes, giving. For there is but one only facrifice propitiatory by the raunsome of Christ offered for vs on the crosse. Objection. The Paffeover & other ceremonier of the old teflames, were both facrifices & facraments. Therefore facraments doe no shing differ from Sacrifices, Aunswere. More is in the conclusion, tha in the premiffes. Because this only followeth; That the same thing may

OF CHRISTIAN RELIGION, PART 2.

be a facrament and a facrifice. So Baptisme, and the Lordes supper are facramentes, and facrifices: They are facramentes & that principally; because they are the work of god, who giyeth vs some thing in them, and doeth therein testifie his gift vnto vs. For in them he reacheth vnto vs certaine Symbols and tokens by his ministers, as also by his ministers bee speaketh by his mouth vnto vs: according as it is saide, Ink, 10.16. He that bearesh you, he aresh mee. So therefore everie minister reacheth with his hand the sacramentes vnto vs, & we receive them at their handes, as at the handes of God, if fo we take them with reverece: but much more god giveth, and as it were reacheth with his hand vnto vs, in the laweful & right vie of the facraments, the things themselues which are fignified by the facraments. Furthermore, Baptisme and the Lordes Supper are facrifices, not indeede principally, but as they are our work, which we performe to god; that is, as we receive thele fignes, as it were from the hand of god, & fo declare our obedience towards god.

4 In what facraments agree with the Worde & in what they differ from is.

The facramentsand the word agree. 1 Inexhibiting the vato vs. dieg from the Holy Gnoit. 3 In being inffiruted and offered by God 4 In being accom.plished by God.

HE Sacraments agree with the Worde in these things, 1 Both exhibite the Same thinger vato vs . For by both God doeth testifie vnto vs his wil, and' by both he proposeth the fame benefits, the same grace, and the same Christ vnto vs; neither doth God confirme or represent by his Sacramentes fame things any other thing, than be hath promifed in his worde; & they who feek for any other thing in the Sacramentes than is prea In procee scribed in the woorde of God, frame and make Idols, a. Both are from the holie ghoft, and fo both alfo confirme and establish faith. 2. God institutesh both, God offeresh bosh 4. God accomplishesh bosh by the Ministers of his Church. For hec speaketh with vs in his Woorde by the ministers, and by the Ministers hee offereth and giveth vs thefe fignes in his Sacramentes. But the thinges them-selves which are fignified by these fignes, the sonne of God immediately offereth vnto vs. Hee laith, John. 20. 22. Receine the Holie Ghoft. And lohn faith of him , Matth. 3 . 11 . Indecede 7 baptize yon with water to a. mendment of life; but he that commeth after me wil baptife you with she holy ghoft and wish fier.

The Sacraments differ from the word in thefe things, I.In

substance

substance and narare: For first, Words fignifie according to the ap- They ditapointment of men, whom is pleased that things foculd so bee expressed gree, and fignified . Signes fignifie according to a fimilitude , which flanceand they have with the things by them fignified. Secondly, Words nature. we hear, and read: Signes we perceive also by feeling leing, & tafling. Thirdly, Words hignific onlie: Symboles & figns cofirm also. 2 The Word of the promise and commandement is proposed without a. 2 To the per nie difference, to al. To the vnregenerate, that they may either to whom begin to beleeue and be regenerated, or may bee left without they are excuse:to the regenerate, that they may the more beleette & offered, be confirmed. The factoments are given onlie to the members of the church, whose faith is by them confirmed and preserved. The Woord is preached to al at once: The facraments are given to evere meber of the church severally one is baptised after another, and the supper is ministred to one after another. 3. The Worde In their vie is the infirmment of the boty ghoft, by which he beginneth and confirwesh our faish: and therefore the Sacramentes must followe The Sacramentes are she infirmmenses of she the Woorde . bolie Ghoft, by which her beginnesh not; but onelie confirmesh our faith: and therefore the Woorde is to goe before them. 4 In their The reason of this difference is, because the facraments, with- necessitie. out they be underflood, never moone . There is no define after a & In their thing which is not knowven. But yet in infants the case is diverse. working. For in them faith is begun by the holy ghoft, neither is confir- 6 The word med by the Word, but by an inward working and efficacy; and may bee they who are borne in the church, to those in their infancy ap without the pertaineth the covenant and the promile.4The Word is neces fa facraments, rie and sufficing unto salvation in them woke are of an understan- but notthe ding age. For faish commeth by hearing. But the facramets are not pre tacraments cifety and absolutelie necessarie unio al . For that faying of S. Au- without the Worde. gustine is most true : Nor the want, but the contempt of them con- The Word demnesh. S. The facramenes by gefisme, she Hord by fpeech declareth is cofirmed vuto vs the will of god. 6. The Word maie be without the facraments, by the faas both in private and publique expounding of the scripture, 8 The word and that effectually alfo, as was apparent in Cornelius, Ad. 10 may not be But the facraments cannot be fo without the Word. 7. The Woorde is preached that which is confirmed by fignes annexed unto it: The facrementes voto infacts: me those fignes whereby it is confirmed 8. The Woorde is to bee great ments may ched "unto those onelie, who are of underflanding, the Sacra be given ments are to be given voto infants, as Circumcifion and baptifme. then.

SÍA

Augustine

648 OF CHRISTIAN RELIGION. PART 2

Augustine said, Thus a sacrament is a visible Word: most briefly and most aptly expressed he both the agreeing and differing of the Word and sacraments. For when he said, Thus a Sucrament is a Word, he sheweth in what the Word and Sacraments agree, which is in that they teach the same. When he addeth Visible, he sheweth the difference, that is, that they differ in rite and ceremony.

5 How the factaments of the olde and new reflament agree, and how they differ.

The facta ments of the old and newe Festa ment differ 1 la rites. 2 In number 3 In signification.

Hey differ first in rites, whereof chaunge and alteration was made at christs comming that thereby might be fignified the ceafing of the old testament, and the beginning or fucceeding of the newtestamet. 2. They differ in multitude and number. There were mo & more laborious, here fewer & more easierites. 3. In fignificatio. Those fignified christ to come, these Christ that was come. The fignification is diverse, as the circumstance of time is divers, which the sacraments of the olde and new testament signifie. For the sacramentes of the oulde church, fignified the time to come, of christ which shold comes our facraments fignifie the time past, of Christ alreadie manifested in the flesh. 4. In binding and obliging men. The old bound only Abrahams posterity, ours bind the whole church of al na tions and countries. f. In continuance. The old were to endure but vntil the comming of the Melfias: the new vntil the end of the world, 6, In clearenes. Those are more obscure and darke, because they fignifie things to be manifested; but these more cleare and plaine, because they fignifie things already manifefled. They agree, t. In the anthor. 2. In the things fignifi d, or in fub stance. For by the lactamentes of both testamentes the same things are offered, fignified, and promifed vnto vs, even remiffion of finnes, and the gift of the holy ghoft, and that by chrift alone. This is proved in the Epiftle to the Hebrues. Isfus chrift yesterdaie, and to daie, the same is also for ever. But these are not in respect of rite and ceremonies the lamestherefore they are the same in respect of the thing by them fignified I Conto. The fathers under the law were baptifed in the cloud and; in the fea, and did at eas the fame fpirisnal meas. Col 2.11. By chrift yee are cir-

emncifed wish circumcifion made wishom hands, that is, In Baptilm we receive the same benefits, which they did in circumcifions without christ therefore, who is the thing signified of all the sa-

craments.

4 In the per fons whom they bound § In continuaunce, 6 In cleareneile,

They agree a In the author. a In (ubflance. craments both of the old and new testament, no man was ever saved, or now is, or ever shall be saved. Whence it followeth, that the fathers in the old testament, had the same communion with the sist, which also we have, and that it was no lesse signified & confirmed then virto them by the word and sacraments, than it is now virto vs in the new covenant. Wherefore it is not only idolatrie, to seeke another communion of christ, than is in the word, but also to seek another communion of christ in the sacraments of the new testament, than which was in the sacraments of the old testament.

6 What the facramental union is,

"HE foundation or master in the facraments are the rites and I ceremonies, or external visible actions instituted by God, which are perfourmed by men after a certaine and folemne maner, and are called by a relative or respective name fignes or facraments. The terme respected or correlatine, is Christ & al his benefits, or the internal spiritual woorking of God in vs, according to the promise of the gospel this is called the thing figned or fignified by the facrament, because it is fignified and confirmed by the outward rite. The velation it felfe that is between thefe,) which make both to becoe relatives, or respectives, being in their owne nature absolute things,) is the order inflituted by god the fignifiyng of a spiritual thing by a corporal thing, and the fealing of the thing fignified . The correlatines are the things fignified, and the fignes. Hereby now ap peareth that this conjunction of things with their fignes, or facramental vnion, is not corporal or local. Now this vnion cofiftesh in two thinges. 1. In a fimilitude and proportion of the fignes with the things fignified 2. In the joins-exhibiting or receiving of the things, in the lawful and right wfe. The faithful only, in the law ful and right vie, receive the fignes of the ministers, and the things fignified of christ:and when we fo receive both, that is, the figne, and the thing fignified, the fame is called facramental vaion. For in thele it confifteth, and not in a presence of the thing and the figne in one and the fame place, and muchleffe in any transmutation or transubstantiation.

Sacramental union therefore is such, as agreeth to all facraments; and such as was the vnion of Christ with the ould sacraments, such is it also now. A sacrament, is a respective or relative word. The foundation we said to be a ceremonie instituted 650 OF CHRISTIAN RELIGION. PART 2.

by god; Christ, or the communion of christ and al his benefits. are the terme. The relation is the ordination of that rite or ceremony to the thing fignified, that is , both chrift himfelfe , and his benefits, or the communion and participation of christ & his benefits. For in everie facrament are shefe two, she thing fignifi. ed and the fignes. Nowe the thing and the facrament differ, as the relative, and the correlative. As therefore the things can not be without the figne: so if you take away the figne fro the thing, it remaineth no more a figne-because the relation con fifteth in the joyning of things: As the mafter is no more a ma fter, if he have no fervant. Wherefore the things & their figns are diftinguished, but not fundered and separated. Briefer shows In everie facroment are the figne and the thing fignified. The thing is chrift himselfe and his benefits, or the communion and parti cipation of christ and his benefits. The shing and she facrament differ in this. The thing is not properly the facrament, neither are the fignes facraments. The figne is not the thing:but if you take away the figne, the thing remaineth no longer, neither the figne, if you take awaie the thing. Therefore they are to be discerned, not to be sundred. Wherefore these two must be together, to that if one bee taken awaye, the other remaineth no longer that, which before it was faid to be. Of all this which hath bin faid, we conclude, that there is a facramental ynion and coniunction of the things and figns in facraments; and it con fiffeth, 1. In a fimilisade, whereby she shing is fignified, shadowed, and represented. For if the fignes have not a resemblance and fimilitude with the things, they are now no longer fignes, a. In the ioins-receiving of the things and figur. In thele confifteth the con junction of the things and fignes.

7 In what the things differ from the fignes.

THE fignes differ fro the things fignified, t. In substace. The figns are corporeal, visible, earthly the things heavely, invisible, spiritual. Ob. But the body of christis is a corporeal thing. Ant By spiritual things are here ment those, which are through the woorking of the holy ghost received by faith only, & nor by any part of our body. a. They differ in the maner of receiving: the figns are received by the had, mouth, & parts of the body, & therefore also of vnbeleevers: The things are received by faith onely and the spirit, and therefore of the faithful onely. 3. In the ende are use. The thinges are given for the possessing of eternall life,

the y

they are eternal life it felfe, or some part thereof. The signes are received for the fealing & contiming of our faith concerning the things themselves promised 4. The things fignified are necesfary of are necessarily received of alshe mebers of the true church: The figner are received of the only, who are able to receive them. The fignes are diverse, the rites and ceremonies variable: the shings are perpetu. al and the fame in al facraments.

3 W bas phrases en formes of speaking of the sacramentes are vinal unso she church and feripsure.

HE formes of speaking of sacraments, are partly proper, proper, 1 and partly figurative. The proper are, I. When the facramenter formes of are called tokens, fignt, feats, and those feating and confirming onto us, speaking. shas god wil gine shofe things which he hash promifed. So Circumcife on it a feat of the righteoutnes of faith. And it shall bee a signe in thy fle fb. 1. When waso the figures are exprestly adjoined premifes: namely, that we shall receceive the things signified by them; as when it is faid, Mar. 16. 16. He shas (hal beleene, or be bassized, shalbe faved A figurative or facramental kind of speaking is, 1.When the names of the things are given unto the fignes: as the Pafchal Lambe called the Paffeover. 2. Contrariwife, when the names of the fignes are attribu- speaking. sed to the things. 3. When the properties belonging to the thinges, are astributed to the figues. As the bread which we break it not the commen nion of the body of christiso baptifm is faid to walk away fins, to faue, to regenerate 4. When cottatiwile, the properties of the figns are attributed so the things themschier. As, the rocke was christ. We are wa fied by the blond of christ. Al these phrases of speech fignifie the fame thing:which is, the promite of god adjoined to the ceremony: and this therefore, 1. Because the fignes reprefent and feale the things, Baptifm is the walking of regeneratio, 2. Because the shings & the figns are sogether receved by the faithful, in the right ve therof 9 What is the right and lawful ofe of facraments.

"He right vie of facraments is , 1. W ben the rites ordained by god are observed & nos corrupted. The institution of Christ is to be reteined pure, & vncorrupt: the additios of Antichrift are to be taken away, & those things which hee tooke away, are again to be added. 2. When those persons wie those river for whom god hash ordefued them. Wherefore the housholde of Christ onely, that is, Christians, who by profession of faith and repentance are the Cirizens of the Church, must vie these rites Ach, 8 37. If thou beloweft wish all thine beart, thou maift bee baptized. So afforher are bassived of John, Matthew. 3.6. who confesse their

Figuratine formes of

In the right wie of Cacraments isrefpe. ard. 1 The infti tution of Christ, which must be pure. a The per fonsrecei ving,who must be be leevers:

OF CHRISTIAN RELIGION, PART 2.

or which they were inflicted

653

line. 3. When the vises and Sacraments are vied so that end, for which they were inflistated. For it is not lawful to transforme the rites to any other end or vie, besides that whereunto they were ordeined. I. Because that is not so obey Gods commandements. Because that is not so obey Gods commandements. Because it the signes be changed or conversed to another vie, or the covenants not kept, the consens of him that promises his lost, without which the signe or earness consimues nothing. Wherefore the Sacramentes without their right vie, are no Sacraments, but rather vaine & fruitlesse specially in each the right and layful vie of them consistent especially in sith and repensance: They who have not this, and the the facraments are no Sacramentes. Wherefore they are besides the selwes, who say, that unbelievers and insidels receive together with the signes the things signified by the signes.

10 What the wicked receive in the vie and admi-

The wicked receive the bare figne without the things ther by fignified

nistration of the Sacramenter, HE wicked receive the bare figner only, and those to their indge. mens and condemnation. I. Because the benefits of christ are received onlie in the right vie of the facraments: But they neglect the right vse of them, who receive the vnworthily. Wherfore Paul allo faith, 1. Cor. 11.27. Whofoever that eas this bread, and drink the cup of the Lord unworthity, shal be quilty of the body and bloode of the Lord. But the wicked eat and drink it vnworthily, because they prophane the facraments, and transforme god into the Divel, and the fonnes of God into the fons of the Divell, 2, Vnto whom nothing a promised in the Word, to him the facrament seale nothing. For after what maner, and vnto whom a Charter promifeth any thing, after the same manner, and to the same men, doththe figne and seale annexed vnto the Charter promise the same alfo. Semblablie, God performeth his benefites after the same maner, and vnto the same persons, after which maner, and vnto which persons he promised them . But vnto the wicked hee hath promised nothing, so long as they remaine in their vabe liefe.3. We receive pririmal things by faith. The wicked have not faith. Therefore neither do the wicked receive spirituall thinger. 4. To bee wicked, and to receive the facramenter entirely, implieth a contradiction.

But two San IN the new Testament are onely two sacraments, the vie whereof traments in the Church is perpetual and universal by the consents of flanent.

Ambrole.

Ambrofe, and Austine: Baptifme, which succeeded in the place of circumcifion and other purifyings of the law : and the Lorde fupper, which the Paschall Lambe shadowed and prefigured. Thefe two, and no more, did christ institute. For shofe are onlie fa craments of the new Toftament, which are, I. Ceremonies. 3. Inflituted of christ for the whole church. 3. Having the promise of grace adjoined unto them. But there are only two fuch facraments, as appeareth by their definition: Wherefore Penance private absolution, matrimonie, unclion, and laying on of hands are no facraments. For it is certaine, that penance and private abfolision, are onely the declara- Sacraments tion and preaching of the Gospel. But the preaching and pub are no Sa lishing of grace must not bee confounded with the annexed craments. feals of the promise of grace . Vnction and laying on of hands, are indeed ceremonies: but neither were they inflituted of Christ for the whole church:neither have they the promife of grace adjoined. The thing fignified by extreme Vnction hath ceased in the Church . Matrimonie is no ceremonie, but a morall work. The Papifts recken it among Sacraments: because the old latin translation translateth the Greeke woorde sweetens, (that is , a mystery) by the word Sarramens , Ephel 5.32. where the Apostle speaketh of mairage. But Paul himselfe is to heard rather, than the latin interpreter. No man is ignorant, that my finie is of as large and ample excent in fignification with the Grecians, as arcaman (which fignifieth, any fecret or hidden thing) is with the Latins . Wherefore they must confesse and graunt al arcane and fecret things to be facraments. And fo, if Marrimonie be the feventh facrament, the wil of god shal be the eight facrament, and the calling of the gentiles, the ninth. For fo doth the same interpreter in the same Epistle interpret the same greeke word Eph. 1.9. & 2.9. But S. Paul in that place, cap. 5.32. vieth the word, myflerie, to defigne and fignific the conjunction of Christ and his Church, and not the conjunction of man and wife.

Certaine conclusions of the Sacraments in general.

OD bath alwaies adjoined unto his promise of grace & Jesernal life fome figner and rises, which she church callesh facraments Sircumcision was commanded and enjoined Abraham. By Mofes she facrifices or rises were encreased, which endured unso christ

654 OF CHRISTIAN RELIGION. PART 2

who inflicuted Baptifine and the supper.

2. Sacraments therfure are the fignes of the evernal covenant between god and the faithful that is, they are vites, commanded and prescribed to the church, and added unto the promise of grace, whereby, as by visible and certain restimonies, so domight spaisse and restition that the communicatesh and impartes the Christ and this benefit so all those that vie and receive these to be so so that vie and receive the spaish, according to the promise of the gospelvand that hereby also he might confirm in them a ful persuasion of this promise. So that the charch also of the other sides might by the participation of these spants and so the probles and so the prosessing the probles and so the prosessing the spants of the charch allows prosesses the memorie of christo benefits, be discerned from alother sector, and obliged and shirted up a musual disletion and losse under one head christ select.

3 Rites and ceremonies, which are not commanushed of god, or are not inflitured to this end, as to be fignes and tokens of the promise of grace, are not fignes and tokens of the church: for a figne can confirme mothing but by his confernt and promise, from whom the thing promised and figuified is expected and looked for. No creature therefore can in-

Hituse any figner or pledger of gods wil.

4. Two things are to be confidered in al facraments the visible terrene, and corporal signes, which are the rises & ceremonies, and the visible and corporal things, which god exhibites th unso us by his ministers, and we receive emporally, that is, by the parts and senses of our bodies. And the things signified, invisible, cell al, and spiritual, that is, this is, this fillest & al his benefits, which are committed unso us of godin, saids spirituallie, that is, though the versue and working of the boty god?.

The mutation & chage of the lignes is not natural, but respective
& invelation, neither is wrought as touching their nature or substance
which remaineth stil the same, but as souching their wse, whereby they

are resemblances of other things.

6 The consumition also or union of the signes and the shings signified is not measured or local, but respective, by the ordinance & appearament of god, wherby things in wissio & spiritual are represented by wishble and cryonal things, as is were by wishble words, & are exhibited & received together with the signes, in their right wife & administration.

7 The names & properties of the things lignified are attributed to the figner, & contrary, the names & properties of the fignes wro the shinges, in respect of the similisude or of the fignification of the things by the signes, in respect of the ioins exhibiting and receiving

of the things with the fignes, in the right wfe.

8 The right we of the facraments in then, when as the faithfull keepe those rises, which god hath commanded, to those ends for which the facraments were instituted by God. The institution constitlet in the rites persons, the master who will be rites persons, the master will be rites persons.

9 In this we the things fignified are atwaiss received sogether with the fignes. Therefore the fignes are not emptie or void, and without the things, although the things are received after one maner, and

she fignes after another.

10 Without the vie instituted by god, neither are the ceremonier any sacrament, neither are the benefits of god, which are signified by shem, received together with the signes.

11 The figner are received of the godly to fatuation, of the wick ed to condemnation. But the things fignified only the godly can receive

so their falvation.

12 In the elect notwith flanding, after they are converted, the fruite also of the factamist unworthing to received doth at length follow. And in the alfo that unworthinesse, which by reason of their defects, converted in their receiving, albeit they are sometimes chastised for the same, yes were theisse is a paraloned them, so that that unworthinesse does not have or impaire their sal vation.

13 Some (acraments are to be received but once in our life:others more often. Some are to be given to those of understanding onely:others to infants also Even as they were instituted by god, either in once making his covernaum with al the Elect, or those which were to be received into his church, as circlicision or haptismor after sunday falles or cibasts of temperations, for the renning of his covernant, or the sensing of preserving of the unity or allesting to preserving of the unity or allesting to the followers as the arkey, the Passever, or other factissices, or likewise the Lords Supper.

14 Those things agree in common to the sacraments of both the old and new coverals, which have bin spoken of in the definition. But their dissernees are elessistant the old show christ who was after to be exhibited, the new christ already exhibited with his benefit. The vises of the old were diverse fro ours, or moe in nüber, as circuicifion, sacrifices, oblations, the Passever, the Sabboth, worshiping as the drike (hristians have others, or those only two, Baptism, or the supper. The old were darker, the new are clearer, or more manifest. The old were proper or pe culiar to Abrahas posteriny or their servants, the new are commanded to the whole church, which is to be gashered both of sewes and Gentiles.

656 15 The facraments and the preaching of the gospel agree in this, that they are the work of god, which he exercife th towarder his church by his ministers, who seach promise, and offer waso us the same come mion of christ and al his benefits and also they agree in this , that they are the external infruments of the holie ghoft by which he morves our harts to beleene, and fo by the comming and meanes of faith, makesh ut partakers of chrift and his benefits . Neisher yet in the wor king and operation of the holie ghost so be tied here: neither do these profit, but rather hurs them, who applie not unso themjelnes by faith shas which she words and rises fignifie.

16 The facraments differ from the word becamfe the woord doth by freech, and they by gefteres and motions fignifie the will of god towwards vs. By she word faish is bosh beganne and confirmed : By these it is confirmed onely in the lards supper the word also seacheth & confirmeth voithout the facraments; but the facraments do not voith one the word. Without the knowledge of the word they who are growen so understanding are not faved. But men may both be regenera sed, and faved, wishous the vie of the facraments, if is bee not omissed shrough consemps . The word is preached also so the unbeleevers and wicked men. Vnto the facraments the church must only admit them, whom god willesh us to account for members of the church.

Sacraments, and (acrifices agree in this, that they are woorker commanded of god, to be done in faith. A facrament differeth from a fa crifice, in that god by facraments fignifieth and teftifieth vote vo bis benefits, which he performesh for us By facrifices we yeeld and offer one

obedience unto god.

Wherfore also one and the same ceremony may be considered both as a facrament, and as a facrifice, at whereby god in giving vivil fible fignes, seftifieth his benefits sowards vs, and we in receiving them, seftifie againe our duty sowards him. And this teftification of our faish and shankefulnes, dependesh of that seftification of gods benefits to wards us, as of the chiefe and proper end and ufe of the facraments, is thereby raised in the minds of the faithful.

The confirmation of such of the former coclusions, as most require it.

HE confirmation of the second conclusion. The definition therein delivered of facramentes, is expressed, Gen. 17.12. Exed, 20, 10. Exed 31.14. Then falls keeps my fabboshes, Now, she facra-

facroin ones are vises commanded and preferibed to the Church by god, Mapparent by the inflitution of themas alfo that they are river adjoined unto the gramife as wifible fignes & tokens thereof Becamfe alcacraments are necessarie ducies somerdes god, But chiefly and prinsipallie they are god thenefits towarder vit, as circumcifion did persend and thee remission of fine and mortification; Deut.30.6. Heb. 4 . 10. Neither only do we fignifie the in cofeffing & celebra ting them, but chiefely god himselfe doth fignifie them vnto vs. reftifying and confirming them vnto vs by the ceremonies of Sacramentes, For the Minifters, as well in the administration of the Sacraments, as in the preaching of the word, bear the person, and posselfe the place of god to the Church, Mar. 28.19. Teach and bapsife al masions. Tohnia. 2. Fefur did bapsife: when yes not be him elfe, but his difcipler did baprife. So of the fign and ceremonie of inauguratio or anointing one to be King, it is faide, t. Sam. so.1. The ford hash anothered ther: When yot Samuel was fent to anoine Saul. They furder are therefore faid 10 cs from our faith became the feripenre wit meffesh them to be the figues tokens of the marial & everlafting coverant between god o the taishful, which god figuifiesh was we in the beflowing of his benefits promifed ve in the yofpelitut god is alike to be beleved, whether by figns, or by words, which fignifie his will: because not onely our facrifices and obedience, bur also the figns of grace delive red vato vs by god; have in their right vie the promise of grace adjoined vnto them: As, He that hal beleeve & hal be baprifed, that be faved, and laftly because the scripture to significe the veces. wing or wans of the things fignified, alleadgesh the receiving or wans at the figure As Pl. 91.7. Purgeme with byfop & I fhat be elean. De. 10.6. The Lorde wil circumcife thy heart. Ro. 3. 6. Al we which have hin baptifed . 1. Cot. 10.16. The bread which we break, is it not the communion of the body of Christ! And hereof allo follow the other ends specified in the definition, in this second conclusion. As, That the facraments difcerne & fever the church from other felles. This is manifelt both by effects, & by Teftimonies. Exo. 12 45 A firalneer that not ease thereof. Rom 3.1. What is the profit of circurcifion? Much every maner of way: because onto them were commis ted the Oracles of god, Eph. s. 17. Ye being in simes part Gentiles, & salled Vacirementifion of them, who were at that time without Chrift, & vere aliants from the common wealth of Ifrael. @ were frangers sem the covenants of promife, & had no hope, & were without God

in the world. Gen. 17. 11, It shal be a figne of the covenant bern me of you, and is that be my covenant, in your flesh. Another end is that they preserve the memorie of gods benefits. J. Cor. 11.16. As often as ye (bal ease this bread pe (bew the lords death until be come. Exod. 12.14. This day (hat be unto you a remembrance. Deut. 6.8. Then (bals bind them for a figue upon thine hand, & they (bal be as figns of remebrance between thine eyes. Luk 12, 19, Do ship in the mibrance of me. Laftly, they are also bods of lowe because they who are cofederated with god, are vnited also amog theselues. En A. C. One lord one faith, &c. 1 Co. 10.17. We being many are one body

The confirmation of the fourth Conclusion. The diffinction there delivered is manifest in it selfe. The receiving of the figure is corporal & external. But the shinger especially fignified are not me ceived without faith, because they are promised to below ers melie. And the fignes are noe otherwise true, than the promises, vato which they are annexed. Againe, the fignes declare the fam so the eyes, which the promise declareth unto the ears. As therefore the promise is but an emptie found without faith: So also ate the ceremonies vaine spectacles. Again, the things fignified are she communion of Christ and at his benefits. But this can noe man have otherwise than by faith, either in the vie, or without the

vie of the Sacrament,

The confirmation of the fixt conclusion. Such is the conjunction of al fignes wish sheir shinges fignified, as shat they reprefent de shings fignified, and confirme the acceptation of them: For the pledess or sokes & fymbols teftifyng other things, are, though not in the fa place yes together with the things teflified of fignified. The realistic Because to make one thing a sign of another thing, is not to include at s) the thing with the fign, as that they (hould be in one place, but to m daine she figne to fignifie the thing, the figne being in the fame place with is, or in some other place, Again, the nature of the things figuil ed by the facrament, doth not admit this local union, For fome are find fifting forms, some accidents, not inherent in the facramental figures, but in the minds of men; as the gifts of the holy ghoft Some are corpe real, and in one place onely, and not locally existent, wherefor ver she fa craments are vied; as the flesh and blond of Christ.

The confirmation of the feventh Conclusion . The Scripture Speaketh thus of the Sacraments. Circumcifion is the covenant, The Lab is the Paffeover. The blond of the (acrifices, the blood of the eovensums, the expiation of the facrifices, the Sabbath, the everlafting

covenant.

evenant. The mercie feats of the Arke: Baptifine a clenfing washing. Bread and wine, the bodie and blond of Christ. And so the scripture expoundesh is self-to, when circumcision is called the signs of the extends, the Paschat Lumb, the signs of the passage to. The Sabbosh, a perpenual signs of grace and santisfication: The cremonies, spees and shadoves of true shinges: The believer and baptized shall be saved; of the signs, and symbols of the lords Supper is in faid, that they are to be received for our reconsistiution.

The confirmation of the senth conclusion. The figures of the covenunt confirme nothing votes them, who keepe not the covenaunte, wwhoreferre them to another ende. But the Sacramentes are fignes of the covenant, whereby God bindeth himselfe to gue vnto vs remission of sinnes, and eternal life freely for Christs fake and wee binde our selucs to the yelding and perfourmance of faith and newe obedience. Therefore they con firme not neither affire them of Gods grace, who are without faith and repentance, or vie other rites, or to fome other end, than God hath appointed: Morcover, To is superflicious en idilarous to astribuse the sefflication of gods graceeisher so she ex ternal worke and rise without the promife, or to any other worke incented by men. Wherefore the abuling or nor right wing of the facraments, bath not the grace of God accompanying it, or of fureth any man of it: As it is faid, Romia. 25 . Circumcifion is profisable, if thou doe she Law, ere,

The confirmation of the II. conclusion. The figure of Baptifme being correspondent to the Arke of Noah, doth also faur vs, not the outward walking away of the filth of the fle fb bus the inward seftification of a good confeience towards god. The bread which we breake, is it me the commission of the bodie of Chrift? And feeing the factaments are an external instrument, wherby the holy ghost foftereth and preferveth faith:it followeth that they ferue for the falvation of beleevers, as doth the word. But contrarie, the wicked, through the abuse of the sacraments, and the cotempt of christ & his benefits, which are offered vnto the in his word & facraments, & through the confession of his dodrin which they embrace not with a true faith, purchase voto thefelues the anger of god, & everlafting paines, according to the faying of the Prophet Elar cap. 66. 1. He that killeth a Bulbek is as of he flew a man: he that facrificeth a fleep, is as if he cut of aderneck And S. Paul, I. Cor. 11. 20, Whofoever fhal eas this bread,

Tt

and drincke the cup of the Lorde unwarshills, shall bee guittie of the bodie & bloud of the Lord. But the things fignified, because they are received by faith onely, and are either proper vnto salvation, or salvation is selfe, as, Christ and his benefits, they cannot be received of the wicked, neither can they at all be received, but vnto salvation.

The confirmation of she 12 conclusion. A promise, & she signe of a promise, having a condition of faith & sidelisie adioined unto it, are rasified, when so ever the condition in personneed. But such is that promise, which is signified and confirmed by the sacraments. Therefore is in the vse of them faith doeth accompanie, which believed the promise, the thinges promised and signified are received together with the signes. Exc. 16.9. I might deale with thee as show has done, when show diddess despite the oth in breaking the coverages. Neverthelesse I will remember my coverage made with these in the dates of thy youth & I will confirme unto the an evertasting coverant.

The confirmation of the 13 conclusion. The iterating of circumcision or bapeisme hash beene noe where received or admitted. Neither is the reason hereof colicure or vakanowen: because those sacraments were instituted, to be an initiating or folerant receiving of men into the church, which is alway ratified who him that is penists, or persistes thering. But the vote of other fact aments is commanded to be iterated as of the sacrifices, the Passeover, worshipping at the Ark, Cleansing: sa also of the sacrifices, the Passeover, worshipping at the Ark, a cleansing: as also of the sacrifices, the as made in Circumcission and Baptisme, that the covenant which was made in Circumcission and Baptisme, watified or surme to him that repente the And thus exergi-

fing of our faith is alwaies necessarie.

The confirmation of the 14, conclusion. That shere is one common definition agreeing to the facramentes both of the olde and neve terflaments, hath beene shewed before. That the difference of them confishes in the number and forms of the rites, is apparents, by a particular enumeration of them. For in the news testament is is manifest that there are but two, becamse there are not othern the premise of grace. And that the old sacraments signific christ, which hereaster should be exhibited, the news, Christ who alreadie was exhibited, is apparant by the interpretation delivered of them in holy writ, whereaster is the cause in the definition. Nowe they differ in clames, because in the new testament the ceremonies are purer, and fignis.

fignifying things complete & perfect. In the old were mo rices fluidowing things to come, al the circumstances wheref were

not as yet declared.

The confirmation of the 15. conclusion, What the Ministers de in Gods name in the administration of the Sacraments, and also that God by the Sacramentes fignifieth, that is, teacheth-offereth promifeth vs the communion of Chrift, was declared in the fecond confirmation. Hereof followeth the next, which is, that the holie ghoft doesh moone our hearses by them to believe. For teeing the facramentes are a visible promise, they have the same authoritie of cofirming faith in vs, which the promise it selfe hath, which was made vnto vs. Of this fol loweth the third For that which ferveth for the kindling or railing of faish in vs , she same also servesh for she receiving of she communion of Christ & his benefites . And because we assaine unto this by faith: Thertore it is faid: The bread is the communion of the body of Christ: Baptifme doth faue vs. Neither ver doththe holy Ghoft alwaies confirme and establish faith by them, as the examples of Simon Magus, and of infinite others doe thew. That the vie of them hurteth without faith, hath bin proved in the fecond Conclusion.

The confirmation of the 16 conclusion, The facraments without the woorde going before, doe neither teach nor confirme our faith: because the meaning and fignification of them, is not under stood, except it be declared by the woorde, neither can the figne confirme any thing, except the thing be first promised. An example hereof are the lewes, who observed, & now doe observe the ceremonics, but adjoine therto the not vnderstood promise of the grace and benefites of Christ. Wishour the Woord those who are of understanding are not faved, either by doctrine, as by ordinarie meanes, or by an internal and extraordinarie knowledge. Ioh 3.18. He that beleevesh not in the fonne, is alreadle condemned Rom 3.17. Faith commeth by hearing and hearing by the word of god. But they may be faved wishout the facraments : because although by fome necessitie they bee deprived of these, yet they may beleue, as the theefe did on the Croffe. Or: if they bee ir rantes. according to the condition of their age they are farified, as lohn in the womb, and many infants also in the wombe, who died before the day of circumcifion. The Word alfo is to be preached unso she wie ked, because it is appointed to convert them. Tt 3

But she facraments are to be administred unso them, who are action ledged for members of the Church; because they are instituted for the vie of the Church onely Act. 8.37. Thou maieft be beguifed

if show believell.

The confirmation of the eighteenth conclusion. The confirma tion thereof is manifelt by the Paffeover, and other facrifices, at also by the sabboth which al were commanded by God, that the god. he might celebrate and woorthippe God, and shewe themfelues greateful vnto him, and might withal take the fiens & tokens of those benefites of God, which they received by the Meffias. So Baptilme is a confession of christianitie. & a fiene. wherby christ testifieth that we are washed by his blood. The Supper of the Lord is a thanksgiving for the death of Christ, and an advertisement that we are quickned and revived by his death, and are made his members, and shal remaine and continue with him for ever.

OF BAPTISME



HE principal questions are. What Baptifme is,

- What are the ender of Baptilme : or for when it was infliented.
- What is the fenfe and meaning of the worder of the inflicusion thereof.
- What are the formes and kinder of fourking of Bapsifine.

Who are to be bassifed.

The Lawful and right ofe of Bapsifine.

In place whereof baptifme did fucceede.

How Baptifine agreesh with circumcifion, and in what it differesh from is.

WHAT BAPTISME IS.

D Aprifine is an external washing, instituted by the some of God, Drish the promouncing of thefe worder, I baptife thee in the name of the Father, and the Sonne, and the holic ghoft; to bee a seftimone, shat he who is fo washed or dipped, is recociled through christ by faith, and is fanctified by the fpirit wate eternal life. Goe, faith Christ. seach al nations, beptifing them in the name of the father of the for. the boly ghoff. It may also be fully defined on this wite: Beptife is a ceremonie, inflienced by chrift in the new seftames, wherby we at washed with water in the name of the father, the fo, the boy ghaft,

in figuily, that we are receved into favor for the blood of chrift (bed for us, & are regenerated by his fpiris, and alfo to bind vs that bereafter ne endever in our actions & deeds trulie to tellife newner of life. We are faid to be received into favor, for the blood of chrift fhed for vs. to wit, on the croffe, that is, for chrifts whole humiliati. on applied vnto vs by faith.

1 Obiection. Bastifme is faid to be an externall walking of water, Baptifine therefore beptifme is a bare figne onlie. Aunswere. This is a fallacy no bare of division, dividing those things which are to be joined. Be- figne only. cause when we say that Baptisme is an external signe, we joine with the figne the thing fignified. Moreover, there is no partide added, which excludeth the thing. And baptism is in it own nature a bare figne; but the promife commeth therto, and is ioi

ned with this figne.

12

d.

n.

à

e

C. K. C. Y.

r

ı,

3 Objection. There were washings also in the ould sestament Bap- rences be. tifme is a washing: Baptifme therefore is a facrament of the auld te- tween Bap-Answere. The washings in the old testament, were not tilme and afigne of the receiving into the church, as is Baptilme. They inges of the fenified Christ to come. They did bind the Iews only Baptism oulde Teextendeth & belongeth to al nations, or to the whole church, flament, They were also instituted to wash away a ceremonial vnclean neffe:Baptisme,to wash away a moral vncleannesse; and hece is it, that bearifme is called in the scripture, a lever or washing, to wit, in respect of that washing of the morall vncleannesse, that is in respect of that inward or spiritual washing, whereby wee are washed or cleansed from our fins . Now this washing is of The washtwo fortes. 1. The washing of blood, when wee are washed by the ing of Bapblood of chrift, which is the remission of fins, for the bloud-two forces, hed of Christ. 2. The washing of the spirit, when wee are washed a The washby christs spirit, which is our renuing by the holy Ghost, that ingof bloud is the chaging of evil inclinations into good, which is wrought ing of the by the vertue of the holy ghoft in our will and heart, that wee fpirite. may have a harred of finne, and contrariwife, a purpofe to live according to the wil of god. That this two folde washing from finnes, is fignified by the facroment of Baptifme, is apparant by this place, Mar. 1.4. He preached the baptifme of amendment of life for remission of finnes. Wherefore baptisme is a Symbole and figne of both washinges, or of both benefites (namelie both of remission of finnes, and amendment of life) not onely because this sacrament hath some similitude and correspon-

dence

dence with both but also because these two benefits are ever joyned together, and neither can be without the other. Remen 8.9. If anie man hash not the spirit of chrift, the fame is not his. In fumme: to be washed by the blood of chrift, is, to receive remission of fins for the bloud-fied of christ, To be washed by the holy chost. is to be regenerated, that is, to have our evill cogitations in w changed into good, and also to have in our wil & heart, a defire and endevour to obey God. Nove they our inflification and our regeneration differ, in that our inflification is a washing by the blood of christ, our regeneration is a washing by the hoty ghost, as hath bin already faid. But baptisme is the signe or leal of both, both of instification and of regeneration. Regeneration, or the mitation of our evil inclinations into good, although it bee not perfect in this life, yet the beginning thereof is here in all the godly, and that mutation is felt of al the godly in this life, fo that they are greatly also grieved for the defecte thereof. Wherfore Baptisme comprehendeth . The signe, which is warn. 2 The ceremonie, as the sprinkling of water, or the dipping into, & again returning out of the water. 3.The things thefelues; which are, First, the sprinkling of the blood of christ, and the imputation of his righteoufneffer. Secondly, the mortification of the old man, for which cause we are said to put on Christ in baptism. Thirdly the quick ming of the new man into a certaine hope of the refurrection to come by christ. Fourthly, The signe, which not onlie signifiesh, but also confirmeth. Fiftly, The figne, which hash shat autority and power of confirming from the commandement and promife of god

t To bee a discerning budge of Challians

THE ends of Baptisme are, 1. That is should be a mark, where by the church maie be discerned from as other nations, & section Goe and teach as nations, beptizing them: as if he should say, Gathet the church by baptisme and the word, and whom ye shall make my Disciples believing with their whole hart, at them, and them alone baptize, and separate vnto me. As 1.0. 47. Can anie man forbid water, that these should not be baptised, which have received the boile ghost a well as we!

2To cofirm

2 The chiefe and proper end of Baptisme is, so be a confirmation of our faith, that is, a testificatio, when christ testifieth that he washeth vs with his blood, that he bestoweth on vs remission of sins, justification and regeneration. Or, the chiefe end of Baptism is, so be the feating of god, and also the feating or obsignation

of the provise of grace and a testimonie of gods wil, that he giveth us shefe gifts at this prefent; and wil give them ever bence forward. For he baptizeth vs by the hands of his minister, & by him fignifiech voto va this his wil. That baptifine is a teffimonie and confirma signofishes wil of god concerning his bestowing fatuation on vs. appeareth by this also which followeth namely because we are bay sifed in the name of the father, and the fon, and the boty ghoft that is, we are affigued and deputed to God the father, the fonne, and the holy ghoft, and are claimed to be his owne, a. Because God hash promifed fatuation unto him, who shall beleeve and shall be bapnifed. 3. Testimonies of scripture also confirme the same AH. 23 16 Why sarieff shoul Arife and be bootifed and wash awaie shy fins in calling on the name of the Lord, Mat. 16. 16. He that fhal beleene, & that be bapsifed, that be faved Ro.6 2 Know yee nos , that at we which have bin baptifed into Jefus Chrift, have bin baptifed into his death? We are buried then with him by baptifme, Tit. 3.5. According to his mercie he faved us, by she washing of the new birth, and the remains of the hotie ghoft. 1. Peter. 3. 21. To she which alfo she figure that nowe favesh vi, even bapsifine agreesh. By this end of baptitme it appeareth, why baptifme is not reiterated or refed againe: namely, becaule boptifine is a ligne of our receiving into favour, and the covenant, which is ever firme and ratified to them who repent, feeing it dependeth not on the person of him that baptizeth. Moreover, regeneration is wrought but once onlie : For he who is once eruly engraffed into Christ, is never cast out : and therefore it is fufficient, that baptisme, which is the walking & signe of regeneration, be received but once only : chiefly, Iceing regeneration or falvation bath not a necessary dependance on baptifine.

3 Bapsisme is instituted to be a restification of our duty sowardes God, and a binding of vs and the church to the knowledge of warbip of God, into withose name we are bapsised. We bind our selves in Baptisme to thankfulnes: namely, first to faith, that is, toreciue the promised benefits with faith, and then withall vnto repentance and amendment of life. Rom. 6.3. Were are bapsised into the death of Christ. Cor. 9.11. Such were some of you but yee are washed. To be baptized into the death of christ, is 1 To be par takers of christs death, no otherwise that so four solves were dead 2. To dy also our selves, which is, to mortify the lusts of our field. This mortification god promiseth vs in baptisme, & bindeth vs vnro it.

3 To binde vs to bee thankfull vnto God, and to be a tellimony of this our ductio.

666 OF CHRISTIAN RELIGION PART 2.

To adver rife vs of the Croffe, and of our prefervatio and deliveraunce.

4 Baptifme is instituted to be a fignification, or an advivisfement unto us of the croffe, and of the prefer vation of the church therein, of the deliverance of the church from it. Mat. 20, 22, Are we able to be baptifed with the baptifme, that I fhat be baptifed with! Deliver Se from the croffe the very ceremony it felfe of Baptifme doeth thew. For we are dipped indeede, but wee are not drowned or choked in the water, Moreover in respect of this end baprisme is compared vnto the floude. For as in the floude and deluge. fome were thut into the Arke', the rest of mankind perishings fo in the Church, they who cleave vnto Christ, although they be pressed with calamities, yet at length in their appointed time they are delivered. Hither also belongeth that place of Paul, where he comparteth the patting over the red fea to bap tism. 1 Co. 10.2 Al were bapsifed unto Mofes, in the cloud & in the fee

5To fignifie the vuity of

5 Baptifme is inflituted to fignific the unitie of the church, and the church, therefore is a confirmation of this article, I believe the Cathelicke church. This end nevertheles may be contained under the first, as also that, that baptisme is a binding of the members of the church among themselves to mutual love. Because when baptisme severeth the members of the church from others, it doth also ioine and vnite them among themselues,

eTo be a to ken of our entrance into the Church.

Is is instituted to be a token and Symbole of our receiving and entrance into the church, like as in the first end of baptifm, which is a diftinguishing of the church, from al others. For these are oppoled and contradictory, to be, and not to be in the church: to enter, and not to enter into the church. Hither appertaine al those places, in which those who were become Christians, are faid to have bin presently baptized. Wherefore the supper also is given only to them who are baptised : for they only are received into the church.

Tobe a meanes of preferving and publifhing more largely the doctrine of Gods free promife,

7 Is is inflicated to be a meanes of preferving and propagating the doctrine of the free promise through the death of christ:that the bap tifed may have occasion to teach and learne who is the autor, and what is the meaning or fignification of baptisme.

3 What is the fenfe and meaning of the words of the infti-

tution of baptifine.

HE confirmation of the definition and chiefe ends of bap tifme is contained in the words of the institution, which are read in S. Matthewe and Saint Marke, Goe and seach al Nasions, bapsizing them in the name of the father, and the fonne, and

the holie aboff. He that fhat beleeve and fhall be baptized, fhat be faa edibus he shat wil not beleeve , that be damned. These are briefly to be expounded and declared. Teach at Teach all, and not fome nations, neither Abrahams posteritie onely. Here is the diffevence of the facraments of the old and new Testament For christ did not inflitute this new facrament for the lewes onely, to whom properly did belong the old facraments : but to all others also fucceeding. Baptifing them. That is, all, who by your doctrine come vnto me, and are made my Disciples. And among them are numbred the Infants also of such as come vnto Christ, or are christs Disciples: For their infants also are Disciples, as being born in the schoole of christ. For to be born in the church ferveth to the Infants infleed of their profession . The order The word in here is to be noted and observed. He willeth first, that they bee to go beraught, and after, that they be baprized. Wherefore hee will not fore the Sa have the facraments to be dumbe, but fignifieth that the word ought to go before, and then the facraments to follow . In the name of the father, and the fon, and the holy ghoft. These woordes, In the name fignific, t. That baptifine was inflirmed by the common comademes & autority of thefe three. & that thefe three perfos do comad, that they who wil be members of the church, be baptife t.W. crefore it is of like force, when the minister baptileth, as if god the Father, the Sonne, and the holy ghoft did baptile. And hereof also it is manifest, that these three persons, are the three subsistenss, or persons of the Godhead, 2. They signifie, that thefe three perfons confirme unto ut by their own teflification, that they receive us into favor, and performe that unto us which is fignified by baptifine: which is, falvation, if we believe, and bee baprifed: Where is noted the second end of baptisme. 3. To bee bassifed in the name of the father, the fonne, and the boty ghoft, thatis, That he which is baptifed, be bound to the knowledge, faith, worfbip. trust, bonour, and invocation of this true god, who is the Father, the funne, and the holie ghoft. This is the third ende of baptilme, which Paul allo in these woordes declareth: Were yee bessifed inso she name of PaultAs if hee shoulde fay; Yee ought to bee his to whome ye have given your name, and bounde your selues in Baptisme. 4. Baptising them in the name of the Father, the fonne, and the holie ghoft, that is , Baptifing them by invocation of the three perfons, invocating the name of the father, the fonne, and the boby ghoff upon them : VVhich three persons, receine

668 OF CHRISTIAN RELIGION, PART 2.

receive vs into favor: And the Father verily receiveth vs into favor for the fonne, by the holy ghoft, whom the fon giveth ve from the Father. He that (hal beleene. This is added vnto the pro mife. For they who are Baptifed, cannot receive that which is promited and fealed in Baptiline, but by faith . And in thefe words is noted briefly the right ofe of Baptiline, in which right vie the lacraments are ratified. But in what foever corrupt and valawful vie and administration, the facraments are no facraments but arelfacraments to them onely, who receive them with a true faith. And Shal bee baptized. He would cofirm vs also by the outward figne and therefore this is added, and that bee baptized, that we may know that not onely by faith, but by the outward figne also we are affured, that wee are of the number of them who shal be faved. Vinto both , both unto faith and unto bassifme she promise is adjoyned, but after a diverse manner: was faith because it is the onely inftrument whereby the merite of chrift is apprehended unso Baptifine, because it is the figne and token of this benefit. He flat be faved. That is, let him, that is baptifed, know that he hath, if he beleeue, those benefits, which are fignified by the external rite:namely, that he is justified & regenerated. He that wil not believe, shal be condemned that is, although he be baptifed. The vic of the facrament without faith doth not faue: Therfore with faith it doth faue. The want of the facrament dosh not condemne: yet fo, as that want of the facrament be without contempt. For not the want, but the contempt of the facraments condemne, as which can not possibly be where faith is. And hence it commeth, that if wee convert this, propolition. He that shal beleeve and be baptifed, shal be faved, we can-not reteine both necessarily: Now we convert it thus : Her that that be faved, that beleeve and be baptifed, this proposition is not necessary, because some may be saved, which are not baptifed, but none can be faved, which do not beleeve, Wherefore there is not the same necessity of faith, and the sacramentes: The facraments are then necessary, when they may be had ac cording to the ordinance and institution of God. For the contempt of the facrament, when it may fo be had, is repugnantvn to faith. Objection. Christ assributesh (alvation both to faith, and so baptifme. Therefore in converting the proposition, wee must affirme bosh of it, and so affirme of him that is to be laved shat he is also to beleene and to be baptifed, Aunswere . Chrift attributeth falvation

to both, but not both alike: to faith as the mean, to Baptifme, as the figne whereby falvation is fealed vnto vs.

> 4 What are the formes and manners of speaking of baptifine.

"HE formes of speaking of baptilme are either proper or un Proper and proper, Proper formes of fpeaking are thele 1 Baptifine is a formesipe a figne of the washing away of fin s. He that shall beleene, and shall bee king of ba p baptized, shal be faved. Inproper or figurative kinds of speaking are, time. I Baptifme it a washing away of finner, 1. Baptifme washeth awaie : finnes. Thefe four speeches are equivalent, and signific this one fpeech, Baptisme is a certaine signe or token of remission of fins vnto beleevers. These and the like figurative speeches of the facraments are to be interpreted like as the figuratine foo ches of the facrifices. The facrifices are called oftentimes and expiation or doing away of finnes; and yet the Apostle affirmeth, that it is unpossible that the blood of buls and goater should take away finner. So when it is faid, Bapsifine faveth or, mit is the washing of the new birth, or, it is the washing away of sinner: it is alone, as if it were faid, Baptisme is the signe or token of al these. Now the feripture speaketh after this fort, mutually chaging the names of the fignes and things, First, in respect of an analogie or proportion betweene the figne and she thing fignified. For fuch amaner of thing is the thing fignified in his kind, as the fign is in his kind. For as water, that is, the figne, washeth away al filth; so also the blood of Christ, that is, the thing fignified, washeth and cleanfeth vs from fin, And as the figne is applied outwardly by the minister, to God wil bestow and apply inwardly the thing fignified by the vertue of his (pirit, vnto the, who receive the figne with a true faith. As the ministers work without fo god doeth work within Secondly, the Scripture to speaketh, for the confirmation of faith in verfor the fignes teftifie gods wil towardes vs. which they testifie by reason of the promise adjoyned, such as is this, He shas (hal beleene, & fhal be baptized, fhalbe faved: Third ly, it fo fpeaketh in refped of the joint exhibiting of the things with the figures, or in respect of their fignification because god doth fignific voto vs fome thing by the figne, which is, that we do as certainly receive the things, as we do the fignes. And thefe appertain to them who yfe the facraments rightly.

& Who

They are not to be baprifed. not the Do

Brine.

of christ.

are to be

baptifed.

Who are to be baptifed.

Hey who are not as yet the Disciples of christ, that is, of the nuber of them, which are called , neither agreeing vnto the who beleve doctrine, nor obedient unto the minister; are not to be admitted unto baptifine. Neither ought they to defire baptifine, who feele thefelues nor to be as yet the Disciples and Scholers of Chrift For chrift faith first, Teach at nation, and then he willeth them to be baptifed. Wherfore al they, and they alone, are to be bap tifed according to the commandement of chrift, vnto whom the covenant doth belong namely, fuch, as are, and fo ought to be accounted, members of the vifible church; whether they be of vnderstanding professing faith, and amendment of life, or infants born in the womb of the church For al the children Al that are thescholers of the faithful are in the church of god, except they exclude themselues, Or, Al they are to be baptized, who are to be accou ted for the Disciples and Scholers of christ . But for the Disciples of christ are to bee accounted all those of vnderstanding, who professe faith and repentace, neither they onely, but their infats also, which are born in the church, that is, in the schoole of Christ: which also teacheth and instructerh them by his holy spirit according to their capacity, or as the codition of their age wil beare.

The infanes which are botn in the Church, are to be Bapti sed.

And these are thereasons, whereby is proved that infants are to be bapaifed. L. Bapcifus is a figure of our encrance into the church, which ought wholy to be baptifed: According to that, Tir. 3.5. Baptifine is the washing of the new birth: And 1. Cor. 12.13. By one Spirit are wee at baptifed into one body:but infante belong was the church : as it is faid, Mas. 19.14 Suffer the listle children to come unso me. Therefore

infants ought to be baptifed,

Baptisme is a severing, or a signe of distinguishing the whole church from al other fectos, and fo from the reft of al mank ind. Wherefore baptifin is to be given unto al mibers of the visible church, & the cisizens of christ. But infants are citizens of christs kingdome, and me bers or part of the church: Wherfore that right of enfranchifing the so be the cisizens of christs church, ought not to be denied wate infants. but they ought to be baptized, that fo being engraffed & recei ved into the Church, they may bee by this figne and token differend together with the whole church from al others.

Vnto whom belongeth the benefit of remission of fine and rege-

nera-

בב על שניים

mation, they are to be baptized. For who whom the things fignifed belong, vnto them also doth the figne belong, except some condition in the maner of ving it hinder, or except there bee some circumstance of the institution hindering & letting the vie of the rice and ceremonie . Whence it is that Peter faith, Acts. 2.28. Amend your lines, and be baptifed every one of you in the name of lefue chrift. And againe For the promife is made unto your, and to your children, Againe, Act. 10. 47. Can any men forbid water, that shefe (hould not be bassifed Wherefore infants alfo are to be bas piled neisher oughs she fign to be denied the at unto who belogeth the thing famified, which is the benefit of remiffio of fine, & regeneracis, & that according to the forme of the covenant or promife, wher of they also are made partakers. Gen. 17.7. I wil be shy god, endshe al of thy feed after thee. And 1. Cor. 7-14. Your children are holy. Matth. 19.14 Suffer the little children to come vosto me. Act 2. 19. The promife is made unso you, and so your children, So also John Bay tift was fanctified in the Womb. If a man diligerly weigh thefe teltimonies of scripture, he shal perceive doubtlesse nor onely motit is lawfull, but also that this facrament must and ought whe given vnto Infantes: because the Infantes are holy, the promife is made vnto them, their sis the kingdome of God, & God faith alforthat he is their God, who certainely is not the God of the wicked. Moreover there is no condition or circumfance, in the Infantes, hindering the vie of Baptisme. Com any men then forbid water , that thefe fould not be baptired, who are par tikers of the fame benefits with the whole church?

24. Baptifue in the new Testament succeedesh circumcisson, and indeed so succeedesh, as is hath the same vse, which circumbission had in the old restament. Coloss. 11. The are elecuncised in theiss, with the amount of the sold restament so it with the most hand, by pursing of the surfact body of the sub, shough the circumcission of christ, should be so succeeded without years also raised up regenter. But in the old restament, circumcission was to be given to those infants which were law in the church of the sid restament, who were also shore for circum risks. Therefore baptisse also is to bee given to the sub subsection circum risks. Therefore baptisse also is to bee given to the subsection circum in the church of the news Testament, whereby the same thinges are consistent, that is, a sacrament, whereby the same thinges are consistent and conferred, and that vate all them, nowe in the news Testament, which were confirmed, and vate all which they were consistent and conferred and conferred in the olde testament by circumcistics.

672 OF CHRISTIAN RELIGION PART 2.

cumcifion. VVherfore they who deny Baptilm to Infants but in the church, spoile them of their right. For they who are both in the church, are Citizens of the church, by the grace and be nefit of the covenant, and therfore the right of chizens build geth vinto them by the same benefit of the covenant, and to be born in the church, is vinto Infants in steed of profession of faith & repentance.

Infants beleeue by an inclination to faith, and therefore are to be baptifed,

Certaine abiections against the Baptifine of Jufants refuted, Biech. They who belowe not, are not to be baptized: Forish faid he that That beleeve, & That be baprined, de Bus in fats do not beleve. Therfore they we not to be baptized For unsothe all of baptifm faith it necessarily required for whofoever (hal not beles That be codened But vone shofe shat are codened jebe fign of grace s nor be given Anf. First, the Maior is falle for it holdeth not per rally. VVe might, for instance, oppule vnto them the example of circumcifion, which was given to Infants who could not yet beleeue,le is true therfore of thole, who are of vinderstanding that of them none are to be baptized, but fuch as beleeve Nei ther yet are they able to pronounce of those, who are of vade flanding that they do believe. VVherefore it Infants are not to be bap tized , because they have not faith:neither are the then, when are of age and understanding, to be baptized of whi it cannoe be knowen whether they do beleeue or no. As, Simo Magus w: 18 baptized, and yet was an hypocrite! Bai fay thest Profession of faith is sufficient for the church . VVe confesse that this is try e, & we adde further, that to be borne in the church is vnto in fants infeced and in place of profession, a, Where they fay, That was the we of baptifine fast is required, we graund it, but yet diftinguilling of faithelo that we fay, Allmall faith is required in those of underflanding but in Infante is required an in nation one lie to this Actual faith. So vnto the vie of circumcifica was required Actual faith in those of understanding but in la fants an in relination thereto onely.3. We deny their Minor poor polition, hich denieth that infants do beleeue : For Fofan do believe, ther their menner, that is according to the condition of their as e, whereby they have an inclination to beleve, or de beleeue by inclinatio. For faith is in Infants potentiallie & by inclinatio n, albeit faith bee not in them actually, as in their, who are of fage and understanding . And as wicked infants, which are without the church, have not actual impiery and wich

wickednes, to godly Infants, which are in the Church, haue not actual piety, and godlines, but an inclination only to godlines. Purthermore, Infants also houe the holy ghoff, and are regenerated by him, as was lohn, when as yet he was in the womb. And it is faid vnto Fer.cap. 1.5. Before showerneff out of the womb, I (antified thee. If Infants have the holy ghoft, then doubtles he worketh in them those thinges, which are necesfarie vnto falvation. Wherefore Infantes doe not prophane Baptisme.

Diection. Is was never commanueled, shat Infants (houlde be baptized. Aunfwere. We have a generall commandement, Christ com-For Christ commandeth that al his scholers and disciples be maunted baptized: Teach, faith he, al nations, baptizing them. But lufants should bee are scholers and disciples of Christ, because they are borne in bapuled. the schoole of Christ, and are taught according to their maner. The fame did Peter command, faying, Price you she gramife is made, and vote your children: Againe, Can anie man forbid water, shar shefe (houlde nos be baptifed? Paul alfo commoundeth this, when he reacheth, That we are circumcifed in Christ, and are buri ad together with him by baptifine. Baptifine therefore was fubiti tuted in the place of circumction, which substituting of bap-

tilme is infleed of a commandement.

3 Obiection. If Infants are to be baptifed, they are alfo to bee Infants are admitted wate the Supper: for the Supper is to be given to the whole not to bead Church as wel as bapsifine. Answer, This reason doth not follow, mixed to because there is a difference between baptisme & the supper, the surper, For bassifine is an entrance and receiving or a figne of receiving in they are to wabe Church: whence it commeth, that the supper is to bee be bapused granted to none, except he be first baptized. But the supper is a confirmation of our receiving into the Church: whence it followeth, that they who are baptized, are not ftraight way to bee admitted vato the Supper. For Infants ought onely to be admitted vnto those lacramentes, which are fignes of our receiving into the covenant & the church but fuch a facramet is baptisme, (as hath been said) in the new testament. The sup per is instituted for our confirmation, to bee a figne, whereby God might confirme and feal vnto vs, that hee having once received vs into the Church, wil allo evermore preferue vs in it, that we never fal from it, or forfake it; and also that hee will continue his benefits once bestowed your vs, and will cheriff

674 OF CHRISTIAN RELIGION, PART 2.

and nourish vs by the body and bloud of chrift. This they who are of age & vnderstanding stande in need of to be a confirmation voto them, as who are diverfly rempted. Vnto bartilme regeneration fufficeth by the holy ghoft, or an inclination to faith and repentance. In the Supper are added, and res quired conditions, which hinder the vie thereof to be granused unto Infants, And therefore, although they are to be baptized, ver they ought not to bee admitted vnto the Supper . For vnto those sacramentes onely are Infants to bee admitted, which have no fuch condition adjoined, whereby their age is excluded. But the conditions which are in the Supper, doe also gether exclude Infants from the vie thereof. For in the Supper is is required, I. That they who wie the figne, shewe forth the death of the lord 2. That they trie themselves, whether they have faith or repentance, or no. And feeing the age of Infants can not do thefe things, Infants are for good cause excluded from the Supper.

6 What is the right and lawful vie of Baptifme.

The droffe which the Papifts bled with the fimplicity of christs infu tution in bapusme, is to bee re-icaed.

HE right and lawful wfe of baptifine is, when the ceremonies ar vites instituted by Christ in baptifine are not chaged. Whece it is manifest, that the drosse and filth of Papists, asoile, frestle, and exorcifme or coniuration, is to bee throwen away. Obie-Stion, But thefe appertaine and belong to order and comlineffe. Anfwere. The Holy Ghoft knewe wel inough, what did appertaine thereunto. Replie. But they appertaine to the figuifying of fome thing. Aunswere. It belongeth not to men, to institute a ny figne of Gods will. This allowee are to thinke and judge of others of the same harching, 2. The vie of baptifine is right, when baptifine is given to them for whome it was inflitured, which are al the converted, or members of the Church 3. When baytifme is vied to that ende, whereunto it was infliented: not for the healing of cattle:but when the true endes thereof are refpe-&ed.Briefly, the lawful and right vie of Baptifme is, when hee that is converted, is baptized according to the lawfullrite & ende. Nowe, Baptifine may not be reiterated, I. Because it dependent not on the person of him that baptizeth. And further, hee thatis once engraffed into Chrift, shalnever beecaft out or reis Red:and therefore it fufficeth, to bee once received a. Setten sion doch not depend on baptifme.

7 Inplace whereof bassifine fucceeded.

D Aprifine fur ceeded in the place of circumcifion, which is prooved, Baptifine Dhilt, by the words of the Apostle before alleadged: For he faith, in the room That we are circumcifed in Chrift, with circumcifion made with of circumour hands, by putting off the finful bodie of the flesh shrough the cir- cifion. concision of Christ. The Apostles purpose is by this speech to thew, that there is no fruit or vie now Of the che conveifion which was made with hands because that was accoplished & fulfilled in christ, which was by it prefigured & shadowed. Nowe to declare & expend these words he presently addeth, that they are baried sogether with christ by baptifme: by which words he sheweth that the coplemet & truth of baptifm is the coplemer & truth of circumcifion feeing baptilm fignifieth one & the felf fame thing to vs, which circucifion fignified of old time vnto. the Fathers: which is, that fpiritual circumcifio, which christaccomplisheth & performeth in vs. This only is the differeces. that baptism is the fign of the thing exhibited, which circum cifion prefigured, when it was yet ablent, and not exhibited. Wherefore wee are raught by this place of Paul, that baptiful is the same to Christians, which circumcision was before to the lewes, 1. That baptifine was substituted in the place of siremacifion, this also convincests, for that as circumcifion, so also bassifine is a figure of admission and receiving inso she Cheech. For as the infants of lewes and Profelytes, beeing borne citizens of the church, were thorough grace circumcifed : but those who were of elder yeares, were then first admitted vnto circúcifió, when they professed ludaisme to alsoche infantes of christians are presently baptized, but the elder fort are not, vntil they have made profession of true christian doctrine infreede of which profession, it serveth the infantes that they were borne in the church . There are other reasons also befides the testimonies of holy scriptures, drawen especially fro the vie of baptilme, whereby it may be confirmed, that Baptisme succeeded circumcission. Now to succeed any sacramet, is, the former beeing abolished, to bee substituted in place therof, & that to, as to have the same vie and ende, which the former facroment had & to have alfo the fame thing fignined. So is there the same thing fignified by baptism, which was before by circucifion. Moreover, the citizes of the church are no leffereceived by baptilme, & are difcerned from all other

Vuz

distribute news

de . . .

dairin con s

winey framity aftel and the

tencet of

enimued 25

private

676 OF CHRISTIAN RELIGION, PART 2.

men, than in times past by circumcifion, Obied: If bentifm faccorded circumcifion, then now also only the males are to be baptifed, if the circumstances of circumcison be keps Ans. The circumstances are not now determined as then; because also these were peculiar & special, which may be omitted without breach of the commandement. But this is general & agreeing to both, that the children of the godly ought by this figne to bee engraffed into the church, whether that bee doone on the eight day, or presently after their birth,

How baptifine agreeth with circumcifion, and wherein it

differesh from is.

Ircumcifion & baptifme agree, t. In the chiefe et principall end, wheras in both is fealed the promife of grace by chrift which is alwaies one & the fame. a. By both of them is prought our receving into the church, 3. By both is fignified regeneratio. Ye are cir cumcifed in chrift, with circumcifion made without hands.

Circumcifion and baptisme differ, t. In riter: For the same are not the rites of circumcifion and of bapti fme,a. Circumcifion(on Gods behalfe) promifed grace for the Meffias to come baptifm thing which for she Mellias exhibited. The circumcifed were received into favour for chrift which was to be exhibited, the baptifed are received for Christ exhidited. 3. Circumcifion had a promise also of a corporal benefite, that is, it was a testimonie allo, that God would give a certain place for the church in the land of Canaan, vntil the comming of the Meffias. Baptifme bath noe promife in particular of any temporal benefite 4. Circumcifion (on our behalfe) did binde so the observing of the whole law, ceremonial, indici al, and moral, Baptifme bindeth vs onlie to faith and amendment of life; that is, to observe only the morall law. 5. Cienneisson was in

consinue until the end of the world, CERTAINE CONCLUSIONS OF BAPTISME

firmed for the Ifraelites. Baptifir was infliented for al nations that are defirous & willing to come unto the focietie of the church. 6. Circumcifion was to last until the comming of the Messias:baptifine (hal

D Aprifuse is a facrament of the news testament, whereby Debrift seftifiesh unto she faishful, which are bapeifed in she name of the father and the fon, and the holy ghoft, remission of all their line, the giving of the hotie ghoft, and their ingraffing into the church & his bodie: & shey of the other fide profeffe that shey recene shele

Baptilme & circumcifion agree, 1 In theend which they respecte. 2 In the thingwhich they work. 3 Inche they fignify

The diffe .

rences of

circumcifió & baptism.

shefe benefits it om god, & therfore wil & ought hereafter to line wato him. & to ferme him. And finither, the fame hapsifus was begun by tohn Beptift, and continued by the Apoliles, because he hapsifed into chrift, who should suffer & rife again, & they, into chrift, who had

fuffered, and was rifen againe.

2. The first ende of bapissime instituted by God is, that god might shereby signifie and sessifies that he cleansesh by blonde and the balie ghost them, which are bapissed, from their simmes, and so engressesh them into Christes badie, and makes to them partakers of his benefits. 2. That bapissem might be a solumne receiving, or matriculating and admissing of everse one into the visible church, and a distinguishing mark of the church from also feeless. That is might be a publique of folumne prosesses of our faith in christ, on our bond, whereby we are obtinged to faith and obedience towards him. 4. That is might adversifa we of entities into afsistions, and of our rising out of the againe, and deliverence from them.

3 Bapsisme hash this force and power, so testissic and scale, by the commandement of god, through the promise of grace adioined by christ wat this rice rightlie whether Christ bapsisesh we by the hand of his minister, as he speakesh wat o we by the mouth of his minister.

4. Wherefore there is in baptifine a double water: An external visible water, which is elementarie, and an internal, invisible, celestiall, which is the blood and spiritte of christ. So also there is a double washing. An external, visible, and signifying washing, namelie, the sprinchling or powring of water, which is corporall, that is, is perceived by the parts and sense of the bodie: And an internal, invisible, and signified washing, namelie, vemission of sins, for the blood of christ shed for vs, and our regeneration by the holie ghost, and our rengrating into his bodie, which is spirituall, that is, is perceived and received faith and the spirite. Lastite, there is also a double administer of baptismes. An external, of the external baptisme, which is the minister of the shurch baptising vs by his bande with water. An internal baptisme, which is christ himselfe baptizing vs by his bland and spirite.

5 Neisher is the mater changed into the bloud or spirit of christ, meisher is the bloud of christ present in the water, or in the same place with the water. Reisher are their bodies, who are hapissed, washed sherewish visibly meisher is the holy ghost by his substance or versus more in this water, shan else where; but in the right vie of hapissus, he worketh in the hearts of them, who are hapissed, and spiritualitie

fprinchlesh and washesh them with the blond of Christ, and he wifeth this external symbols or signs, as an instrument, & as a wishts words or promise, so say and six up the faith of them who are baptised.

6 When as then Rapsism is faide to be the washing of the new birth, or to sawe us, or to wash away one single is meant, that the exter mall Rapsisme is a signe of the insernall, that is, of regeneration, or our new birth, of salvation, and spirituall washing, and this internal baptisme is saide to be ioined with that external bapsisme in the right we and administration thereof.

T Bus notwishstanding, so is sinne in baptisme abolished, that wee are delivered from being obnoxious to the wrath of god, and from the condemnation of exernal punishment, and surder, names of life is begun in vs by the holy ghost; but yet the remnants of sinne remains in

vivantil the end of this life.

8 Now at they and they alone receive Baptifee to the right vife, who are renewed or renewing and are baptifed to those ends, whereto Baptifee was by Christ influenced.

9 The Church doth rightly administer Baptifine to al them, and to them alone, whom the ought to repute in the number of the regene-

rate or members of Christ.

10 Seeing also the infants of christians are of the church, into which christ will have all those received and enrolled by baptisme, who belong unto him, and therefore baptisme was substituted in the place of circumcisson, whereby as well unto the infants, as unto the elder fore, which did belong unto the seede of Abraham, institution, regeneration, and receiving into the chooch was sealed) or therefore wo man can forbid water, that they should not be baptised, who baw received the holie ghost purifying their harts. Those infants the mass necessarily also be baptised, who cither are born in the church, or come together with their Parents to it.

II As the promise of the gospel, so baptisme beeing received inworthity, that is before conversion, is ratified and profitable unto salvation to them that are penitens, or the we thereof which was before smille or unlawful, is now become unto them right and lawful.

12 Nesher doth the wickednes of the minister make baptism with, or of mo effect and force write them, so that it be administred into the promise and faith of christs and sherefore also the true charch doth not baptise them, who have beene baptised of heretiques, but onelia must enforme and instruct them with true doctrin concerning classificand baptisme.

13 And as the covenant once made wish god, is also afterwardes, after sinnes commissed, perpensally sinuse and of sorce so aberepensals; so also haptisme being once received, consimment and assures to the repensant at their life sinus of remission of sinuses, and aberefore resister oughs is to be reiserated, misher so be differred until the ende of our life, as if it so only cleansed men from sins, if no sinus be commissed after it is once received.

14. Neisher yes are at shofe, who are bapsifed with water, whether they bee of understanding, or Infants, parsakers of the grace of chrish. For the evertasting election of god, and his calling unso the kingdome of christ is free.

15 Reisher are all, who are not baptifed, excluded from the grace of christ. For not the want, but the contest of the baptism, shutteth wit out of the coverant of God made with the faithfull and their children.

16 And seeing the administration of the sacraments is a part of the Ecclesiasticall ministery, they who are not called worse this, and aspecially women, may not take uppon them the power and autoritie to haptise.

17 Rises which are pasched by men to baptifue, as hallowing of the water, tapers, exorcifus, chrifue, fals, croffes, spessle, and fuel like, are worship repused in the Christ, as a corruption of the fact amens.

OF CIRCUMCISION.



He latter two questios of Baptism before ex pounded, are also como vuto the doctrin of circumcision, and those things, which maie be spoken of circumcision, are not vusity on nexed vuto the doctrine of baptisme. It remaineth therefore, that wee briefly discusse those questions which are especially to bee

observed concerning circumcision.

These are in number soure.

I What circumcifion is.

1 What are the ends of circumcifion.

3 Why is is abolifhed.

4 Why christ was circumcifed.

I WHAT CIRCUMCISION IS.

Iresmeisson is that rise, wherby al the males of the Ifractics were circumcised according to the commandement of god, that this rise might be a seal of the covernous made with Abrahami posserity. Vato other Nations, but not vnto the lewes, it was free to be Vy a

680 OF CHRISTIAN RELIGION, PART 2.

circumcifed or not to be circumcifed

We must here observe, that they of the old testament were of three fores 1. I fraelites, which were of Abrahams pofferity & were necessarily bound by the Law to observe circumcision, and the ceremonies. 2. Profetyes, who of the Gentiles were converted vnto the lewes, and did more and more, for confirming of their faith, submit themselves voto circumcifion, & the whole ceremonial law. 4. Those of the gentiles, who were converted unto the Iewes, but did not observe the ceremonies. For voto the Gentiles and Profylites it was free to keep, or not to keep circumcifion & the ceremonies. These latter were called also Religious me, who ebraced only the doctrin & promises of god. Objet. The males only were circumcifed : sherefore the women were flow out from the covenant of grace. Aunswere. The women were comprehended in the circumcifion of the males: And god fpa red the weaker fex. And it sufficed for them to come of godlie progenitors.

2 What are the ends of circumcifion.

Ircumcifion was instituted, 1. That it might be a figure of the grace of god towards Abrahams posterisie, and that doubly. First, that god would receive the believers by the Messias who was to come: Secondly, that he would give them the land of Canaan, and grant his church a certaine place there, would the comming of the Messian. That it might be a bond, to binds Abraham and his seede was thanke failure, or to faith and repensance, and so to keep the whole lan. 3 That it might be a mark to distinguish the few stom other nations and sests. 4. That it might be a facrament of initiating and receiving them into the church, 5.1 hat it might be an accassation and a seguitation of worklean ness. For that tite did show, that all men were subject to sins, and vacleance. 6. That it might be a signe, which should be ana signific that the means of their deliverance through Chiss, which was so come, should not come elsewhere, than from the bloode of Abraham.

3 Why circumcision is abolished.

Circumcifion is abolished, 1. Becamfe the thing fignified iterhibited. For among other things it signified, that the Melfias promised vnto the tathers, should come at length in his ap pointed time, & should in our behalf take our nature, 2. Becamfe an enweight was inflitured for the severing of the Jews from alother mation; thus now the church, that difference being abolished, is calle-

OP MANS DELIVERY.

Bed and gathered our of al Nations. And nowe the lacrament of baptisme perfourment the same votors, which circumcission did into them. Moreover, as circumcission was a signe voto the of their receiving into the people of god: So is baptisme votors the first mark, which severeth the church from the wicked.

4. Why Christ was circumcissed.

Hrist was circumcifed: 1. That he might fignific that he was alfo a member of that circumcifed people. 2. That he e might shows,
that he received and tooke our simmes on himselfe, that he might satisfie for them. 3. That he might restlife that he didentirelie and sullie
shall be lew in our behalfe. 4. The circumcision of christs was a part
also of his humiliation and Ransome.

OF THE LORDS SVPPER.

HE chiefe questions.

- 1 What the Supper of the Lord is.
- 2 W has are the ends thereof, or, wherefore is was inflienced.
- 3 W has is differesh from bapsifme.
- 4 What is the fenfe and meaning of the words of the inflictuion.
- 5 What is the difference besween the Lords supper, and the Papiti Masse.
- 6 What is the right ve of the Supper.
- 7 What the wicked receine in the Supper.
- 8 Who are to come, and to be admissed unto the Supper.

WHAT THE SUPPER OF THE

Flift we wil fee, by what names the supper of the Lord is called; then we wil in few words define what it is. This action, Why it is or ceremony, or rite instituted by Christ a little before his called a death, is called, supper, from the fift institution of it: that is, in respect of the original or first beginning of this rite, or in respect of the time wherein this ceremony was instituted, which circustace of time the church hath chaged. It is likewise called Why a construction of the supper of the affemblie and convent of vent. the church, because some, either sew, or many, affemble & meet together, in celebrating of the supper. For in the first celebration, the Disciples were present; Take this, and divide is among you. Wherefore it must needs be, that there was some number there:

682 OF CHRISTIAN RELIGION. PART 2.

there; which also appeareth by the Apostle repeating the first institutions. Cor. 11. where in the ende hee addeth. Whenper come together to easy any one for another. And surther, that moe ough to come together to celebrate the supper, this ende of the supper doth evidently enough thew, in that it was instituted to be a token, and even a bond of loue. For we that are more, are one bread, and one body. It is called also the Encharist, because it is a rite and ceremony of thankes giving. Last of al, it is called also a sarifice, because it is the commemoration of christs propitiatory benefite. And at length it was also called Missa, from the offering, or from the dimissing of the rest, who might not communicate, after the sermon, which went before thece

Why, the Excharift. Why, atacrifice, Why, Miffa.

lebration was finished.
Now les vs come to define the Lords supper.

The definition of the lords supper

HE Lords supper is a ceremonie or facrament inflituted and ap pointed of christ unto the faithfull for a memorial of him wherby christ doch certainlie promise and seale unto me and at the faithfull first that his body was offered and broken on the croffe for me, and his blood (hed for me, as trulie, as I fee with my eies , the bread of the Lord to be broken unto me, and his cup distribused; and moreover, that hee doth as certainlie with his body crucified, and his blood fred, feed and nosarish my foul unto everlasting life, as my body is fed with the bread and the cup of the lordreceived from the hand of the minister, which are offered to me as certaine (eales of the bodie and bloode of christ . It maie be also more briefly defined on this wife. The lords supper is a distributing and receiving of bread and wine commanded of christ unso the faithful, that by thefe fignes he might testifie, that he hash delivered and reclided his body unto death, and hash shedde his blood for them : and doesh give them those thinges to ease and drinke, that they might bee unto them the meate and drinke of eternall life, and that thereby also be might restifie, that he would dwel in them for ever: And againe, that of the other fide he might by the fame figne bind them to mutual dilection and love , feeing chrift fpareth not to give his bodie & blood for vs. This is confrmed not only by christ in the Evagelists, but also by Paul', who expresly faith, Thecas of bleffing which we bleffe is it not the communion of the blood of chrift?

Moreover, the signs in this sacramet are, bread & wine: bread broke and eate, wine distributed & take. The things signified are 1. The breaking of the bodie, and the shedding of the blood of christs. Our union and consumetion with christ by faish, so that we draw life

The Signes & things fig nified inthe lords supper everlafting from him, and are made parrakers, as of chrift him telfe, so also of al his benefites; as the branches are made parrakers of the life of the vine. We are advertised of this our communion with Christ, First, by the proportion which the signes have with the thinges, and Secodly, by the promife which is ad joyned. And the proportion doth chiefly propole and thew two thinges vnto vs. t. The facrifice of chrift, 2. Our comunio with chrift, because the bread is not only broken, but is also given vs to ear, Now the breaking of the bread is a part of the ceremonie, wherun to a part of the thing fignified doth auniwere. This difference doth Paul teftific, when he faith: This is my body which is broke for you Here receiving & eating is a part of the ceremony, wherun to doth answere the thing fignified, to wit, the eating of christs body. Nowe this divine & spirituall thing, namely, the breaking and communicating of christs bodie, is figned and confirmed by this ceremonie, which is the breaking and receiving of bread for two caules, I. Because Christ commanndesh shefe rises, unto which we onght to give not leffe credite, than if chrift himfelfe did foeake with vs . 2. Because he anexeth a promise, that they who observe shele rises with a srue faith must be assured and cersaine that they bane communion with christ Wine is added that wee shoulde knowe the pertection and accomplishment of our falvation, to bee in his facrifice, and that there was nothing, which coulde be further defired. The wine is severed from the bread. to fignifie the violence of his death, because his bloude was fundered from his body.

2 What are she ends of the lords Supper.

 684 OF CHRISTIAN RELIGION. PART 2.

For the Lord instituted and appointed his supper for his difei ples, and not for others. 3. That is might be our seffification to chris and the whole church ; Which is a publique confession of our faith, and a folemne binding of our felues to thankefulneffe and the celebration of this benefit. Both which are proved by thele woordes of Christ: Do shis in remembrance of me, This remembrance is taken first, for faith in the heart: then for that giving and our publique confession.4. That it might be a bond of she churches affemblies and meesings: because the supper was infli tuted, that it should be done & celebrated in a congregation, and that either great or fmal. Therefore the Supper (as was faid before) is called a convent and christ expressy comman deth, Drinke ye al of shis. Likewife Paul, When ye come sogesher so eat, flay one for another. 5. That it might be a bond of musual line and dilection; because the Supper testifieth, that all are made the members of christ under one head: as also Paul faith: For we that are manie, are one bread and one bodie, because we are at parsakers of one bread,

Synaxis.

The lords fupper may not be cele brated by one alone.

Of this which hath bin spoken, wee gather that the Lorder Supper ought not to be celebrated by one onely, 1. Because is is a communion, and the figne of our communion, 2. Because is is a shanke giving and alought to give thanker unto god, and by confequent, he that thinketh himfelf vnworthy to comunicate with others in the Lords Supper, doth with al confesse himself not to be fit to give thankes vnto god. q. Because christ sogether with his benefits, is not proper to anie, but common to al.4. Christ called all his houshold waso is even Indas himselfe. That some abstaine from comming to the supper, it commeth of a certaine evil and corrupt muti on, because they thinke themselves not worthie inough to approch unto this sable. Al are worthy, who beleeve themselves to be delivered by Christ from eternal damnation, and defire to profit and go forward in godlineffe. In fumme: if the Supper be received by one onely, that is done against the vse, appellation, infti eution, and nature of the facrament.

Obicction. Christ, in the word of the Institution of his supper, purtest as the principal end of hir supper, his remembrance, therefore the confirmation of faith must not be made the principal end of his supper. Aunswere, The reason followeth not, to the denial of a part, by putting the whole. For the remébrance of Christ is the whole, wherein is comprised both our confession, and our solemne

bond

bond to thankefulneffe, and also the confirmation of our fairh. Wherefore rather by inverting the reason, I thus inferre & cochidesbecause the remembrance is the supper, therefore it is the confirmation of our faith : and because also christ proposeth vnto vs that ceremonie or rite, which must be vnto vs a remem beaute of him, hee doth verily propose also a confirmation of our faith, which is nothing elfe, but a remembrance of christ, and his benefits, Objection, The holie ghoff confirmesh our faish, Therefore the supper doth not Aunswer. The reason followeth not, to the removing of an instrumentall cause, by the purting of a principal cause.

3 What the supper differeth from baptifme.

HE fupper differeth from baptilme, 1. Inceremonies or I riser. i. In the circumstances of the institution and vegor in the Semifications of the ceremonies. Baptisme is a figne of the covenant entered and made between God and the faithfull. The supper is a figne of the continuing of that covenant. Or, baptilme is a figne of regeneration, and of our entrance into the church. The supper is a signe of their fostering, abiding, & prefervation, who are once entered into the church. The new ma must first be born by the spirit of christ, as is a naturall man by natural conception and the fign of hisrenewing or regeneration is baptisme. Afterwards, when he is once renewed & born again, he must be fostered and nourished by the body & bloud of chrift, the figne of which no urifhing is the supper. Now it is one and the same Christ, who both regenerateth, and nourisheth vs to eternal life.

And albeit it is the same participation of christ, niely, both The same the VVashing away of fins by the bloud of christ, which is represented in Baptisme and the Eating and drinking of the bo tisme & the dy and bloud of Christ, which is confirmed vnto vs in the Sup- Supper, but persyet notwithstanding that fignification of our new birth is the maner fealed by the dipping of our body into the water of Baptismes offcaling is and this of our maintenance and prefervation is depainted and fealed, by the eating and drinking of bread and wine, in the supper. And therefore the thing signified of the sacramets is not diverse, because it is the same, to be washed with the blod of chrift, and to drink the blood of chrift. But the maner of fealing one and the same thing is diverse. In baptifine is required confession of faith and repensaunce in the elder fortin Infante it is Sufficient,

thing is tea diverse.

686 OF CHRISTIAN RELIGION. PART 2.

fufficient if they be born in the church: feing they that are borne is the Church, are therefore reputed for regenerate, or members of the church, because they have an inclination to faith and repentance. But in the Supper is added a further condition of exa. mining himfelfe, and of remembring the Lords death. Do this invent brance of me. Let a man examine him/elfe. Baptifme therefore is due vnto the whole Church: vnto infantes, who are the chil. dren of faithful Parents, no leffe than the elder fort, enrolling the felues, and giving their names to christ. The supper is graft. ted to fuch onely as are believers and repentaunt, a. Bapriline must go before, and the supper follow: Whereupon in the auncient church after the Sermon, were dimiffed fuch as were excome nicated, likewife those that were possessed or troubled with an evil spirit, and the Catechumenes, that is, such as did not as vet vnderstand the grounds and principles of religion or were not as yet baptifed . So of old, they who were not yet circumcised, did not observe the sacrifices or ceremonies. Nowe if the who were baptifed, before they have made confession of their faith and repentance, are not as yet to be admitted vnto the supper:much leffe are they, who being baptiled, line after the maner of fwine and dogges. 5. Bapsifine is not to be reiter ared but once onlic to be received in our life time: Ehe supper is ofsen to be veerived of vie Because baptisme is a signe of our receiving into the church, and covenaunt; and the covenaunt once made, in not againe vndoone, or made voide to those that repent, but remaineth ratified and firme for ever. The supper is a confismation of our faith concerning the eternal continuounce of the covenant; which confirmation is necessary, and therfore the Supper is often to be iterated. Hereof it is, that the Apostle faith of the Supper: As often as ye fluit eas this bread, and drink this eno ve they the Lords death til he come. But of Baptifme he faith, That at we which have bin baptized into christ, have bin baptized in to his death. And christ, He that that belowe, and that be bopufed, had befaved. And feeing also the supper was therefore to be inflin ted, that in it (hould be made a publique remebrace, tecouting & thewing of Christs death, it is often to be celebrated

6 What is the fenfe, or meaning of the words of the influenties of the Lorder supper.

Ere are both these veryodious questions coteined coer ning thesense of Christs wordes in his supper. The Transubstan-

The Tranfubitantiatics and

Substantiaries, together with the Consubstantiaries, doe boast Consuband glorie, that they understand the words of Christ simply & flantiaries aright. But neither performe that, which they brag & boaft of the finale For that is the true simplicity & propriety of the word, where- meaning of vnto, for the iuft vnderstäding & interpretations thereof, no. Christs thing is to be added, neither ought to be take fro it, neither a- words, nything altred. For an many as bold shar the bodie of christ is with, in, or under the bread, they ad vnto the words of christ, & depart fro true fimplicity. For if that, which chrift faid is fimply to be reteimed that is not to be admitted, which he faid not as is, Thebread is both bread or the body of christ; but fimply this only, The bread is the body of christ. Hee faid not, My body is with or in, or under the bread; or, the bread is both bread, or my body sogether: neither added he, as thefe ad of their own really subflatially, corporally; but he vetered these bare words of the bred, this is my body. Neither have the Trasubstatiaries their opinion drawe from the words of christ simply understood, nacly, that of the bread is made the boby of christ, or, the bread is chaged into the bodie of christ. For this is their own forgery & invetio. For chrift faid nor that the bread was now made, or was a making, or should be made, but simply faid, the bread is his body: where no chage could coe between, fo that the words of christ be simply understood. Therfore fallly dothey perfuade the people, that they fimply rest on the propriety of christs wordes, when as manifoldly, & most farre they fwarue & depart fro it. Wherfore, the true lenfe & meaning of the words is diligetly to be confidered. The holy Evangeliftes Matthew, Marke, & Luke do most specially of al others describ the institutió of the lords supper & besids the the Apostle also declareth it no leffe plainly & luculetly; who thus fpeaketh, 1 Co. 11. I have received of the lard, coc. These words of the Apostle wee vert 11,24 will briefly expound, & then we wil demonstrate them by true 25.26. and firme arguments,

In the night that he was betraied. This circustace is specified by the Apostle, to give vs to vnderstad char christ would at thelast Supper of the passeover institute this his supper to shew, 1. That new an end was made of al she old facrifices, & he did fubfissure a newe facronet, which findd faceed, or find be objerved, that Pafelial facra mes being abolished. 2. That the fae thing mighs be fignified, differece only of time excepted. For the Paschal Lab fignified christ which frould come, & should be facrificed; The supper, christ already facrificed. Obiection. Bus when the Supper was inflienced, christ was

OF CHRISTIAN RELIGION. PART 2.

yest obe facrificed. Aunswere But then was at hand the offering vp and factificing of chrift : For a few houres after , he was fee crificed, and the supper was from that time forward to fignific chrift fac rificed . That be might flir up in his Disciples, and in vi greater attention and marking of the cause, for which he did inflirme is , and shas we might understand, how earnestlie christ would have this supper to be recommended unto wes feeing he did nothing before his death, but that which was of most weight and momens . Therfore did he in the very point or inftant betote his death inftiture ie. For it is as it were the testament, & last wil of our testatour For which cause it is added, In the same with that he was betraied.

He tooke bread: That is, valeavened bread, not leavened, which then they did eat of at the table . The inflitution of the Supper, and Vnleavened bread did concur then together, and fall out by an accident; and therefore he prescribed not any certain maner of baking bread for the lords Supper . Yer norwith standing the bread of the Lorde fupper differeth from common bread beeaule this is taken for the nourishment of the body; but that for the food and nourishment of the soul, that is, for the confirmation of our faith. And here we are to note, that he is faid so have taken bread from the sable. He tooke not his bodie therefore:neither rooke he his bodie in the bread, with the bread, or wie der the bread.

Whenhe had given shanker. Hee gaue thankes for his office. now performed and finished on earth (his last act ver remaining to be done) that thus it had pleased the Fatherto redeem mankind, or that the typical paffeover was abolished, and the fignified paffeover was nowexhibited or lattly, he gave thanks for the admirable and wonderful gathering and preferving of the church.

Hebrake it. That is he brake the bread, which he took from the table, & distributed the same, being one, amongst manies not any other invisible thing hidde in the bread. He brake not his body but the bread, as S. Paul faieth, the bread which we break &c. Now he destributed the bread, being one, among many, be cause we, that are many, are one body. But the cause, for which he brakethis bread, was to fignifie his paffio, & the feperatio of his body from his foul. VVherefore the breaking of bread is a necesfary ceremony, both in respect of the fignification, and in refpect of our confirmation, and therefore is this ceremony also

to be reteined. 1 . Because Christ bash commanued is, 2. For our expe comfort: that we may knowe, the bodie of Christ to have beene as corrainely crucified for vs. as we fee the bread to be broken 3. That the opinion of transubflantiation and consubflantie esion maie be pulled out of mens mindes.

Take. This commandement belongeth to the disciples, and to the whole Church of the newe Testament, Whence it is cleare and manifest . That she malle is not the supper of the lord. but a private supper of him that facrificeth, 2. That we must not be idie beholders of the Supper, but religious receivers of it, 2. That she lerds support is not to be celebrated, but in an affembly or congregatio. A. That the super u a figne in respect of god.

This is my body, This, that is, this bread, Object. Then flould it have beene faide, " prognos wir. Aunswere, ra're, is as much "Thefe as if he had faid, this thing which I have in my hand,

And that it is so to be understoode, is proved by these reafons, t. Christ tooke nothing but bread, he brake bread, and game bred expressed whis disciples to ease, 1. S. Paul faith expresty, The bread which we with the breake, is it not the communion of the bodie of chrift? 4. Of the Wine inis faid, This cap is the new reflamens Wherfore after the fame Because the maner it is faid, This that is this breade is my body, that is, a woorder, figne of my bodie, which is broken and delivered voto death. BREAD & Wherefore, far be it from vs, that we shoulde fav, that Christ Bon is, be took bread visibly and his body invisibly It is to be observed, that he faith not. In this is my bodietor, abis bread is my body in- in Gree'e, wifible: ut, I his bread is me bodie.

Which for you, My Disciples, that is, for your f- Ivation.

Is broken. Objection, Rut Christs bodie neither was nor is broles Aun [He hath a respect to the fignificatio, which the brea as in Ing. king of the breade did import. Now this breaking fignifieth lift our par the paines, & renting of christs body, & the violent fudering of his foule & body one from the other. For as the breade is words of all broken and parted into divers parts, fo the foule and body of genders. Christ were separated and parted from each other.

Do this. That is, Being garhered & affebled together, take bread, give thankes, diffribute it. He vnderftadeth the whole: sction which he commandeth, and that to vs which believe, and not to the lewes, who were ready to crucifie him.

In remembrance of me, That is, Thinking & medicating of my benefits, which I have done for you, and which are by thefe

Greeke pronouns cannot be like english partiel: s. ing of divers géders the Greeke Pronounes allo are di versawhen ticle Tu 1 s terveth for

690 OF CHRISTIAN RELIGION. PART 1,

rites recalled into our memory; and further verily feeling and finding in hart, that I give you these my benefits:& therefore celebrating them by publique confession before god, & Angels, yea before men also, and so giving me thanks for the This remembrance is the whole, whole parts are, the memory of christes benefites; faith, whereby we apply christ & his merit vnto vs; thankfulnes, or publique confession of his benefits. Wherfore it followeth not, Christ did institute his supper for a remembrance of him; therefore he did not inflitute it for confirmation of our faith . For this objection is noe leffe frivolous, than if I shoulde faie, The holy Ghost confirmeth our faith: Therefore the supper doth not. For, as it hath been faid before, the reason followeth not to the remooving of the instrumental cause, by the putting of the principall cause: as neither doeth it followe to the deniall of a part, by the putting of the whole. For Remembrance compriseth the remembring of christs benefits, faith, and thanksgiving. For by his facraments christ remembreth vs of himselfe, and his benefits, and by his facraments he raifeth and establisheth in vs our trust and confidence in him And further, of that remembrance of christs benefits, it must follow, that we also yeeld thanks vnto him therefore publiquely.

*Siadáza. * Berisb.

This cap is the newe reflament. Or, the covenant, as both the greek, and Hebrew word admitteth, Now it is called the new covenent, that is, renewed, or (to speake it in a word) fulfilled. And this new covenant is our reconciliation with God, the communion and participation of Christ and all his benefits by faith in the facrifice of Christ now fulfilled & finished, with out any observation of the ceremonies of the olde Paffeover. The Supper is called the new covenant because it is a fign & a feat of this covenat, ligning & fealing vnto vs our reconciliation with god, & our conjunction with Christ, which is wrought by faith. Now in calling the Supper the new covenat, firft be comprehen deth both the promifer and the condition which is expressed in the pro mife, namelie, faith, and repentance: Wherof also it followeth, that the supper was for this cause also instituted that it might bee a bond to binde vs to lead a christian life. Secondly, he maketh an opposition betweene the newe covenant; and that covenant which was the paffeover, together with the rites thereof. For the supper fig nified christ offered. The Paffeover fignified christ who should

be

be offered. There is not with standing no smale similitude & a 69 1 greeing of both. For both fignifie our recociliation with god, and conjunction with Christ.

In my blond, which is feed for you for remission of fins. The thedding of christs bloud is the merit, for which, beeing apprehen

ded of vs by faith, we receive remission of finnes.

For as often as ye shal eate. The supper therfore is often tobe inerated & celebrated.t. Because of the words of the infliturion.s. In respect of the end and purpose of the institution; because it must be done in remembance of christ.

Shew the Lords death. That is, beleeve that chiff died, & that for you and then, professe it also publiquely before all.

Till be come. Therefore it must be observed vnto the worlds end:neither is any other externall forme to be looked for vn-

till the day of judgement,

The words of the institution, which have beene hitherto expounded, may be made more plaine and cleare by these words of the Apostle. The cup of bleffing, which we bleffe, is is not the communion of the blond of Christ! The bread which we break is it not the communion of the bodie of Chrift? The cup of bleffing that is, the cup of thankfgiving, which is received namely to this end, that we may yeeld thankes to christ for his death & passion. The commin of the bodie, like wife, the communion of the bland, is, tobe made through faith partaker of christ & al his benefits. the fame spirit being in vs. which is in Christ, and woorking the fame in vs, which he worketh in Chrift, Bread and wine is the communion, that is, it is the figne of our communion with Christ. Now our communion, as the Apostle briefly declareth. confifteth in this: that we who are manie, are one body. Whence it is most cafie to collect, that this communion is not a corporal eating. For it is wrought onely by faith and the holy ghoft, Chrift is the heade, and we the members, and all wee, who are mebers, have also a communion of all christs benefits. Therefore the heade is common, the benefits common, and fo the members also common among themselves, wherfore their love & diledion is common and mutual.

We understand now what is the true meaning of the words of the inflication, especiallic of those, about which is greatest corroversies which are their; This is my body; that is, (to repeate in few words the true fele of the) This bread broke of me de give

693 OF CHRISTIAN RELIGION. PART 2,

to you, is a figure of my bodie for your fakes rent and delivered embedeath, and a certaine feale of your consumition with me, fo that he who believesth, and easeth this bread, doth truly and realise after a fort ease my bodie. This our judgement and interpretation, or Christes rather, is most true, & vnto the truth of the golpel most agree able. Here especially resistance is made, & the greatest course versie is about the word, or vnderstanding of the word.

For our adversaries understande those wordes so, as they maintaine therof to follow, that christishedie is present & easen corporallie. But in the meane season they conder not that those words are sacramentally to be taken, or that the speech is sacramental, & therfore is not to be taken as proper and simple, as it shoulde be, if thence were gathered, that the bread is chaged into christs body. Now to the signe here is attributed the name of the thing signified, both for the council which the thing signified hath, in the right vse of the supper, with the signe, and also for the proportion, which the signe hath with the thing signified.

Come we nowe to those arguments, whereby we may confirme our interpretation and opinion to be true. The argumetes, which we wil vie, are of three fortes, such as are wont to be also in like controversies. I. Some are taken from the nature of the thing or subset, that is, by vnderstanding the speech as the thing it selted out beare & suffer. 2. Some are drawen from an analogie of the articles of our faith, or from a conserve of places or parts of christian doctrinsfor the holy spirit is the spirit of truth. 2. Some are taken fro other like places of forigoner, where the same thing is delivered in such wordes as are manifest, and

wherof there is no controverse.

The first fort of arguments, which are taken from the nature of the sacraments,

THE verie manner and forms of speaking yeeldesh we a sinus and strong argument. Breads is the bodie of christ: but breads is not in it owns proper substances his bodie: (for by reason breef have they invented confubstantiation) therefore it is a signrative speech, even such a one as is what wate sacramentes, and is declared in the institution.

Sacraments confirme, exhibit, promife, feale no other thing than
the word doth: In the word is promifed no corporall easing. Therefore

neisha

gisher is anie such thing confirmed by the facrament.

3 In al facraments, when the names or properties of the thinger me attributed unto the fignes, there is not fignified the corporall prefence of the thing but first a similisude of the things with their figns, then a conjunction and union of the thinges with their fignes in the right vie:bus in this facrament chrift astributesh the name of the thing, which is his bodie, so she figne: sherefore there is not thereby figuified a corporal presence of his bodie.

The Communion of christ, which is promised in his woords and fact amentes, is not corporall; but the communion of christ, which is given in the supper, is the same with that, which is given in the ward and in al facraments: therefore the communion of christ in the

Supper is Spirismal.

There is one and the same fignification of al the facramentes of the olde and new seftamens. This is manifell, because in all the promifes, the fame benefits are promifed unto us, which are promifed in the facraments. The facraments are the visible word; and the facraments promife the same which doth the word. But in the gofpel is deli vered a communion, which is wrought by faish. That there is the fame fignification of the facraments of both Testamets, the Apostle sheweth, 1. Cor. 12.12. By one foir is are we all baprized in to one bodie, And 1, Cor. 10.2. 2. Al were baptifed unso Mofes in the cloude, & in the fea, & did aleat the fame fpiritualmeat. Ob. There is not the same thing signified of al sacraments. For in baptisme, the thing is the washing by the blood of christ, in the supper, the bodie ex blood of chrift. Anf. The thing is not divers, bicaule it is the fac, to be washed by the blood of christ, & to drink the bloode of chrift. But the maner of fignifiyng one & the fame thing is divers, that is, there is a divers similitude of one and the same thing fignified by the figns, or, one & the fame thing bath a divers similitude or proportion. Therefore, as in baptilme, lo in circumcifion likewife & the Paffeover is promited aspiritual thing, not a corporal: & fo also here in the Lords Supper.

The nature of al facraments is, that the figns be underflood emporallie, shas the things fignified must bee taken spirismallie, and thes the visible thinges be not the fignified thinges, but onelie fignes.

and pleaders of shem.

The conceit of a corporal profence of christ under the bread, is wholie differens and divers from the formal confideration of a facrament. Therfore it is to be rejected. The antecedent is proved: becanfe

cause is cannot be accounted either for the figne, or the thing figned. It is not the figne or facrament, because it is not object wate the fewfer. And further, it hash no proportion or fimilizade with the things shat is, with the fpirituall eating. Neither canne it be faid to be the shing figned, seeing the scripture no where preacheth of an effentiall transfusion, and real commixtion of Christs flesh with our bodies, neither can there be any, except we entertaine the follies and dreames of Entychians and Schuenke feldians. For the facraments teflifie of those bleffings onely, and them onely doe they feale unto us, which are conseined in the promise of the gospel. Therefore no place is left for a fab flantiall presence of the body in the bread, as beeing altogether fruitles and unprofitable.

8 Sacraments or figns ought to be visible fo that it deferveth res (faith Eralmus) so be called a facrament, which is nos accomplished by an externall figne. For to this end and wfe are they given of God, that they may effect nallie frew as it were to our outward fenfes, that which is promifed in the word, and performed by the boty ghoft in our hears, that they may be visible restimonies of pleadges of the promise of grace exhibited & applied. Whence is that faying of Austin: A [acrament is a visible word it is a visible form of an invisible grace Therfore nothing or action, which is invisible, infensible, o nos name val, can make she nature or appellation of a facrament. And confeques Be, they, who will have Christ , fleft to be in under or with the breade, or wil have the bread to be transubstantiated into his flesh , let them Then vs a visible & fensible eating of it in the supper least they frem so differs from the aunciens fathers.

There must be an analogie and proportion betweene the figne or factament, and the thing fignified, or the thing of the factament for except the facraments (faith Austine) hadde some fimilicade of those thinges whereof they are facramentes, they were not verilie amie facromenses. Now if chrofts flesh be also a facrament , and she thing of these sacraments be invisible gracetwhat proportion then & fimilisade (hat there be between the two facraments? But feing there can be none is followeth that chrifts flesh may not be called a facrament, as beeing no les the thing it felfe of the facrament, than eternal Salvasian, fignified, by way of proportio, by visible bread, as by a figna. Wherfore the facrametal easing which is don meturally by the mouth doth not belig onto the bodie of christ condered by it felfe, in anie ply fical or natural respect because vinto this sucrameral eating the exter nat figns only are object in their own nature. S. Auftin demanding

how

how bread is the body of christ, and wine his blood; shafe (laith he) breshren are sharefore called facraments, became in show, one shing is feen, and another thing underflood. That which is feene, hath a corporall former shat which is understood, bath a spiritual fruit. If then show with understand the bodie of christ, how the Apoille speating so the faishful: Te are the bodie of christ, and his members. If then ye be the body of christ, and his members, your mysterie is see on the table, eye.

These are the arguments deduced out of the nature of the thing, which is, by understanding the speech as the thing.

doth beafte and permit.

The second fort of Arguments, which are deduced from the analogie of faith.

Cirme and strong reasons are drawen from the article which is

I concerning the truth of christs humane nature.

I Chriff tooke a true humane nature, like woto win al things, exceps fin. This masure therefore cannot be in mor places at one and the Some sime, and therefore neither can it be together in heaven, and in the bread: becamfe it is proper unto the nature of god only, to be at once in divere places. 2 Christs body is finit, as being a tru body: but it is now inheaven, as is proved out of the article of his afcention into beaven. Therefore christs bodie is mot in the bread . Many abuse this argument, omitting the first ground which is altogether true and necessary, For glorification doth not destroy or abolish the na ture of his humane nature. Handle me, & fee: for a fpiris hash not flesh and bones, as ye fee me have. While they beheld him , he was eahen up. 3 If the true and verie badie of christ be infinit, it is also invifole and infensible. Therefore that which was feen suffred @ wroughs mearsh, was no true bodie, but apparent and phantaffical: became it cannot agree, no not to the godhead it felfe, to be at one time finise, and infinis fenfible, and infenfible: of fo al shofe shings, which are fpoken of chrift in the articles of our beleefe, found not have bin done indeede, but onlie should have feemed and appeared to be done and so we should remaine asyet in death.

3 There are good arguments also derived from the article which conteinesh the communion of faints with chrift. I. Such is, the communion of faints with chrift now, as it was of old, and is that be here after, and fuch also is the committee of stone faints which wie the factor with a shown who are by necessities excluded fro it. But such a commit of faints with chrift is spiritual, as the apost doth show, it & 6.57

3 Vnto the former may be adioined also arguments taken from the sacrifice and advantion. Wherefore re Christ is present caperrallie, whether is be after a wisible or intassible maner, there he is the adored, to wis, by our minds, and the mostions of our bodies corresponding to most present in the super corporally. That he is not to be adored in the super. Therefore bee is not present in the super corporally. That he is not to be adored in the super, is easily proved. For is is never granted in the news self among to see and bind invocation to any certains place. boh. 4.31: The houre comments, when ye shall meister in this mountaine, nor as Isrusalum nor ship the father. Again, if the side to be adored and worshipped in the supper, by our minds of mostoms of body covered no to the bread, that whole obtains and sacrifice shoulde consist in the hands of facrificing mass. Priests, because they ofter the some wome the Pather, to obtaine remission of some time to the reaction obtaine remission of some time to the present of the super site of the

The third fort of arguments, which are drawen from like places of feripture, where namely the same thing is delivered in word, where of there is no controverse.

I Orporal eating is in expresse sermes condemned by the hells Ghost. Join the spirit, forth Christ, thus quicknesh, the stells profitesh nothing. By these woordes Christ expressely condemneth the corporall eating of his flesh, whether visible, or invisible.

2 The bread which we break (Lith the Apollle) is the communion of the bodie of christ. But this communion is spirituall, because when the same Apollle opposed it to the communion of divels ye camers, but he critically the cap of the Lindsond the cap of divels ye camers he partakers of the Lords table, and of the stable of Divels) by these words the Apollie deniests that the wicked cambe partakers of the body and blood of christ in the superior all therefore there is no corporall eating of the body and blood of thrist in the supper.

3 Christ faish, has the bread is his bodie: Therefore they sie not the felues to the very word, who fair, thus christs bodie is in the bread,

under she bread wish she bread.

4. The cup is the new reflument, what is, the cup is a figure of the new refluences; for it cannot be otherwise means or taken. For the new refluences is the feat of the primities on the promise it felte, but not the thing promised. Likewise: The cup is the communion of the blonde of thrist. The breat is the communion of the body of christ. The breat easing and crimbing of the bodie and bloode of thrist, as is apparant by the words of the Apolitic and the signes of that spiritual eating and drinking are bread and wine.

In the Evangelist, To eas christ, which is the living breed, which descended from heaven: Likewise, To eas christs sleep, and so drinke bis brood, signifiesh to beleeve in christ. Therefore in the words of the in strusion, is signifiesh the same also because christ doth not here other

wife expound them.

6 There are also she like places of scripture vetered secramentally of other secraments, which confirms also the truth and meaning of thisses, is commission is the covenant. The Lamb is abe Passever: The Levisical services are said to be an explasionar doing awaie of sin: The blood of services is called the blood of the covenant. Baptisme to be velicing of the new birds: I have sive seeking to the seeking of the new birds: I have sive seeking to the seeking of the new birds: I have sive seeking to the seeking to the

Thrift commanders his fupper to be celebrased, and she bread to wine to be rasen and dranken, in remembrace of him. but, this remembrace of him. but, this remembrance is thirtiefly performed by faith, not on porably. Moreover, that, in membrase whereof we doe and, thing, is not it felf prefers, because we are manufaid to remember things that are prefers.

. 8 By une spirit ure we albaprized into one body, whether we bee lene or Greetand, whether we be bond or free; and bane bin al made to drink into one spirit. Wherefore, after the same manur doe we al case the same bread Which Paul also manuscally showesh, after ming, That at the fathers did case the fame spiritual feed. The eating then fore is not corporal, whereby we are made partakers of the bodie and bad of christ. otherwise before the comming of Christ, the fathers should not have bin at al made partikers of christ, a having not as yet take field.

Vnto thele arguments drawen out of the facred feripture, at the ground of our faith, may be added testimonies of the fathers, and the purer church, of all which we will at this present bring only that one notable faying of Macharius the Monker

Bread and wine are a correspondent type of his sless 1, and they who receine the bread which is showed, as the sless of christ spiritually. Against the transfulfantiation of the Papists.

Now it is easie to see what we are to think of tras ubstairing eve that it is an impious inventio & devise of the Papists: which also we wil shew and prooue briefly by divers reasons.

I Paul callesh expressible shar, which is taken, bread, both before and after the eating: Therefore that which is taken in the supper is not really the bodie.

2 Christ brake breed: but he did not then break his body: Therfus

she bread is no really his bodie.

3 The bread was not given for us; But the bodie of christ was gi-

ven for ve: Therefore the bread is not reallie christs bodie.

a Christ willesh vs so sake this facramens, and to sake breader wine, in remembrance of him. Therfore the bread is called the body of christ, not reallis, but in that it is a memorial of his body, that is, the bread is a remembrancer vote vs of christs bodie, even as also is is commanded in the words of the institution. Show the lords death til be came.

5 The Analogie and proportion of the figne and the thing doth manifoldie enough refet transfubflantiation. For in everie sacrament are the fire two, the figne, and the thing fignified hus the fign should perify, if the bread should be transfubflantiated, that is, if there should be tachenge of the bread into christs badie: for so should remaine the thing fignified onlie, and not the signe, and therefore no sacrament.

Ob. But the accident of bread to wine, do fill remain, at whitnes for the specific properties between the fign, at the thing fignified, bicause accidents do not nourish. You canot say, as the accident of bread a wine nourish the body of the body of christ nourishesth my soulto everlasting life. And furder also, the promise of god would by this meanes be made void a frustrat. For god promised that he wold give the Messia, not of the substace of wheat a wine, but of the seedof

David

David Rep. But we fair not that the bread or wine are coverted into the substace of christs body, but that the substace of the bread & wine vanishesh quite away, and in place thereof succeedesh the substace of the body et blad of chrift. Answere. Of this bread chrift foeaketh. that it is his body, & the tame bread both before, & in, & after the administration of it, is called bread. Christ faith not, this which is under the form of breat, is my body, but he faith, this, that is this bread it my bodie. And Paul faith, The bread which we breaks is the commonio of the bodie of chriff. And againe, For wer that me manie, are one bread, of one bodie. Againe, As often as ye fhal ease this bread, &c. And a little after, Whofaever fall eas this bread vnpershilie,&c. Moreover; Les a man examine himfelfe, & fo les him est of this bread. Wherfore it is plain & evider, that the fubfface of bread & wine neither is chaged, neither perifheth, neither li eth hid vnder a forme, but remaineth ftil the 15e bread, and the fame wine.

Now that there is no trasubstantiation or conversion of the Substance of the bread & wine into the body of Christ, is thus proved. If there be anie mafubliatiation, chrifts inflitution is perver watfor is aboli hesh & bringeth to nothing the fubitance of the bred which is the very thing, that in this ceremonie is the bodie of Chrift. For teeing the bread is the bodie of chrift, then doutles, if the bread remain not neither doth the bodie of chrift remaine in the supper, & so christs words are no longer true, when he said that that bread is his bodie, and that wine his bloud. The tranfubilantiaries, if they be demanded, what thing it is that they call the bodie of chrift in the Supper: certainely they will not aunswere, it is bread: for they have no bread left in the supper, because it is transubstantiated but they will send vs to the verie fubstance of christs bodie absolute lie condered, covered on the altar with the accidentes of bread. Wherefore, al they er, who object & present the bodie of christ, beeing considered by it felfe in it own proper matter & fubiect, to the external adions of the tupper. Thele & the former reasons refel confubflanciation alfo: wherfore neither will wee bring any moere afons severallle against it. Onely some certaine objections of the consubstantiaries themselves we wil refute.

A refusation of objections framed to confirme confubliantiation.

1 O Biccl Christ faid, This is my bodie. But christ is true. There
fore we must believe him feesing opens at philosophical subtitate of sharpes, or so by confequent, bread is not a signe of his bodie.

Answere, We graunt their argument, if they prooue that christ putteth this to be his meaning, namely, that In, under, & with the bread, is his body. Reply. But it is faid beere, this is my body. And In other facraments also are the like speeches: as, The Paschal Lamb is called the Paffeover, Baptilm the washing of the newbirth, Circumcifion the covenant, Reply. But we fay not that the bread is the body of Christ reallie, as the Papiftes fay, but that the bo. die is in the bread Answere. But in this respect the Papilts seeme more to kepe the word, whome yet the Apostle expressely refuteth, calling it bread both before the eating, and in the eating, and after the eating a. It is no where laide, either by Chuft, or by S. Paule, That she body of Christ is in the bread, under the bread, with the bread, neither any where in scripture is this expressed But the true sense and meaning of those wordes is expressed in the text it felfe:namely, that the bread is the body of chrift frm bolically, that is, as a symbole or token of it. For in the text it is plainly faid, Do shis in remembrance of me. So Paule also callesh she bread, the communion of the bodie of christ. Wherefore the breadit the representing or symbolical and fignifying body of Chrift, The bread is a figne of Christs body, but not a covert, wherein his body it selfe remaineth.

2. Objection. Christ is emnipotent. Therfore his bodie may be then, or subsequente he faild is, is is there. Answer. The reason is of no foce, which will conclude a thing to be done, because it may be doe. Reply. What forver is as the right hand of God, is every where. Ansit is false. For the fitting at the right hand of God, signifies the value of both natures in Christ, his power and rule, and excellency of giftes. Now although he rule all things, yet is it not no cellarie that he shoulde be present in body. It is sufficient that his person is every where, and is present in dignitic. As also her sustained all things, even then, when he hung on the Crosse, there yet was his bodie everie where. Therfore to lay, that Christ state has the right hand of the Father, significant that Christ is the person, by whome the Father mediately governeth and ruleth a thinges, especiallie the church. But no part of this Sisting is the subjustite of christs bodier and it sufficeth that Christs person

is everie where.

3 Objection. That which quickeners and now ifteen vs is recowed into vs: the bodie or blond of closifi doe quicken vs : therefore the are received into vs. Ant. I be Masor is but meere particular, and

there-

therfore falle in general for not what foe ver quickneth & nou inheth vs, must necessarily be received into vs. That only must be received into vs necessarily, which quickneth & nourisheth naturally, that is, by a joint-touching of our body. This meate, which fo nouritheth vs after a natural maner, doeth not nourish vs.except thereby the substance of our body be increased. But we fpeak far otherwise of the nourithing of the foul, which is foiritual. Christs body doeth not at all nourish ve naturally: for it doth nor, being receved into vs, quicken vs, by working in vs new corporal qualities, like is a medicin doth; but the body of christ noursheth & quickneth vs after a maner divers from that natural nour thing: & accordingly as this manerof nourifh ing & quickning requireth, fo receive we christsbody, The mener wherby christs body & bloud nourifheth vs, is, I the respect of hismerit For for vs chrift body is give, & his bloud flied for vs, & for the body & bloud of christ, we have eternal life give vnto vs. After this maner the the body & bloud of chrift quickneth vs, as it is a mer:t deferving for vs this bleffing. 2, His bodie and bland quickmeth or nourisheth ve, when we receive that merit of christs bodie and blust that is, whe we poleue with a true faith, that for it we shall have eternal life. This taith refleth and hangeth on chrift han ging on the croffe, not corporally dwelling in vs. 2, 12 mourifbesh vi, when the fame fpiris uniteth or by faith unso chrift, and worketh the like in ve, which is doth in chrift. For except we be grafted into chrift, we do not please god. For he wil on that condition re ceive vs, and pardon vs our fins. So that by faith, through the working of the holy ghoft, we be joined with chrift, and engraf fed into him. Seeing then this is the maner, whereby the body and bloud of christ quicken and nourith vs, there is no need of any descending of the body and bloud of christ into our bodies.

4 Objection. The eating of bread is done by the month: But the eating of the bodie is the eating of bread. Therefore the eating of the bodie is done by the month, and is corporal, when it is faid, Take & eat Aunswere. This eating, whereof mention is made heere, is per formed by the mouth, not fimplie, but as concerning the figure but it is not done by the mouth, but is sprituall, as concerning the thing signified and spiritual. Reply. This is my bodie, that is, the invisible bodie which I have in my bodie. Aunswere. But the body is the thing signified and spiritual, other wise there will be

OF CHRISTIAN RELIGION. PART. 2. 703

noe proportion between the figne and the thing fignified. tolloweth therfore that he faieth, The bread is my bodie: So that she bread is that wherof the bodie is affirmed. For in this freech

the thing fignified is affirmed of the figne.

5 Ob. The words are not so be changed. Christ wfed the woorde, Fa Therefore there may not be put in place thereof the word , Significan, Aunswere. The woordes are not to be chaunged into another fense, than God wil haue. But otherwise they are often to bee changed: As when it is faid, Pluck out thine eis. For words are to be vnderstood according to the nature of thinges. Moreover, they themselves, who accuse vs of change, doe more make this chaunge and mutation than wee Reply. The bodie of chrift was broken and crucified for Usinot the fign of the bodie. Therfore the bred is she fubflantial bodie of christ. Auniwere. I graunt: for the bread fignifieth that very body, which was borne of Marie, and encified

Two causes why the fied are attributed vn to the figns

Queftio.Why then are the things fignified astributed to the figns, and she fignes called by their name, if neither confubstantiation, nor transubstantiation be thereby fignified & Aunswere. There are two causes alleadged hereof: A similitude or likenesse, & a certain things figni ty. t. The fimilitude and proportio of fignes and the thing fignified is, first: At the bread and wine nourish our bodie, so the bodie and bloud of christ nourish vs unso everlasting life. Secodly As the bread and wine are received by the mouth , fo she bodie and bloud are received by faith. Thirdly, Ar she bread is easen being broken fo the bodie of christ is received being facrificed and broken. Fourthly, As in corporal food is required an appetite unto it, fo alfo in this spiritual food is required faith. Fiftly As of manie corns is made one loafe fore we being many made on body. Wherfore by reaso of this similarede of the fign & the thing fignified, the thing fignified is attributed vnto the figns. 2. The certaintie of the figns is the cause libewife why what is affirmed of the fignt, which is proper unso she shing fignif ed. For the figns teftifie that chrifts facrifice is accoptifhed, & for an behoofe er comoditie: because it is certainlie & trulie applied unto ut

Here last of al is to be observed, that the eating of christes bodie doeth comprise and comprehend, t. Fash. 2. That by faith we are made parakers of chrift, that is, we are vnited vnto chrift, and our communion is wrought by faith : and the holy Gholt is the bond of this our vnion and conjunction with Christ. 3. That we are made partabers of Christs benefits justification and remif-

from

Con of fins. And this ensueth of that vnion of christ with vs.4. 7: corehendesh alfo the benefit of our regeneration, wherby we are made like and conformed unto chrift, because the same spirit dwelling in ve and in christ, workerh alfo the fame things in vs. This cating is eafily collected, as out of many other places, fo also out of this faying of chrift, I am the living bread which cometh down from hea ven: if anie man eat of this bread, he shat line for ever. And the bread that I wil gine, is my flesh, which I wil gine for the life of the world.

S What is the difference between the Lords Supper, and the popish Masse.

HIS question is necessary, by reason of errours which I have crept into the church. It is otherwise demaded, Why the Maffe is to be abolifhed. But here this question is also conteined and comprehended; because these differences & contrarieties of the Lords Supper and the Masse, are the causes why the Maffe is to be abolished. First let vs speak a few words of the The originame of Masse, or, Missa. The word Missa seemesh to have his name from an ancient cultome of Ecclefiaftical rites and actions, in word Miffa, the end whereof leaue was given of departure to the catechu- which wee menes, the possessed with spirites, and the excommunicated calthe perfons: & lo the word Miffa feemesh to be a fed, as it were a miffion, or fending at vaie, because it was the last part of divine service. Others wil haue it to be fo called fro a dimission or from the maner of dimisfing them, because they were demised with these words. fre, Miffa eff, that is, go, you may departior, as others interpret it,go,now is the collection or almes, which they wil haucto be ealled Missa, of the sending it in (as we may so speak) or throwing, or casting it in for the poore. Some will therefore have it derived from the Hebrue Mafah, that is, tributes, which was wont to be paied of every one . The word is found Deut. 16, 10, Miffach, nidbath iadecha, A free gift of thine band. Now that offering was called fo, being as it were a yearely tribute, which yet was no exaction, but given freely . Others interpret it to bee a fufficiécy, which is, that there should be give so much as was fufficient, & perhaps this is the truer: because, Deut. 15. Lord commanded the Ifraeliter, that they foodld open their hand toto the poore, of should lend him sufficient for his need, This the Chaldee Paraphrast interpreteth to be Miffah.

Herof our me think that it was called Miffa, as if it wer a tribut, free offering, which shald be every wher offered wato god in the church,

OF CHRISTIAN RELIGION. PART. 2. 704

for the living and the deat. But this is not of any likelyhood to be true. It is manifest indeed that the church hath borrowed some words fro the Hebrewes, as Sasan, Ofanna, Sabaos, Hallelnia, Pafeba, and such like. But those woordes came not to the Latin church, but by the greeke church, and those words are founde in the greek teltament, when first it was written in greek. And therefore we have no Hebrue words derived vnto our church. which the greek church had not before vs. If also we feek the greeke Fathers, the word Miffa wil never be found to have bin vled by the. Therfore I think not that the word Miffa was take from the Hebrewes. But Miss, which doubtleffe is a latin word by originall, feemeth to have beene taken from the Fathers,

Tertulli 4 contra.Mar. no patient, & epift. li.

ode remiffa peccamil. datures re millam pe c. catorum.

Cypr. debo. who vied Remiffa, for Remissio, as Terrullian : Wee have forken, faith he, of ' remission of fins. And Crorian: He that was to give " remiffion of fine did not difdaine to be bapaized. And againe he vieth the fame word: He that blaffbemeth againft the holie ghoff , hath not remission of fins. Wherefore, as the faid Remissio, for Remissio, fo they feeme also to have faid Miffe, for Missio . And therefore they called that Miffa, which was done after the million or fending away of the catechumenes, We reject both the nie and the thing . For this word doth not agree un to the Lords Supper; because the Lords Supper hath nothing common and agree. ing with the name of Miffa, albeit it was vied of the auncient writers Moreover, we have no need of this name. For wee have other words for this purpole most covenient & agreeable.

The repugnancy of the Maffe with the Lords Supper.

NOW let vs fee the differences of the Supper and the Maffe, and those most contrary one to another, & such, as in respect wherof, the Maffe ought to be abolished,

The Popish Masse is a manifold changing or abolishing resher of the rise indistated by christ . For is taketh away the cup from she people, and addesh manie toics, whenas noswithflanding no creasure bath anie power to inflitute anie facraments, or to change, or abolift the constitutions and ordinances of God.

The Maffe transformeth the figne into the thing fignified For is deniesh that there is any bread and wine remaining but faish, it is the flesh and bloud of christ substantiallie, which is flat repagnant 18

the na- we of the Lords Supper.

In the Maffe, the Papifit make other heavenlie gifter to bes, shan which are founde in the woorde and other facramentes: or in the promife annexed unto them. As where the Maffe-Prieftes faigne

OF MANS DELIVERY.

shar the Masse doth merit, even by the worke is selfe wrought, that is, through the external rise and action, both for him that celebratesh, and for others, not oncite remission of sinner, but the healing also of men, oxen, suine, and cattle diseased, and so with all they coine this too, that for soin those signes of bread and wine are a sacrament even without the vie also and administration. Likewise there will have other things to be in the Masse, than are in anse sacrament, which is the verie carnall descending & abiding of christs bodie therin, which

is contrarie to the natture of al facraments.

4 The Maffe is repugnant to the facrifice of Christithe Supper con firmeth and teltifieth that we are inflified, for the alone facrifice of Christ wronght and finished on the Croste:but the Maste, contrarie to she sestimonies of scripture, makesh moe propiziatorie sacrificest this is their treading and trampling Christes blood vnder foote, when they fay it hath not merited perfect remissio of our fins. Object. The Maffe is called a facrifice of the Papifles, and like ife the Supper is called a facrifice by the fathers therefore the fathers were Pa pifis. Anfw. The Papift's cal the Maffe a propitiatorie facrifice. The fathers call the supper a facrifice, & foit is, but an Encharia flical or thanksgiving facrifice. Againe, it is even that same facrifice which chrift offered in fuch fort, as the bread is the to die of chrift. The Papiftes wil haue it to be a divers facrifice, wherby is obteined remission of fins. Nowe it is one thing for the same sacrifice to be often offered: and an other thing for one facrifice to be once offered, and that sufficient to take away al fins. This fact fice alone is sufficient for remission of fins, and this facrifice with others is offred for fins; thefe fpeechesare contradictorie.

3 The Masse is repugnant to Christes Prieshboode: because he is the onely High Priest, who bath power to offer himseise. The Pope with his companions most impudentle pulleth this honour to himselfe. For these deceivers and lying men seigne with great contumely, and dispite to christ, that they offer again christ vnto the father, & that they alone are worthy men to offer christ vnto his father; when yet no man, noe Angel, neither any creature is of that dignitie & worthinesse, as that he may sacrifice the some of god. For the Priest is about the facrifice: they therefore who will be the Priestes to offer christ, mount & lift the selues about him. Oh. The Priests stain not, but offer onlie & present the son onto the father, that for

his fake he may remit us our fins, & fo they onlie applie that one de onlie facrifice of Chrift. Answere. It is inough that they fay, that they offer christ with their hads. For it remaineth that they make theselves Priests. Neither is it materiall, that they deny that they flay christ. Many things were offred of old by the Priests. which were not flain, nether were of that quality, but were on ly offered, as cakes, & liquid offrings, & burnt offrings, & fuch like. The lewes indeed flew Christ, but they did not facrifice him :but christ himselfe was willingly slain, & therfore sacrificed himselfe. Heb. 9.14, Christ through the certnal spirit offered him felfe wishous foot so god: & verily he offred himselfe once a facri fice vnto his father for vs. Heb. 9.28. Christ was once offred to take away the fins of many; & to the that look for him, hal he appeare the fecond time without fin unto falvatio. Heb. 10.12. Chrift after he had offred one facrifice for fins, sissesh for ever as she right hand of God, Now the Papistes contrary to these manifest places of scripture, wil have Christ to be often offered in the Masse,

6 The Masse is repugnant to the doctrin of grace & institution, which teachesh, that in this life onlie is the time of obtaining favor, by faith alone, for the onlie merit of chrish. The Papitts neglecting faith, which they have no knowledge of, & reiecting Christes merit, substitute in place therof this idolatrous inventio. For through & for this sacrifice of the Masse, & so for this work (as they speake) wrongh, they maintenant that the deade also obtains remis-

fion of finnes.

The Masse is repugnant unto the articles of our faith concerning the true humanist of christ, concerning his true as cension into heaven, or his returning from thence, at the day of inagement. For they make a corporal presence of christ in the Masse, daying that christ is invisibly present under the forme of bread or wine, the substance of the bread or wine being abolished, as often at the Masse is celebrated, at this presence of christ is corporal, when the accidents only of the sign remain. It is corrorie also to the signes to be abolished, neither required not the substance of the signes to be abolished, neither required any natural connexion of the signs at thinges: and therefore neither is it required in the Supper, which leadeth ys to christ crucified; and raigning in heaven, and from thence communicating himselse vnto ys.

8 The Masse is contrarie to the communion of saintes with christ.
For it imaginesh an execrable invention, which is that christs bodia

Randeth

dosh defected into our bodies, or remainesh as long wishin our bodies, as the furnies remain of bread and wine. But the supper seathesh that we are made members of christ by the holie ghost, or engrassed into him,

o The Maffe is repugnant to the true worship of God , because is maketh christ to be there corporallie present, and so by consequens there to be worshipped Even as of old before his ascention it was not onely lawful, but in duty required, that christ shoulde bee worshipped in whatsoever place he was, & so also did his Disciples alwaies worship him, when he was prefent, as also whe he ascended from the but after his ascension, they did not fro that time adore & worship him, turning vnto any one particu lar place more than other. Wherefore, feeing the Papiffes in their Maffe tie the worthip & adoratio of christ vnto a thing. wherevnto christ himselfe by expresse worde hath not tied it; They professe shemselves to be idolaters, & doe noe leffe absurdly & impioully in this, that if they should worship christ at a wal, or if they shuld worship a pillar falling down before it. Which we proue, I. Because no creature hath power to tie the worship of god so anie thing or place, wherin God hath not commanded by expresse word himfelfe to be worshipped, and wherin God hash not promised to bear vs. And hereby is the cause of that differece plainly feen. why the fewer directing their praire to the propitietorie or mercie feat, did norwithflanding withal in fpirit wor hip the srue god, & were by promife fro him affored to be heard: but worthipping in Dan, or in Beshel, & in the high places & in the reple of Samaria, were idolaters not knowing what they wer hipped lon. 4 22. Ye worthin that which ye know not we worthip that which we know: for fatuation is of the Iews: & the cause of this thing is more at large declared in the fecond of Kings, cap.17.2. Because in the new test ament al worship which is sied to anie certaine place on earth is otsertie taken anaie, & spiritual worship onlie required firred and kindled by the holie ghoft, or done with a true faith, or knowledge of god. Ich. 4.21. The houre cometh, whe ye shal neither in this mountain, nor at lerus tlem, worthip the father. In these words christ doth plainly take away worthippe tied & restrained to any certaine place on earth, Wherfore we must also take away & haue in detestation this impious invention of christs corporal presence in the Masse, or in the bread & wine. For this being put, that christ is in body present in the bred whether it be faid to be done by tranfubftantiation, or by confubftantiation) the popish adoration

OF CHRISTIAN RELIGION, PART 2.

standeth fast: and of the contrarie side, the presence of christs body in the breade is taken away, if wee take away this foule and shamefull Popish adoration of christes bodie lying covertly by their judgement under the formes of breade and wine. Nowe withall wee are here to obserue, What it is, to wor-This Christ in the breade namelie to direct our worthis in food mind. cogisation, and as much as may be, in the motion of our bodies to the place in which the bread is, and turning thereo, to reelde reverence un to Christ, as if he were present there more than else where, So of old they wor hipped god at the Ark, turning therto with their minds, and as much as might be, with their externall grace and inclination of body.

Biectio. The Maffe is an application of Christs facrifice: Therefore it is not to be taken away. Aunf, I denie the Antecedent because we applie christs merit by faith onely. Ob.2. Ther must be a perperual facrifice in the Church, because Haie foresold, that is (hould be fro fabbaosh to fabbaosh. Anf. There muft indeed be a perpetuall facrifice in the church, which is the fa crifice of thanksgiving I. Because is is a remebrance of christes faces fice. 2. Because almes were given in the primitive church, after the Supper was ended, which were a facrifice. 2. The Supper also is an Encharifficall or thankelgiving facrifice. For a propiniatorie facrifice, the fathers never dreamed of.

What is the right and lawful ve of the supper. HE right and lawefull vie of the supper confisteth in I three thinges, I. When therites and ceremonies instituted of Christ, are reseined and observed, yet so, that shey be not observed of one or two privatelie: but that in a convenient and lawfull affemblie of the Church, the breade be broken, diffributed, and received, and the wine given to al that comunicate in remebrance of christs death, that is, for confirmation of their faith, & to flew their thankfulnes. 2. Whe she rices are observed of those persons for whom christ did institute them, that is, when the bread and wine is distributed and received of others, of whom the Lorde woulde have it received, namely, not of his enemies, but of his Disciples, which are the faithful. For the observing of the rite without faith and repetance, is not the vie, but the abuse of it. 3. When the Supper is received for the right end, which is, in commemoration and remembrance of the Lordes death.

7 Whas

7 What the wicked receive in the Lords Supper.

HE wicked receive, I. The bare signes onelie, namelie breade and wine. 2. They receive those signes to their condemnation, cr, they ease their own damnation. Nowe to eat damnation, is, through in credulitie & abufing of the facrament, to be abalienated and revelled from Christ and al his bleffings: 01, shrough abusing of the sacrament, being received without faith or repensance, grievoully to offend god, er fo to draw upo themselves temporal or everlasting punishmences, except they repent. Contrariwife, to eat Chrift, is, through faith to be made partaker of his merit, efficacie, & benefits. For no man ca eat christ or not withat be made by faith partaker of his merite, efficacy and gifter, No man therfore can both eate Chrift, and withall eate his owne damnation; and therefore falle is their objection, who fay thus: The wicked ease damnation onto themselves: Therefore they ease christ. Reply. But why ease the wicked damnation unto themselves feeing it is a good work to receive the facraments? Anf.It is a good work by it felfe, but not vnto the wicked. The receiving of the facraments is a good work, when the true & right vie is adjoined otherwise it is made not a commaded, but a forbidde work, as also god faith: He shat killesh a bullock , is as if he flue a man. So Paul: If thou be a transgressom of the Law, shy eircumcision is made unircumcision.

Now for these causes the wicked eate vnto theselues, and The causes, draw on thefelues danation. I Because they profane the fignes & for which by cofequent the thing fignified by laying holde on those things, which the wicked were not inflicuted for them, but for the Disciples of chrift, 2. Becante cate voto they profane the covenant of seftament of god, by taking unto them - themselves felues the figns & tokens of the covenant. They wil feem to bee in danation. league with god, whe as they are in league with the divel, and not with god, whom by this meanes they would make the father of the wicked. 3. Because they tread under foot the blonde of Christ. His benefits indeed are offered vnto them, but they receiue the not with faith, & fo mock God, while they protesse that they receive the benefits of christ, when as they doe or mind nothing leffe, & ad this new offence to their other fins. 4. Because they condemne themselves by their own indgement. For approching vnto the Lords table, they professe that they accept of this doctrin, & due beleeue no falvatio to be without chrift:& yet in the mean feafo are coscious vnto themselues, that they are hypocrites, and so condemne themselves.

8 Who

OF CHRISTIAN RELIGION. PART 2.

8 Who ought to as proch, and be admisted unto the supper.

THIS question also coteineth two severall parts in it; vn-to which we are severally to aunswere. In the former part is demaded, who ought to approch unto the supper: In the latter, who ought to be admitted. And this latter part is larger & more general, because not the godly oly, but hypocrits also, who are not yet knowe to be such, are to be admitted vnto the supper.

The godlie only ought to approch ynto the Supper.

Full then is to be confidered, who ought to approch thisher. They onely ought to approch voto the supper, who line in me faith and repentance, and fo who have faith and repentance notin possibilitie onlie but also affinallie; whereby this objection is refuted, that Infants have faith, and therefore ought to approch unto the Lords Supper. For they ought not to come in respect of this cit Notinfats, cumftance, which is adjoined in the inflitution of the supper, Shew she death of the lord: Likewife, Let a man examine bimfelfe, &

Wherefore wee vnderstande in this place an actuall faith,

fo let him ease of this bread, and drinke of this cup.

which is a knowledge, confidence, beginning of obedience, & a serious and earnest purpose to live well. But Infants have faith only potentially & in possibility, not actually they have an inclination only to faith; or they have faith only by inclination, but they have not an actual faith, Furthermore, that it is not lawful for the wicked to approach some the Supper, it is manifelt: For the facraments are infliented onlie for the faithful & those which are conversed, to feel to them the promife, & to confirme their faish. The Word notwithfranding is common to the converted & va converted, that the converted may heave it, and be confirmed by it. and that the unconverted also may hear it, and therby be converted. Wherfore tro the nature & subject of lacramets is drawe this demoftratine proofe: What god hath inflitmed for his bouf hould & children, that hypocrite: & aliants from the church ought not so receive. Moreover Paul also interdicteth al the wicked without any exceptió tró cóming vnto this holy supper, by wordesautherique, in which namely he commandeth, that everie mome trie & examine himselfe, & so case of was bread, & drincke of that cup. But to exemine himfelferis to trie whether he bath faith and repentace Wherfore be wilhame him to come, who hash thefe things in bim. But how shal a maknow that he hath these things, t. By a purpose & defire to ober god according to al the comadements of god. 3.By a coffidence & tranquillity of confesece. Hope makesh not afha-

med:

Not the wicked and hypocrites. medibecamse the lone of god is shed abroad in our heartes by the holie ghost, which is give to vs.3. By effects, as by the beginning of inwarder-outward obedience. Vnto these may be adiounced also general testimones, whereby vnbelecevers are forbidden to come to the Supper. As Mass. 2.24. Leane there thine offering before the alsor: for the veconsited to they brother, and then come and ofter they gift. Like wise, 66.3. He that killeth a bullocke, is as if he stem a man.

The second part of the former question is, Who sught to be admitted unto the Lords supper.

Hey are to be admitted of the church, who in words & deeds I professe true repentance: shey also who expresse and shew a profesfion of faith and repentance in the actions of their life, are to be admit red:but not they, who loever fimply doe avouch that they beleeue althings. For he that faith hee beleeveth, and hath not works, is a liar, and denieth indeed, that which he affirmeth in words, according to that of the Apostle: They professe that they know god, but by works they denie him, and are abominable, and difobedient, and to everie good work reprobate. So Saint lames also the weth, That faith which is wishous works is dead. The reasons, why they are to be admitted only, who both by their confession & life proteste faith and repentance, are thefe, t. Bicarfe the church should prophane gods covenant if it should admit unbeleevers and men impensions. For he that doth a thing, and hee that confenteth vnto it, are both obnoxious to the lame lawe. To prophane the covenant of God, is, to commend and acknowledge them for the confederates or friends and fellows of God, who are gods enemies, and fo to make god fuch a one, as hath entered a covenant, and is in league with hypocrits and wicked men. Now the covenant of god is two waies prophaned, namelie as wel by communicating and imparting the fignes of the covenant to them, unto who God promifesh noshing, as by receiving and ving the fignes wishous faith and repensance. For not only they prophane the covenant, who being as yet impenitent, take the fignes of the covenant vnto them, but they also, who wittingly and willingly give the fignes vnto those, whom God hath thut from his covenat. They make therefore god a fellow and friend of the wicked,& the fon of the divel, the fon of god, who foever reach the figns vnto the wicked. Ob. He that givesh to him that abufeth it finnesh The church givesh she supper so hypocrits which abuse is. Therefore the church formesh. And He that give th the fupper to one which

712

abuleth it, finneth, if he wittingly & willingly doth it: otherwife he sinneth not, but they who abuse the supper purchase damnation to themselves. But the godly are not made partakers of that prophanatio of the covenant prophaned by the wicked, if they know not the wicked approching to the supper, neither dowillingly admitthe wicked. Reply. If they fin, who give the supper wittingly to him that abufeth it, the doth the Minister also fin, if he di firibute it to fuch a one, where yet there is no fentence paffed of excom munication And. True; if he do it willingly but if the church pro ceede not against such a man, and the minister notwithstanding be instantyponhe church, and do his duety, he is blame leffe, and the fin shally on others, even on the thurch 2. They are not to be admissed to the supper, who professe not faith and repensance both in life and confession: because if such stood bee admitted, she church (hould flor up the anger of god againft her felfe; as of whom wissingly and willing lie this (bould be committed. Now that by this means the wrath of god is ftirred vp against the church; the Apostle sufficiently witnesseth, faying: For this cause manie are weake and fiche among you, and many fleep. For if we would issuge our felues, we should not be indged. God therefore is angry with the consenters, and so punisheth them, because he punisheth the wicked, whom, they confenting thereto, admitted : for by both the supper of the Lord is alike prophaned. ? hrift hash commaded that the micked be not admitted. And if anydeny that any fuch commandement is extant yet the fubflance and tenor of the commandemer shalbe easily proved. For christ instituted his fupper for his disciples, & to the alone he faid, I have earnesth defired to eat this Paffeover weth you. Take this en part it among you. This is my bodie, which is given for you. This cup is the new test amet immy blood, which is fred for you. Wherefore the supper was infti tuted for Christs disciples onely; all others for whome Christ died not, are excluded. But yet for al this, those hypocrites are to be admitted together with the godly vato the supper, who are not as yet manifelted , because they professe in confession and outward actions faith and repentance. But none ought to approch thither, but true beleevers. For these onely excepted, ai others, yea even those hypocrites, which are not as yet manifefted, eat and drink vnto themselves damnation,& prophane the Lordes facred Supper. Obiection. They then who 4voide the prophaning of the Lords Supper, doe well: but they whore fraine

fraine from the Lords supper inrespect of some harred they beare to others, or for some other somes, avoide the prophaning of the supper.

Therefore they doe well. Answere. They who avoide the prophaning of the supper doe well, if they avoide it in such sorte as they ought, namely, by repenting themselves of those sinnes which have been the causes of their restaining.

CERTAINE CONCLUSIONS OF

THE other facrament of the new testament is called, the sup-I per of the Lord:not as if is were necessarie that the church Shoulde celebrate it in the Enening, or vinal time of Supper : bu: because it was inflictured of christ in that supper which he last had with his disciples before his death. It is called the table of the Lord, because Christ dosh feed vs in is. It is called, the facrament of the bodie and blood of christ: became these are communicated and imparted unto vs init. It is called the Eucharift, because in it are given folemn shanks unso chrift for his death & benefits. It is called Synaxis, or the covent, because it ought to be celebrated in the convers of af feblies of the church, It is called alfoof the ancient, a facrifice, because it is a representation of the propitiatorie sacrifice accomplished by Christ on the crosse, and a shanke sqiving, or Euchwistical facrifice for the same. There is a third reason also why they called it asaerifice: because the ancient were wont themselnes to confer bread unto is:and therefore were they faid to offer, that is, to conferre and gine in leveral bread to that wee.

2 The supper of the Lorde is a sacrament of the newesessament, wherein, according to the commandentent of their, breade and wine the distributed and received, in the assemblie of the faithfull, in rememberance of christin, which is, that christ might testifie was out, that he fee deth we, with his bodie and blood delivered and hed for us, was over nal life; and that wee also might for these his benefites, give solemne

shanks vnto him.

3 The first and principal end and vse of the Lords Supper in that Christ might therein testifie unto verthat he died for ver, and doth feede ver with his blood and bodie unto everlasting life, that so by this testification her might cherish and encrease in ver our faith, and so consequentie this spiritual sood and nonvishment. The second on thankes giving for these benefits of Christ, and our publique and solumn profession of them, and our dutie towards christ. The third is, the distinguishing of the church from other sectes. The south

Toss

714

4. That first end and vse, which is the consist mation of our faith in Christ, the supper of the Lord bereof hath, because Christ himselfe givers this bread and drinke by the hands of his ministers to be a memorial of him; that is, to admonish and put us in remébrance by this sign, as by his visible word, that he died for us, and is the sood of esternal life unto us, while he maketh us his members: bush because hee hath annexed a promise to this vise, that he will feed those, who eat this bread in remembrance of him, with his owne bodie and blood, when he saith, this is my bodie: & also because the holie ghost doth by this ussible tession once our minds and harss more simulies to beleeve the promise of the gospel.

5 There is shen in the Lords supper a double meat and drink, one external, visible, terrene, namelie, bread and wine: and another internal. There is also a double easing and receiving san external, and signifying, which is the corporal receiving of the bread and wine, that w, which is perfourned by the hands, mouth, and sense of the bodie: and an internal, invisible, and signified, which is the fruition of Christes death, and a spiritual engrassing into christs bodie; that is, which is most perfourned by the hands, and mouth of the bodie, but by the spirit ensets. Lastilie there is a double administer and dispenser of this meate and drink; an external, of the external, which is the minister of the church, delivering us by his hand bread and wine: and an internal, of the internal meat, which is christ himselfe feeding us by his badie and bloode.

6 Not the bodie and blood of christ, but the bread and wine are the fignes which serve for confirmation of our faith: for the bodie & blood of Christ are received, that we maie line for ever. But the breade and wine are received, that we maie be confirmed and assured of that heaven lie food, and dailie more and more eniose it.

7 Neisher is the bread channed into the bodie of Christ, nor the wine into the blood of christ:neither doth the bodie and blood of christ succeed in their place, they being abolished:neither is christs body substantiallie present in the bread, or under the bread, or where the bread is thus in the right when the Lords supper, the holie gloof wheth this symbole, as an instrument to stir up faith in us, by which he more or more dwellers in us, engraffeth us into christ, and maketh us through him to be inst and righteous, and to draw evernal life from him.

8 Now when christ faith, This, that is, this bread is my body, &, This

eup it my bloud, the speech it sacramental, or metonymical, because the name of the thing fignified is attributed to the fign it felf: shat is, it is meat, shat the bread it she facrament or fign of his bodie, & dosh reprefent him, & doth sellifie that chrifts bodie is offered for vi on the croffe or is give unso us to be the food of evernal life, entherfore is the inframent of the holie ghoff to maintain & encrease this food in ut, es S. Paul faith, " The bread it the comunit of the bodie of chrift, that a t. Cct. 10. is, it is that thing, by which we are made partakers of christs body. And elfewhere he faith: We have bin al made to drink into one fpirit. The Same is the meaning alfo, when it it faid, that the bread is called christs bodie, for a fimilisade which the thing fignified hash wish the figne, namely in that christs body nourishesh the spirismal life, as bread dosh the corporal life: & for that affured & certain joint-receiving of the thing & the fign in the right wfe of the facrament. And this is the fa cramental vision of the bread which is shewed by a sacramental kinde of speaking, but no such local conjunction, which is by some imagined,

9 As therefore the bodie of christ significan both his proper and na tural bodie, & his sacramental bodie, which is the bread of the Euchwists the easing of christs bodie is of two sortions of acramental of the sign, to wit, the external & corporal receiving of the bread and wines the other real or spiritual, which is the receiving of christs very body is selfe. And to believe in christ dwelling in vs by faith, is, by the vertue and operation of the holie ghost, to be engrassed into his body, as members to the head, and branches into the vines of two be enade partakers of the fruit of the death & life of christ. Whence it is apparant, that they are fulfile accused, who thus teach, as if they made cither the bare signs onely to be in the Lords supper, or a participation of christs death onely, or of the holie ghost, excluding the true, real, & so sirvinal common of the verie body of christs is sile.

10 Now the right whe of the supper is, when the faithfull observe this rise inflictured by christ, in remerchance of christ: that it, so the

stirring and raising up of their faith and thankefulnes.

11 As in shis right we, the bodie of christ is (acramentally eatens fo also wishout this we, as by unbeleavers and hypocrises) it is eate facramentallie indeed, but not really, shas is, the facramental Symbols or signs bread and wine, are received, but not the things themselves of the facrament, to wis, the bodie and blood of Christ.

12 This doctrine of the supper of the lord is grounded upon very manie, and those most sound and some reasons. At those places of scripture confirme is, which speak of the lords supper, and christ, calling not anie

invisible

716 OF CHRISTIAN RELIGION. PART 2.

invisible thing in the bread, but the verie visible and broken bread to felfe his bodie delivered or broken for verwhich whereas is cannot bee means properlie, himfelfe addesh an exposision, that that bread is true by received in remembrance of him: which is as if he had faid, That the bread is a facrament of his bodie. So likewife he faith, the supper is the new restament, which is spiritual, one, and everlasting. And Paul faith is is the communion of the bodie and bloud of chrift, because all she frishful are one bodie in christ-who cannot stand together with the communion of Divels. Likewife, he maketh one and the fae engraffing into christs bodie by one spirit to be both in Baptisme and in the Lords Supper. Moreover, the whole doctrin and nature of facraments confirm the same al which represent unto the eies the same spirituall communion of christ to be received by faith, which the word or promise of the Golpel declareth unto the eares. Therfore they are called by the names of the thing : fignified, and in their right wfe have the receiving of the shings adjoined unto them. The Articles also of our faith confirme it, which seach, that christs bodie is a true humane bodie, not prefent as once in manie places, as being now received into heaven, and there to remain, until the Lord resurne to indgement : and further, that the communion of faints with christ is wrought by the helie ghoft, not by any entraunce of christs bodie into the bodies of men, Wherefore this Sentence and doctrine it of al the power antiquitity of the church with most great & manifest confent helde and professed.

12 The Supper of the Lord differeth from Bapti me, 1. In the Rite and maner of fignifying, because the dipping into the water, or washing figuifieth a remission and purging out of fin by the bloud and forrit of christ, and our society and fellow (hip with christ in his afflictions and glorification. But the distributing of the bread and wine signifieth the death of christ to be impused to us untoremission of fins, and our selves engraffed into christ to become his members . 1. They differ in their foe cial ve because Baptisme is the testimonie of our regeneration, and of the covenant made between vs and god, and of our receiving into the church: But the Lords supper testifieth that we are ever to be nowrished by Christremaining in vs. and that the covenant made between god and vs, shal ever be established and ratified unto ur, and that we for ever (hal abide in the church and bodie of Christ. 2. They differ in the persons to whom they are to be given . Baptisme is given to all those, who are to be accounted for wembers of the church, whether they be of yeares and understanding, or infants. The Lords supper isto be given to them onelie, who are able to understand, and celebrate the

benefits of christ, and to examine themselves. They differ in the of it celebrating of the Baptism is to be received but once onely, because the covenant of god being once made, is alwaise stron and of sorce to the penisent: But the Supper is often to be received, because an often renewing and recalling of that covenant to our remembrance, is necessaring to our faith. S. They differ in the order which is to be observed in the of them. Because Baptisms is to be given before the Supper, and the supper mais not be given vote any, except he be so so the baptised.

14. They come worthille to the Lords Supper, who exaction themfelius, that it, are emdewed with true faith and repensance. They who find not this in themseliuer, ought neither to come without it, least they eat and drink their own indgement; nor to differ repensance, where with they should come, least they draw upon themseliues have nesself of

bart and eternal pains,

15 The Church ought'so admit alshofe verso is, who professes them feltes to embrace the ground and soundation of christian destrine, and to have a purpose to obey is thus those must be repelled, who wil not desseing either from their errors and blasphemies, or from manifest somes against their conscience, beeing admonished by the church, and convi-

Hed of error.

16 The Pope hash corruptlie taken awaie the breaking of the bread from the rise of the supper, and bereaved the people of the vie of the cup : Corruptlie alfo hash he deformed the Supper of the Lord, with adding so many ceremonies not delivered by the Apostles, into a theatrical or pageant-like Masse, that is, into a Jewish superstition & flage-like rounds and conveiances. Bus more wicked and Idolasrous in ventions are theje: That the Maffe is a propisiatorie facrifice, wherin christ is offered by the Masse priests for the quick and dead, and is by the force of confectation substantiallie present and abideth so long, as those former of bread and wine remaine uncorrupted, and further, doth befrow the grace of God, and other benefits, upon them for whom hee is offered of whome also hee is eaten wish the mouth of their bodie, yea though they have no good inward motion in them: and lastlis is, being treasured and laid up, and carried about under those formes, to be wer shipped. In'respect of these foule monsters, it is necessarie that the Maffe be quite and cleane abolished out of the christian church . In fumme, they are thefe, 1. Transubstantiation, 2. Bread worthip 3. Sacri fice.4. Maining of christs supper.

THE

OF CHRISTIAN RELIGION, PART 2. THE APPENDIX OR ADDITION ADIOINING VNTO THE FORMER TREA-

tife of the Supper.

Certaine principal arguments of the confubliantiacies against the syn cere doctrine of the Lords Supper, or the suramentaries, as they cal them: together with a resusation of them.

"HE errours of the facramentaries (fay they) are, thes there are but bare figns and Symboles onelie in the supper, Aunswere, Wee teach that the things signified are together with the figns, in the right vie, exhibited and communicated, albeit not corporally, but in fuch fort as is agreeable vnto facraments, 2. The facramentaries far, that chrift is prefent only according to his power and efficacie. Auniwere. We teach that he is pre fent and vnited with vs by the holy Ghost, albeit his bodie bee far absent from vs:like as whole christ also is present with his ministery, though diversly according to the one nature. 3. The facramentaries, ay they affirme that an imaginarie figurative or foi risual bodie of christ it present, not his effential bodie. Answ. VVe never looke of an imaginarie body, but of the true flesh of christ, which is present with vs, although it remaine in Meaven. More over, we fay, that we receive the bread and the body, but both after a maner proper to ech 4. The facramentaries, laie they, affirme, that the true bodie of chrift, whih hung on the croffe, and his very blond which was fred for vs, is distribused, but it spirituallie received of those onely who are worthis receivers as for the unworthy, they receive nothing besider the bare signs unto their condemnation. Aunfwere. Al this we graunt, as beeing agreeable vnto the woorde of god, the nature of facraments, the analogy of faith, and the communion of the faithful.

Certains arguments of the Consubstantiaries, whereby they go about to overshrow our doctrine of the Lords Supper together with therefutations of them.

THE words of the institution are open to plain, This is my blood answere. They alleadge these words against them-selves. For they say, Thus the bodie of christian the week when chirst sort, that the verie bread is his bodie, VV herfore they do a double injury vato the church: first, while they thrust you the church their own words for christs. Secondly, while they imagine that the church perceiveth not these species to be diverse, In the bread

is my bodie, and, The bread is my bodie. They accuse Christ also for a liar: for they deny that the bread is his body, but that his bodie is in the bread. Let them looke therefore vnto it how they wil anniwere Christ at the last judgement for this blasphemy and reproch. The Papifts also do more recaine the very words of christ. But these retain not the word, but follow the sense & meaning. VVe must see therfore which part followethit. Ours thal be proved in the end. Replie, Christ addeth an exposition of bis mind, Which is given for you, & Which is Bed for you, Answere. First, this is a begging of that which is in questio. Forthey take as graunted, that the bread is properly called the body, which yet lieth youn them to prouc. For it is a facramental maner of fpeaking. Secondly, we return their own reason upon them, by inverting it thus. The body of christ properlie so called was given for vs . But the bread was not given for vs: Therefore the bread is not the body properly so called Likewise, as the bread is the body broke, so the breaking of the bread is the breaking of the bodie . But the breaking of the bodie is the crucifying thereof. Therfore the bread broken is but facramentallie and by representation, the bodie broken.

1 They reason from the autor, who said it, and it true. Answer. This is also a begging of that which is in question. They must proue that Christ faide, his bodie was in under, wish she bread. And further, a man maie speake figuratively, and yet speake perspicuouslie and plainelie. Replie, Heevis als omniporent. Therefore he is able to be everie where, and fo in the bread. Answer. Albeit hee were able to bring to paffe, that two flat repugnant things should be true together: yet wil he not do it. Again, god is not able to work contradictories, or things flat repugnant, because he is true. Now, to wil those things which are contradictory, argueth a liar. VV herfore we denie not the trueth and omnipotécy of god: but these mens lies: nay rather we defend gods truth, affirming that God doth that which he spake . But they oppugne it, making contrary wils to bee in God. Replie, Christes bodie hash manie prerogatives not agreeable to our bodies. as that hee was borne of a Virgine, walked on the fea, was at one time and together in the grave, in Hell, and in Paradife: and paffed through the gater, when they were fast four. Aunswer. These examples are partlie not matches, and partle falle. For this may agre vnto a creature, to walk on the water, as it did vnto Peter:to passe through the gates shou, as it is agreeable to the nature of a spirit. A gatte, These examples are not matches nor of the sac qualitie with that which is in question. Because these does not imply a contradiction. For when he is said to be born of a Virgine, he is not said withol, not to be born of a Virgine both sinite and infinite (as they will have christs bodie, who co substantiate it with the bread) these implies a contradiction. Nowic is false, that they sate, that he passed through the gate shou, whereas the gates might yeelde and open vnto him, as also, that he passed through the door or stone of the grave, when as it is said, that the Angel did open it and lastly, when they saie, that they said, that the Angel did open it and lastly, when they saie, that they said, that the Angel did open it and lastly, when they saie, that they said was at once and together in more places: which they seeme to have taken out of Austine, But Austine said, That his bodie was in the grave, his soul in bel, and his godhead every where.

They reason from a circumstance of the time: The same night in which he was betraied No man which for akesh feriously foes beth figurativety christ instituting his supper spake seriously. Therefore without am figure. Aunswere. Idenie the Major: because by that polition no man that speaketh seriously should speake figuratiuely, which is most falle. God (peaketh in al facraments, though figuratively, vet ferroufly. I have carneftly defired (faith Christ to ear this paffeover with you Wherfore I aunswere, that he vieth not jething or oblique figures. I his figure is perspicuous, because it is viual, and his describes speake so : Where will show that we go, and prepare that thou maift eat the passever It is vfual alfo in al facraments. It is forcible & emphaticall, because it expresent the similande of the signe and the thing signified, and the certainty of the comunction of both in the right vie and administration: Again we invert their reason, and say, Because christ spake feriously, therfore he vsed a figure, which doth wel expresse and declare the thing. Reply.christ faid, This cup is the new tostament. In will and tostaments speak me propertie. emift here instituteth a facrament: therefore, &c. Aunswere. I deny the Major, and invert the reason, for seeing he would institute a facrament, therefore he spake figuratively, calling the Supper the new Testament, which is figuratively to be vinderstood for these two reasons.r. Because otherwise there shoulde bee two covenauntes, the one proper, and the other the supper. 2. Otherwife also they thoulde be thut out from gods covenant, who cannot come to the supper, and al who come to the sup-

ki

per,

per, should be in the covenant Objection. Chrift faith, In my blond. Therfore the real bloud of chrift is in the fupper, and it crunck by the month. Auniwere, We conclude the contrarierather by thole words of Christ. Because the newe Testamer was made by Christs blood shed on the Croffe, and applied vnto vs by faith, not drunk by the mouth for otherwise they shoulde be excluded from the restament and covenaunt, who were not a ble to come to this facrament. Reply. Ther is a great force in the word, Newe, That which was doone in the olde testament typicallie, is done in the newe reallie. Auniwere If they adde. Therefore done by the mouth of the bodie: they bring in more in the coclufio. than was in the antecedent. For there was no type in the old testament which did signific the eating of Christ with the mouth 2. We invert their reason. Christs body was no otherwife eaten in the newe testament, than in the olde: But in the old it was eaten spiritually onely: Therefore in the new also it is fo caten. Reply. The newe seftement differesh from the olde, because in that were types, in the new is the body is selfe, Heb.9. Col. 3. Aunf. This difference of the old & new testament is no where fet downe in holy scripture, that christ is eaten in the oulde not really, & in the new corporally by the mouth. In the places which are alleadged out of the Apostle, the body fignifieth that the shadow was only of the old testament, & was ac complifhed & fulfilled by Christ. Because there the body is op poled to those shadowes: & further, because he calleth it the bo do of christ which kinde of speech sheweth that by Christ was wrought the accomplishment & fulfilling of the types or tha . dows of the old Testamer. Moreover, albeit we have christ ex hibited in the new testamer, & he is there born man, yet notwithstading it doth not therfore follow hereof, that his bodie is in the bread, but only that it is in the new testament.

4 They reason fro the consent of the Evangelist. I saint Paul. Matthew, as Theophylast calculatesth, writ his gospell eight yeares after christs ascension: Marke, ten yearen Luke, sifteene yeares: Paul, teenite yeares. And as use the same words. A speech that is often uttered with the same words is not signatine. Such is the speech of the land supper. Therfore it is not signative. Auniw. It is falle that a speech often vettered in the same words is not signative; because when a signe is cospicuous, knowen, & forcible, as this, it is reteined. Again, the Evagelists repeat the words of christ,

because

722 OF CHRISTIAN RELIGION. PART 2.

because he spake figuratively. Often, though it be figurative. is this repeated: He fhat bapsize with the holie ghost and with fier.lohn.t.Matth.a.Moreover, wee deny that this speeche of christs supper was repeted by al in the same words, i Because Marth and Mark fay, This is my blond of the new seftamens, Luke faith, This cup is the new testament in my blond, 2. Matthew and Mark fay, This is my body. Luk addeth, which is give for you: Paul, which is broken for you. 3. Paul lath, That the bread is the commy. mion of the bodie of chrift. And albeit in this place he speaketh not purposedly of the supper, yet he stirreth vp and exhorteth vnto it. Reply, It is the same sense and meaning. Ans. The questio is not now of the lenfe & meaning of the words, but of the jdétity of the words, that is, whether they be the fame words. Reply. Where there is no mention as al of anie figure, there is not fieure. Aunswere. This is falle. For foolish were it, & men should feeme to make shewe and oftentation of their skill and art, if they shuld say that they ysed a trim figure. And the scripture also often speaketh figuratively, and yet doth it not ad withall that it speaketh figurativelie, Furthermore, they make me tion hereof, when they shew, that it constet of the nature of the Subject & the attribute. The body was born of the Virgin, crucified, and fo forth. The bread is made of meal, Secondly, Christ willeth this to be done in remembrance of him: Therefore the breade is called his bodie, as a memorial of his bodie. Thirdly, Matthew and Marke faie, This is my blow tof the now sestament. Paul and Luke fay, This is the new testament in my blond Now the new testament is the bonde wherby god hath bound himselfe to receive the faithful and repentant into fayour, and they binde themselves to veeld faith and obediece vnto him. Fourthly, Paul faith, That the bread is the communion of Christs body, which is not any corporal eating t. Because the faithful are thereby one bodie in christ. 2. Because he compareth it with the Communion of the altar in the old testament, which was not corporal. 3. Because it ca agree but to the faith ful only, and not to the wicked 4. John theweth that communi on: If we walke in the light, we have fellow (hip one with another, and the blond of Fefus Christ his some cleanfesh tos from al fin. And tut ther, this communion wherof faint Paul speaketh, is our vnion with christ, & fruitition of al his benefits by faith, Hither belon geth the similitude of the bodie and the members, the vinc &

the

the branches; which have nothing to doe with any corporall eating. This communion was and is common to al the faithfull from the beginning vnto the worldes end. But they could not eate the bodie of Christ corporally by their mouth. That wee might grow up unto him, by whom al the bodie is compled and buis to gesher. He shat w ioined wate she lord, is one fpiris, And by one fpirit are we all baptized into one body. Herby know we, shat we dwell in him. & he in vi; because he hash given vs of his spirit. This vnion ther fore is that communion, which is wrought by the holy Ghoft. Wherfore it is spiritual. For bread cannot be this communio, but by a figure, as it is a figne of it. Reply . He that is quiltie of the bodie of (hvill easeth is. They who receine unwo shilie, we quilty of the bodie of Christ. Therfore they ease it corporallie for (piritually sher cannot because if sher coulde for ease is sher (hould not be guilny. Answere, The Major is falle For he is guiltie of Christs body, who by his fins hageth it on the Croffe againe, & deipifeth christs benefites. For any reall eating is not required to this guilt, but hee that wil not receive Christ offered by faith, is thereby made guiltie. So the injurie done vnto the Arke, is faid to be done voto the Lord Reply. They that difeerne not the Lords bodie, ease is. But the quiltie discerne is not: Therfore they eas it. Aunf. If the Major be taken facramentally, as of the bread, which is called, and is the body of Christ, it is true: but if properly, it is falle. For, not to discerne his bodie, is not to give due honour to it, to contemne it, yea not to receive the thing fignified So Heb 10.19. They are faid to treade under foot the forme of God, and to count the bloud of the testament as an unhouse thing, who contemne him,

5 They reason from the testimonies of the fathers, & the godtie of ameient times in the purer state of the Church. Aunswere. The layings of the fathers are to be understood factamental by, or of our spiritual comunion Reply. Austin faith, Theu shalls receive this in the bread, which hung on the crosses this in the cup, which was shedous of shrifts side. Ans. In the bread, as in the sign, that is, together with the signe thou shalt teceive the thing signished When we receive the bread, we are certain that we have Christ. a. Reply. Cyrill upon John saith: By naturall participation, not onlie spiritualite, but also corporalite: not onlie according to the spirit, but also according to the sless, corporalite & essentialite. Ans. Cyril speketh not of the manet of eating, but of the thing

Zzz

which

OF CHRISTIAN RELIGION. PART. 2.

which was to be eaten. He sheweth that we are made partakers not only of Christs spirit, but also of his humane nature. Nowe he vinderstandeth a spiritual communion. T. Be cause hee citeth those places concerning it, Joh. 6.8: 1. Cor. 10. where no mention is made of corporall eating. 2. Hee speaketh of the presence of christ, not in the breade, but in vs. 3. He proveth the abiding of christ in vs, by the vse of the Supper, not by any corporal eating. 4. He so describe this, that he saith, Is shall continue in the life to come. 5. He speaketh of that communion, which is proper vinto the Saints. Nowe this is spiritual; for otherwise it should be fall also to the wicked.

The shifts of Consubstanciaries, wherby they go about to elude, & shift off certaine of our objections, not altfor moe are objected against them.

Ee make not, say they, any Capernaiticall eating. An sweeten by the bodily mouth; be it after a grosse, or after finer maner. But how ever they answere, in that opinio which they hold, there is too too much idolatry. For christ refuting the Capernaites, doth not distinguish the eating of him, into a grosse & a finer maner, but saith simply. That his bodie can not be eaten with the bodily mouth for he saites, that he mass aftend: And that the words which he speaketh, are spin to diffe.

2. We maintaine not Vibiquisite for there is not a word thereof to be found. Aunf. Here is to be observed the diffension of the adversaries about Vibiquitie. But neither is a worde to be founde hereof, That the body of Christ is together in two places. And further, of this their opinion followeth Vibiquetie. For he that is together & at one time in moe places, thust needes be infi-

nite, and therefore everie-where.

3 We overthrow not the article of Christia afcensió. Ans. Yea, but they doe overthrow it. For while they holde, that, as often as the supper is celebrated, Christia corporally eaten, they must nedes say that he remained and is invisible on earth. But he is faid to have less the world, to have afcended from a lower place into an higher, & to remain in heaven, vnsil hee come to indgement. Now, that some except, That christ doth descend fro heaven, as oft as the supper is administred, it is already refuted.

4 We take not awaie the doctrine of the properties of christs hu manisie. Auns. They altogether take it away. For they wil haue

his humane nature to be fuch as is not feene nor felt, nor limited in place. Reply. But christ did our off these infirmities do re seined the effentiall properties. And, But thefe are very effentiall properties, which being taken away, the verity also & truth of his humane nature is taken away. Auftin faith, Take away from

bodies their spaces, and they shalbe no where.

We abolish not the doctrine concerning the communicating of properties of both natures. Aunswere, Yea but they endeyour ic. For they apply those properties of his divine nature. which are affirmed of the whole personne in the concrete, to both natures. I wil be with you to the end of the worlde. This they understande of both natures; which is all one, as if, when it is faid. Christ God and man was circumcifed one shoulde thus conclude: Therefore the Godheade of Christ was circumcifed as well as his flesh Reply. This onely we ad; That those Articles belong not to the Anf. After this fort al fectes may thift off all restimonies of Scriptures. But they belong hither, and that by a double right, 1. Because they are written of the bodie of christ. But the bodie of Christ belongeth to the Supper. Therefore thele articles also belong hither. For they shewe, how christs bodie is to be eaten. 2. They belong hither, because noe Article of faith, is at variannee with another. So be longeth hither also the doctrine of iustification; because in the supper no other iustice or righteousnes must be sought for, but by the bloud of chrift.

6 The manner how we eas is, is not so be defined, Answere. They commit a double fault in fo faying. 1. When they demy that the maner is to be defined, and so contradict and gain-saie the Scripture, which defineth it, and sheweth that it is spiritual, & that there is wrought an vnion with christ by faith, through the ho ly ghoft.a. They themselves define the manner, as it clearly appea-

reth by their writings.

The faying of Durandus is true: We heare the words; we perceine the motions; we know not the manner; we believe the prefence, Aunswere. Durandus maketh nought either for you, or against vs.or for himselfe, because he was a Papist. And again, if his faying be rightly understood, we may admit it. We heare the words, This is my bodie; not that we cate with our mouth the body of Christ in the bread. We perceive the motionisthat is, we perceive the bread to enter into our mouth, not the bodie of Christ

Zz 3

726 OF CHRISTIAN RELIGION. PART 2.

Christ. We knove not the manner, that is, not perfectly, to witte, after what maner the holy ghost is everiewher whol in christ, & in al the Saints, & how he vniteth vs in Christ. We believe the presence namely, such, as is the eating, and as is the vnion

of the members and the head,

8 We teach this onlie. That the bodie & blond of christ is truely, substantiallie, & nasurallie exhibited. And. We grant that we cat the true body of christ. So then is their disputation vaine and stivolous. First, Because they confesse that we are made partakers of the true bodie of christ, & that we must not question of the manner. For this we grant. Secondly, Because the reasons and refusations which they bring, are of no weight or moment.

Certaine reasons whereby is prooved. That she bodie of Christ is not present either in, or under, or at the bread of the Lorder Supper neither is corporallise easen

Vnder, With, In, or At the bread.

D Ecanfe he tooke a true humane nature. Whereunto wee Dad alfo, that we cannot eate him otherwise than his disciples did in the first Supper. 2. He truelle ascended out of earth Inso heaven. 3. Such is our earing of him, as his abiding is in vs. 4. Al the Saintes of the olde and newe Teflament have the fame unit with Chrift.5 Chrift onelie is able to offer himfelfe unto his father. Now it is necessarie in the vse of the supper, to crave of god remission of fins. Wherfore, if he be prefent at the bread, we must craue of him, & fo we offer the bread. But in the new testament it is not lawful to direct our prayer to any certaine place. 6. The bleflings which are promifed unso the godlie onlie, are spiritual Vato thele & other fore-alleadged reasons commeth the consent of the auncient Fathers, Ambrofe, Ashanafius, Auflin, Bafil, Beds, Bertram Chryfoftome, Clemens Alexandrinus, the council of Nice, Cyprian, Cyrill, Denis, Gelafius, Gregorie the Great, Gregorie Nazianzene, Hezichius, Hierom, Hilarie, Frenau, Infline, Leo, Machaiw, Origen, Procopins, Gaza, Tersullian, and fo forth.

THE SECOND APPENDIX OR ADDITION
Arguments, whereby the opinion of Phiquesaries is refelled,
and the truth of founde dollrine confirmed.
THE FIRST ARGV MENT.

THE Mercionises & Manichees imagined that christ had not a true and folid bodie, but onlie made show of the shape of a body so that he seemed onlie so have steph and bones, whereas indeed the had then

shem not: And further that the verie incarnation, and al the motions and operations of chrift did but only feem fo in outwarde appearance, whereas in the truth of the thing there was no fuch thing done. Now the opinion of V biquetie, and of the real communicating of the properties of both natures doth raife againe from Hel that phantafficall dosarie and f. enfie of those heretiques. Therefore it is no leffe to be aban doned and benifhed out of the church to hell, than that herefie of the Manichees, That this opinion of Vbiquity doth give life againe to the former, we proue. The Vbiquitaries are of opinion, and foreach. That al the properties of the god-head were prefetly from the very point of christs conception, really effused fro the godhead of the word into the humane nature which chrift tooke. Hence thele absurdaties wil follow, I. Christ Shal nos be tra lie borne of the Virgine, if as touching the nature of his humanitie be was trulie and essentiallie without the womb of his mother before bee was borne; and after he was borne he remained no leffe study and fub flantially as touching his humanity in that (elfe-fame womb, than before. 2. Christ was not truly weak in his humane nature, and subject to pessions, if he were then also as touching the same nature partaker of she divine maiestie and omnipotencie. 3. He was not truly dead, if also in the time of his death, as touching his foule and bodie, he were effensially present everie where together with his godhead. For the soule being every where prefent, could not be really separated, in di flance of places from the body, which also shoulde bee everie where present, and so neither could the body die, but onely in outward appearance and imagination. 4. He ascended not errely into heaven: but it shal be said to have been only a vaine and imaginarie, and phantaffical spectacle, if he were in his bodie substantiallie there, before he visible ascended thither; and after hee was ascended thisher, he remained yet, in the substantial presence of the same body, no leffe trulie, than before, on the earth, yea and in the verie bodies al fo of the faithful. If these things so fel out in the truth of the thing; it wil follow that the same body of christ was indeede at once and together both weak and omnipotent, base & glorious, subject to suffrings, and not subject, dead and alive, limited and valimited; which is horrible to affirme. For avoiding therefore of these prodigious and impious absurdities, they will excepte, that hee was not as touching his bodie, otherwife than limited, weak, Subject to passions, and mortal, in the time of his humiliation: because be had debased homselle, and woulde not shewe forsb ZZ 4

forth that maiestie, communicated unto his bodie before hisresurestion. Aunswere. They interprete amisse that debasing of him selfe, of all the glory and maiesty of his humanity hidden and kept close for a time where as it is to be understood in respect of the divinity of the Word, in that he would take the forme of a servant, that is, the masse of our nature, and become manne. Moreover it will follow, that christ did shew forth the communicated power and maiestie of his stess, when then, when hee was indeed weak and limited, or circumscribed in body, as whe shedding tears, he raised Lazarus from the dead, and when being apprehended by the sews, he healed Malchus, whom Peter wounded. Now what is it else to raise the Maccionites up againe from hel, or in the greatest matter of all others impioussite to blassheme, if this be not?

THE SECOND ARGUMENT.

"HE blashhemie of Samofasenus, Arius , and the late Antirinitaries, is this, That Christ, man, is not properlie and by nature God, but onlie by an accidental participation of divine properties, maiestie, honor, power, and vertue. The Vbiquitaries also maintaine she same consideration of the godbead of christ, man, while they define the personal union by his communicating alone of properties, whereby she flesh of christ is made omnipotent and everie where, So that nowe shat man is, and is called god, not that hee is properly and by nature god, but because infinis power, majestie, and glory is given him from God, and at the giftes of the hotie ghof are bestowed on him without measure. Now this accidental bestowing of the godhead and al the propersies, dosh not make christ to be properly and by nature god, but only by divine grace, or god vaproperlie fo called: Be cause it is not the very effentsal godhead of the Word, but a certain participatio sherof, in ver sue of efficacy. And therfore was it objected by the folider Fathers on to the Arians, that they tooke awaie the true and evernal God heads of christ, when they made bim a god not by nature, but by grace, by parsicipation onlie of dignitie and maieflie. Therefore feeing the Vbiquiparies also equalling our Immanuel with god, by parsicipation of properties onlie, sake awaie his true and exernal godhead : wee doe defclaime and accurfe thu their doctrine as blafthemous and heresical And that they do this, their owne words and opinions witness as Brentius, and Iacobus Andraas, and others of them in their writinges. Whence we conclude, that the Vbiquetaries holde the same opinion with the Atians and Antitrinitaries, of

Brentius in recog.p 20 Andr.Thef. 20,difp. fu bing.& Th. 25, and 26. And Apol. Ing. 26.

the god-head of Chrift, man: that is, that al thefe effeem him for god not by nature, but only by grace of participation, new, temporary, created, adopted. If thele things be true, christ shall not be god and man, but a divine man, fuch as the Vbiquetaries alfo repute him, who, as Servetus, hold this opinion: That God Lib. 1.de can communicate the fulnes of his godhead, gine his divinitie, maie. Trinitate. flie, power and glorie untoman. But wee execrate and detest the tame blaiphemy of both.

THE THIRD ARGVMENT.

TEstorius saughs. That the union of god the Word with man was I wrought by the participation only of equalitie, at touching maiefty, honour, power, vertue, and operation. Neisher doth he make the difference of the dwelling of the Woorde in mans nagure which himfelfe sook, and in other Saints, to confift in anie other thing than in those gifts and graces bestowed by God on man . The selfe same also doe the Vbiquetaries teach, because they crie, that there is no difference besweene she inhabiting and dwelling of the godhead in Peter, and in Christ, except it be taken from the communication of the gifts or properties of the god-head. And they contend that by this means this ma, which was taken by the Word is God because the Word doth nothing wishous him, but at things by him. This is nothing elfe, than to make Christ man, onlie God by an accident. Wherefore the doctrine of Vbiquetie is attogether the fame with Nefterius berefie. Tersullian faith: Tere lib.de If Christ be man only, how then is he prefent everie-where being cat- Trini. p.610 led upon and invocased, feeing this is not the nature of man, but of God, to be able to be prefent in al places? By this testimony is refuted the Vbiquity of the humane nature in Christ. Obiect, But the union of the divine and humane nature in Christ is unseparable. Therefore where soever she divine nature is there is also the humane nature. Aunfw. It is true which is faid, that the union is unfeparable. The Word never forfaketh the nature once affumed and taken . But the Word is not in the humane nature, as the foule is included in my body. Wherefoever my body is, there must my foule needs be, neither is my foul at the fame time without my body. But the Word is not fo in christ man: but he is so vnseparably and personally in the humane nature, as that he is together also without the humane nature in all the partes of the world, as he filleth al, and in holy men and Angels by his speci al presence. The personal vnion of both natures doeth not evert the general action and woorking of his presence & maie-

flie,

flie, neither doth it let or hinder the special working of his pre tences because she Word is effectuall, and woorketh forcibly in the regenerate.

The general points wherein the churches, which professe the Gospel, agree, or disagree in the controversie concerning the Lords Supper,

They agree in these points.

First, that as wel she supper of the Lord, as Bapsisone, is a visible pledge and sessimonie annexed by christ himselfe to the promise of grace, to this end chiestie, that own faith in this promise wight be con-

firmed and strengthned.

Secondly, that in the true we of the supper, as well as in all other facraments, swo things are given by god wnso ws, and are received of ws, namelie, earthlie, external, and wssible signes, as are bo ead & wine, and besides the seals on the eavenlie, insernal, and invisible gifts, as are the true bodie of lesus christ sogesher with all his gifts and benefites, and heavenlie weassure.

Thirdly, that in the supper we are made partakers not onelie of the spirit of christ and his satisfaction, instice, versue, and operation, but also of the verie substance and essence of his true bodie & bloods, which was given for vs to death on the crosse, and which was shed for vs and are trulie seddle with the selfe. Same vnto eternal life; and that this verie thing christ should teach vs, and make knowen vnto vs by

this visible receiving of this bread and wine in his supper.

Fourthly, That the bread and wine are not changed into the flesh and blood of christ but remaine true and natural bread and wine: that also the bodie and blood of christ are not shut up into the breade and wine; and therefore the bread and wine are called of christ his body and bloode, in this sense, the bread and wine are called of christ his body and bloode, in this sense, for that his bodie and blood are not onlie signified by the seand set before our view, but also because as often as we eas and drinke this bread and wine, in the true and right use, christ himselfe gives hus his body of blood indeed to be the meat of drink of eternal, life.

Fifely, That without the right wife this veceving of bread & wine is no facrament, nether anie thing but an emptie and vaine ceremony and spectacle, and such as men abuse to their owne damnation.

Sixtly, That there is no other true and lawful wfe of the supper befides that, which christ himself hash instituted, & comaded to be kept, mamelie this: that this bread and this wine bee easen and drumben in remembrance of him, and to thew forth his death.

Seventhly, shas christ in his supper doesh not commaund and require a dissembled and hypocrisical remembrance of him, & publishing of his death hour such as embracest his passion and death, and all his benefits obtained by these for w. by assue and linely saith, & with earness and ardens thankessulnessee and applies the was those which eas and drinks, as proper was them.

Eightly, that christ wil dwel in beleevers onelie, and in them, who not through contemps, but through hecessisty cannot come to the Lords supper, yea in al beleevers, even from the beginning of the world to all eternisie, even at wel and after the same maner, as he wil dwel in the,

who came unto the Lords Supper.

They disagree in these points.

FIRST, that one part contendeth, that these words of christ, This is my bodie, must be understood, as the words sound, which yet that part it selfe doth not but the other part, that those woords must be understood sacramentallie, according to the declaratio of Christ & Paul, according to the most certain and unfallible rule and levil of the arti-

cles of our christian faish.

Secondly, that one part wil have the body and bloud of christ to be effentially In or with the bread and wine, and fo to be eaten, as that sogether with the bread and the wine out of the hand of the minister, it entereth by the mouth of the receivers into their bodies but the other part wil have the bodie of chrift, which in the first supper face at the table by the disciples, now to be and continue, not here on earth, but a. bone in the heavens abone and without this visible world and heave, until he descend thence again to indementiand yet that we not withflanding here on earth, as oft as we eat this bread with a true faith, are o fed with his bodie, and made to drinke of his blond, that not only through his Passion & blond shed we are cleanfelf on our fine, but are alfo in fuch fort coupled, knis and incorporated into his true, effentiall, humane bodie, by his fair is dwelling both in him and us , as that we are flesh of his flesh, & bone of his bones, & are more neerly, & firmlie knis & unised wish him, that the mibers of our body are unised with our head, & fo we draw & have in him & fro him everlasting life.

Thirdly, That one part will have all, who for ver come to the Lords supper, or cast or drink that bread or wine, whether they be belowers, or an releavers, so ease and drinke corporalise, and with their bodilise moush the field and bloud of christs belowers, so life and salvation:

unbeleevers to damnation and death the other holdesh, that unbeleevers abuse indeed the onsward signs, bread and wine to their ome dam nation: but that the saithful onety can east and drink by a true faith, and the fore alleaged working of the holy ghost, the body and bloudss Christ unto evernal life.

OF THE KEIES OF THE KINGDOME OF HEAVENAND OF EXCOM-MVNICATION.



E E I N G it hath beene shewed in the treatise next going before, who are to be admitted by the church unto the Lords Suppervery commodiously and fitly shall this doctrine follow, concerning the power of the keies, wherein besides other thinges, this chiefly is taught, How they who are not to be admitted, mrss bere-

strained and excluded from the Sacraments steast approching unso the,

shey prophane them.

The chiefe questions.

I What the power is of the keies given unto the church,

2. Vnto whom that power is committed.

3 Why she power of the keies is necessarie.

4 What that power of the keier commissed unto the church differesh from the civil power.

What order ought to be observed in exercising the power

of the keies.

I WHAT THE POWER OF THE KEIES GIVEN VNTO THE CHVRCH IS.

THE power of the keies of the kingdome of heaven, which christ game unto his church, is the office or charge imposed on the church by christ, of denouncing, by the preaching of the gospel and church-discipline, Gods wil; and even of declaring the grace of god and ermission of sins unto the penitent, that is, to them who line in true faith and repentance but of denouncing unto the wicked the wrath of god, and excussion or banishment from the kingdome of christ, and of casting such out of the church, as long as they shall she whemselves in doctrine and life, stranged from christ, and of receiving them again into the church when afterwards they shalrepens. Hereby it appeareth, that the chiefe and principall partees of this power of the keies given vnto the Saintes are, the preaching of the gospell, or ministerie of the woorde, and church-indgemens, which is called also spiritual

ritual Discipline or iurisdiction. And verily, necessarily is Ecclesissical Discipline ioined and linked with the ministerie of gods woord.

Of the ministerie of the word, there is no doubt, but all the Prophets, Christ, and the Apostles have preached. Of the invisidistion of the church likewise it is not to be doubted: in as much as Christ himselse, and the Apostle, have both by preceptes and practise confirmed and established it. Now in both is conteined that power of thutting and opening, which the Lorde noteth out by the name of the keies, saving, finit gine thee the keis of the kingdom of heaven the keies, that is, the office or power of thutting and opening the kingdom of god. It is a Metaphour, or borrowed speech, taken from the stewardes of mens houses 2 Kings, 18, because the steward of the house is said to have the keie of it, 18.

16.1.22.22.

2 Vnso whom the power of the keier is committed.

7 N to vokom the declaration and denouncing of gods word is committed, to them also is committed the powver of the keier. The denouncing and publishing of the anger and favor of god, which is performmed in the preaching of the gospel, is committed unto the mi nifters. For the preaching it selfe also of the gospel is committed to them alone. But that denouncing which it exercised in church-discipline belongesh to the whole church. For vnto the whole church doth Discipline and spiritual jurisdiction belong. But the denonneing and declaration which is vied in the ministery of gods word, is done after another maner, than in church-discipline. In the ministery of the word, the anger of god, the word going before, is by every Paftor alone or Minister of the woord privately denounced against al vngodly, vnbeleeving, and vnrepenting persons: namely that they are exiled from the kingdome of Christ, as long as they repent not, neither line according to the prescript rule of the Gospel: And againe, if they repent, the grace and favour of god, and remission of sinnes is by the same Pastours and Ministers signified and declared out of the word of God vnto them. Obiection. Then have men power to condemne. Aunswere. They have ministeriall power, that is, the charge & function of denouncing vnto men, according to gods word, that god remitteth, or not remitteth their sinnes : and this is done two waies. First, and in general, when in the preaching of the gospel, shey declare, That albeleevers are faved, and that al unbeleeversare condemned Secondly, when as they exercise this function

734 OF CHRISTIAN RELIGION. PART. 2.

of declaring gods wil privaselie a neo parsicular men, and sowards ene ry one in feveral:as when remission of sins is promised to some cert ain person repenting, and when likewise the anger & displeasure of god is denounced against any one person not repé ting, as long as he continueth in that mind. So was it faide to Simon Magus; Thou haft neither part nor fellow (hip in this buf. ner. The same is to be said in particular to every one, as often as neede requireth; neither must we do it at our own pleasure. but according to the word of God. And this is the power of the keies graunted vnto Pastours, and annexed vnto the ministerie of the word. But to execute this sentence declared, belongeth to god alone. In ecclesiaffical im ifdiction, or church-judge ment, the denouncing of the favour and wrath of God is not done by any one privately, but by the whole church, or in the name of the whole church, by fuch as are deputed thereunto by common consent of all. And this denouncing is vied for some certain causes, and towardes some certaine persons, having al fo companying it a debarring & excluding from the vie of the Sacramentes, when neede requireth.

3 Why the power of the beies is necessarie.

"HE power of the keies is necessary, t. In respect of the commadement: If he refuse to heare the Church, let him be onto the as an heathen man, and a publican. And vnto fuch a one the Lord wil not communicate or impart his facraments, which he ordained & instituted for the faithfull onely, t. Cor. 5.5. Let fuch a one be delivered unto Satan, for the destruction of the steft, that the Spirit may be faved in the daie of the Lord lefies. 1 . Cor. 11. 18. Leta man examine himfelfe and fo les him eas of this bread, and drinke of this cap. And seeing Christ doth not institute his sacramentes but for the faithful therefore neither can we be partakers of the se ble of the Lord, and of Divels. For what concord hath christ with Betiali But al those that professe corrupt doctrin, & persist in wickednes, are at the table of Divels. Christ therefore willeth, Mat 5.24. That thou leave thine offering before the altar, and goe thy way, and first be reconciled to thy brother, and then come and offer thy gift. Wherefore he wil have them to submit them-selves first vnto god, according to al his commandements, before they approch to any facramer. For by the name of Altar here are understod any facraments whatfoever. Num. 19.3 1. It is faid : Because he hash despised the word of the Lord, and bath broken his communde-

ment; that per fon fhat be veserly cut off. And Deut. 17.12. Thet man that wil do prestip : nowflie, not harkning unto the Priest (that stadeth before the Lord thy god to minifter there) or unto the indge, that ma hal die, and show hals sake awaie evil from Ifrael. By these two pla ces God wil have those cut off, which are rebellious against his lawe, and that even from the civill state and common wealth: neither doth he permit them to be any members of his people:much leffe then wil he have them to bee accounted members of his visible church. The civil or judical law indeed is taken away, as also are the ceremonies; but that especiall difference betweene the citizens of the church and others is not taken away. Whereupon christ (which place wee alleaged before) will have no man so offer his gift, before he be reconciled unto hir brother : and so doth he manifestly declare that he will not, that they, who repent not, lay handes on those facramentes, which are appropriated to the peniter & belevers only: where by withal he putteth a great difference betweene beleevers & unbeleevers, the obstinate, and repentaunt. So Peter also beholding the hypocrific and impietie of Simon the Sorcerer, doth openly diffinguish and part him from the faithful denou cing that he hash neither part nor fellow (hip in this busines, that is, in the doctrine of the gospel, which Peter taught. 2. The power of the keies is necessarie, in respect of godi glory. For god is repro ched and despited, if without difference the wicked and blasphemers go in the number of his children. 3. It is necessarie, least the facraments be prophaned, and that be given to the wicked in the Supper, which is denied them in the word.4. It is necellary, For the fafetie of the church, which shall bee punished if thee wittingly and willingly prophane Christes facraments.5. For the fafetie of the finners, that they beeing often admonished, may return to repentace. 6. For avoiding of offence in the church, that others be not corrupted, t. Cor. 5.6. Know ye not that a little leaven leavenesh the whole lump? 7. For avoiding of offence among those that are without; least they who are not as yet members of the church, come not to is. 8. That the name of god maie not be blasphemed and evil spoken of by others, and his covenant despited by reproched 9. That fro the finners themselves punishmens may be aversed because thewice ked approching unto the loars table, eat their own damnation. Wherfore that this may not come to paffe, the church is bound to provide, that such approch not hither.

10 They who dear the faith and doffrine of chrift are to be exclu ded from the church, and from the vie of the facraments. For the faith ful or christians are not to be effouded or mingled with those who are not mebers of the church: as with those which are pro feffed vngodly persons, blasphemours, revolters to Arianism, Mahumetisme, and the like. But they that deny and refuse to repent, deny the faith and doctrine. Tit. 1.16. They professe that they know god, but by works they deny him. And he that denieth the faith, is worle than infidels. Therefore they who perfift in their wickednes, and deny to repent, are to be shut out of the church neither are they to be admitted to the vie of the facramentes. And here hath place that faying of Christ, Mas.7. 6. Gine nos that which is hely to dogges. Wherefore neither to the facramets are dogs to be admitted, namely those, which perfift in their wickednesse, and make a mocke of gods woorde. For if christ speaketh this of his audible woorde, to wit, the woorde preached, which yet was instituted for the converted and vnconverted, or fuch as were yet to bee converted: much more thall this bee spoken of his visible woorde, namely, of the factamentes, which were ordained and inflituted for the conversed onelie.

11 Ope blass phemers on ghe not to be baptized. For they ought not to bee baptized, who beleue not with their whole heart. Whet fore Philip saith to the Eunuch, If show believels with at this hiers, thou mails be baptized. So to ha also Baptized none but such a confessed their sinnes. Now it blass phemers and unbelievers are not to bee baptized, it followeth that they are to bee thus out of the church, and not to bee admitted to the receiving of the Sacramentes. They who ought not to be baptized, neither ought they to be admitted vnto the Supper: For there is one

and the same reason in both.

12 They who are not as yet baptized, are not to be admitted unto the Supper: but to the who for lake their Baptisme, Baptisme is no Baptism, according to that of the Apostle, Rom. 2.2; if thou be a transgressor of the Law, thy circlicision is made uncircumcission. The fore they who for lake their Baptisme, are not to bee admitted vnto the Supper. Objection. Then they who for lake their Eaptisme, are also to be baptized after their receiving into the church. Aunswere. Their receiving into the church by Baptism, is firm and in force to them that repent, without any iteration of the signe.

figne. But feing baptifm is an entrance into the Church, they who for fake it, are not in the church; and therfore as long as they continue fisch, they are not to bee admitted either into

the church, or vnto the tupper.

13 I'nto whom the promife of grace doth not belong, onto them the figur of grace ought not to be extended otherwise the church shuld deale corruptly, admitting them whom god excludeth, and should be diverse & disagreeing from her selfer for the should absolute them by the visible word, whom shee condemned by the audible word. Wherfore whom god bath rejected, and deprived of his grace, they are not to be admitted vato the factaments, which are the signes of gods grace.

14 The inflitution of the facraments, of the condition, which must be observed in comming to the secraments, requires to repensature. Therefore they who shee not repensature, ought not to be admitted. Therefore they which have repensance & faith are to be admitted. Therefore they which have not repensance and faith are not to be admitted.

4 How the power of the keies differeth from the civill power.

THE power of the keies committed unto the church, deptdeth on gods word, the civil power is armed with the fund.

2 In the church, indgement proceedeth according to gods law in the civil flare, indgement is exercifed according to civil laws.

3 The Church punishesh the obstinate with the woorde of God melie; yet so, as that this punishment piercesh even unto their consciences: The civill state punishesh the obstinate onlie with corporal punishment. The church punishesh with the word, when it demounceth the anger & wrath of god against insidels, and vn-

repentant persons.

4 Oftentimes the discipline of the church hath place, wher there is no place for civil indgement; as when the church casteth out of her congregation the impenitent, and accounted them no more for her members. And contrainise, the civil government oftentimes hath place, wher there is no place left for church Dissipline: as whe the Magistrate punishers adulterers, robbers, theeues, with death, & doth no more reckon them for members of the commo wealth, whether they repent, or continue obstinate; whom yet the church, associate as they repent, and shee receive them, is bound to hold for her members.

The ineigement of the church hath degrees of admonition. For

first repensance must be sought for, before they come to purishment.

But the civil indgement proceeds to punishment, whether be, which
found, roomise repensance, or continue verepensant.

6 The end & purpose of the church is that he which hath offended fromld repent, & be faved for ever; the end & purpose of the Ma willrare is that the offender be punished, & so peace, and external or-

der and discipline be maintained in the common-wealth.

The church is bound to reverse and retract her indgement of punishment, if there come repensannee. But the Magistrase is not bounde to recall his indgement and punishment, neither is her able sometimes to recall it. Wherefore the difference is apparent & manifest of the civil, and Ecclefiasticall power, or the power of the keies delivered by christ vnto the church. And this power may easily stand and consist without that. For the church acknowledgeth him for her member, whom the Magistrate doeth not acknowledge, nor suffer.

5 What order is to be observed in exercising the

power of the beies.

Hen a man hash commissed some private trespasse, he must first be converently admonished by one, according to the commanualment of christ, Mas. 18.15. If the prother trespasse against thee, go and tel him his sails betweene thee or him adments he beare thee, thou hast women the brosher. Moreover, If being admonished by one, he dost not yet repent, he must be against privately admonstibed by thee, taking one or two with thee. And such admonitions must be done according to gods word, and with signification of good wil towards the oftender, and that not but for causes tult, weightie, & necessary. And if neither so admonished by one or two he repet; he is so be corested by the whole church. Which also christ hath commanded: If he will not wonch afe to boare them, sells true the Church.

Now if ama transgresse publikely by offending of the whole clowh, he must also publikelie be curretled by the chunch, according as his trespent is significant of the church, according as his trespent being admonished and chastifed by the church, whether it be be that committed a provate trespen, or he that committed a publike offence, as length excommunication must be inflicted by the church, as the extreame and last remedie to extred men obstinate and impenitens: eve as also Christ himselfe commandeth in these words next following the place before alleadged. If he refuse to hear the church also les him be was there as

m heathen man, and a publicane: In these words christ express y commaundeth al, who foever being after this fort admonished by the church, wil not repent, to be by the common confent of the church excommunicated, vitil they repent,

It remaineth now that we fee, wher Excommunication is, Exa manifestion is the benifting of a grievous transgreffour, or and pen, unguilis, and obflemate person from the fellow ship of the faithful, by the imageneeus of the elders, by the consent of the church, & by the anthorisis of chrift, and by the body for power. Whe the church ther fore pronounceth of any, that they are not godly, they must be excommunicated, and not admitted vnto the Sacrament. And who loever are excommunicated, they against prolefting & thewing in their action amedmiet, are altogether in like fore received men the church, as they were exiled fro is, namely, by the judgmet of the Elders by the cofent of the church, & the autoritie of Chrift & the Scripture. Furthermore, the chiefe & principal pare in excomunicatio, is denticiatio, wherby is denouced, that he which denieth faith & repentace, is no member of the church, as long as he continueth fuch, howe ever hee make boaft of the name of christians; because the Scripture doeth not acknowledge him for a christian, who although hee profeffe himfelfe in word to be a christian, yet in deedes sheweth the contrarie. And this denunciation, wherby one is excommunica ted, is not in the power of the minifler of the church but in the power of she church, and is done in the name of the church, because this comandement was given by christ vnto the church, For he faith express, set the church. And verily this comandement he game vnto the church not for the destructio of the sinner which is to be excommunicated, but for his edification or falvation. Neither oughethis denunciation of the Church to bee vied without effect, for, (as was before faid) of whom the church denounceth that they are not godly, the church is bounde to excommunicate the, and not admit them to the vie of the faeraments. New who are excommunicated, it knowen sufficiently by that which bath bin faid before namelie fuch, as either denie fome a sicle of faith, or fbew that they wil not repet, or fabrait not the felnes s) she wil of God, according to his commandements, preisher make any donds of perfitting flubbornelse in manifeft wickednes. All fuch are not to be admitted into the church, or, if they have beene admitted into the church in Baptifme, yet we must nor goe forwarde

Assa

740 OF CHRISTIAN RELIGION. PART 2.

warde in offering them the lords facred supper: but contrariwife, such as professe faith and repentace, the church is boud to admir. There remaine objections of the adversaries, where

vnto we wil in few words make auniwere.

1 Objection. The charge and office of the keies so no wher com manded Therefore is not to be ordained in the Church, and by confequent, no man ought to be excluded from the facraments. Ant. The Antocedent is falle; because frequently in scripeure manifest testimonies of this charge and commission are extant: May, 16.19. I wil give unto thee the heies of the kingdome of heaven and whatforver show shall binde upon earth, shall be bounde in beaven. Here in plaine words is expressed the power of the keies co-

mirred to al ministers of the worde.

Moreover, what this office or charge of heier committed to the Church is, and how the church must discharge this charge and fun-Bion, Chrift likewise plainelie advertiseth and declareth, Mar. 18.17. 18. If he wil not vous fafe to heare them, sell it onto the church: if he refuse to hear the church also, let him bee unso thee as an heathen mã, & a publican. Verily I fay unto you, what for ver ye That bind on earth, that be bound in beaven, and what forver ye loofe on earth, shal be loofed in Heaven. These thinges given thus inprecept by Chrift, Paul also doth in the thing it selfe confirm; I.Cor.5.5. Let fuch a one be delivered unto fatan, for the destruction of the flesh, that the spirit maie be saved in the daie of the lard fefus. 1. Cor. II. 20.When ye come together into one place, shis is not to eas the lords fupper. 2. The 1.3.14. If any man obay not our fayings, note him by a letter, or have no companie with him, that he maie bee ashamed .t. Tim,1.20.0f who is Hymeneus & Alexader, who I have delivered unto faran, that they might learne not to blafpheme . In the Prophetes also are manifest testimonies, in which this is apparet to have bin comaded by god. Ifai.s. tt. What have I to do wish she multitude of your facrifices, faith the lord? I am ful of the burnt offerings of rams, and of the fas of fed beaftes: and 7 defire not the blond of bulloches, nor of Lambs, nor of goates. Ifai 66.3. He that killeth a bullock is as if he fine a man; he that facrificeth a beep, as if be cut off a dogs nech he that offeresh an oblation, as if hee offered fwines bloud he shas remembreth incenfe, as if he bleffed an Idol.ler. 7.12.I fpake mot unso your fashers, nor commanded she, when I brought shem out of the land of Aepypt, concerning but no offrings and facriaPla 50. 16 fices. Vaso the wicked faid God; What buft show to doe, to declare

mine

wine ordinances, that then flowldfl take my covenant in thy minish Wherefore christ also faith, Mass. 9.24. Loane there shine offering before the Alser of goe thy waterfull be reconciled to thy brother of then come and offer the gift. There are other places also of feripture besides these, where it is commanded, that al professed wicked persons be excluded from the church, & the vse of the facraments:as, wherefoever is reprehended the vulawefull vie of the facraments. Likewife, wher foever the ministers are commanded to receive onely such for mebers of the church, as professe faith and repentance Reply . God indeed forbiddesh she ungodlie to come unto the facraments, but he willeth not shas the church should forbid them. Ans. What god forbiddeth to bee done in the church, that wil hee have to bee avoided by the Discipline of the church & that god hath willed the Church to forbid & exclude professed vngodlie persons, is manifestly prooved by the fore-alleadged places.

1 Ob. Men are not able to diferre the worthie from the towerthie they cannot knowe, who trulie repent, or who perfift in impierie: neisher can they cast anie man into hell fire. Therefore that indemens is not committed onto the church, whereby the godlie mais be diffinguifbed from the ungodlie. Auniw. The church doth not judge of fuch'as are hidde or fecret, but of those that are manifest, nãe ly of those, who shewe themselves in outward life & profession,& this the doth, when concerning luch, thee fubfcribeth to the judgement of god, that is, when thee judgeth of them according to the prescript of gods word: as whe out of the word of god thee pronounceth the obstinate to be condemned, as long as they continue fuch; & whe out of the word of god the absolveth them which shew repentance. But to discerne from others fuch as are close & bidden, as the church is not able fo

neither doth the take it voon her.

3 Object. Chrift fairb in the Parable of the saves, Let both grow togesher until she har veft. Therefore none ought so be excluded .An. force t Christ freaketh there of hypocriss, who cannot be difcerned alwaies from the true fervers of god. Therefore his meaning is, that hypocrites ought not to be cut off or separated from the church, as whom we know not to be fuch but that the Angels shal do this at the last day. a. Christ distinguishesh shere the office of the Magiffrase, of ministers. Les them grow, that is, put not to death any which are estraunged from the church. For the mi

Aaa 3

nifters

nisters may not vie corporal force against any man, as maie the Magistrate. Now if this difference be put, the difference which is between the church, and the kingdome of the divell

shal not be taken away.

4 Ob. Men are to be forced or compelled was good works. The wife of the facraments is a good work. Therfore they are to be forced & cowelled to the vie of the facraments. Anf. t. The Minor is not true, except it be understood of that vie, which is celebrated by the faithful:otherwife, when vnbeleevers vie the facramers, their vie is no good work. The vie of the factamets is a good worke, whe good moral works go before this vie: And the is it truly called the vie ct the facramets, otherwise it is rather an abuse & prophaning of the facraments. For when the wicked take the facraments, they abuse them, whence it is that Christ exprefly dehorteth the wicked from this good worke, when hee faith, Lease there thine offring before the Altar, and goe thy waie. 1. The Major propolition is to be diftinguished. Men are to bee compelled vnto good works, but in their order, fo that there goe before an enforcing to moral works, & then followe after an enforcing to ceremonial works: & fo is that to bee vnderflood, which Chrift faith, Luk, 14.23 Compelshem so come in.

S Obiection. We have no example s of this excluding. The Prophess, Apofiles, and John excluded none: nary, 'ohn Bapeifed a generation of vipers. Anf. The Prophets, albeit they could not exclude the wicked fro the facrifices & facramets, yet they codemned that wicked nesse of theirs in approaching thither; & made oftentimes slog fermons both against the wicked, who did approach, & against the church, which admitted them vnto the facrifices. But that the Aposites did exclude, Paul alone doth sufficiently show by his exaple, as we saw before, and Ibbn Baptifed them only who promised faith and repensance he baptifed a genration of vipers, when they did repens. Whetfore although they were a vipers broode whom John baptifed; yet were they not anic longer vipers, when they were baptifed. For John baptifed none, but such as confessed their fint: At also he preached the Baptisme of re

pensance for the remiffion of fins.

6 Obica. If they are to be admissed unto the facraments, which profess faith and repentance, and the unbeleevers and wicked are to be excluded the same shall be don after the same mener, as it was done by John. But John by himself alone admissed the, who professed faith

foale

and repensance, waso bapsifme and he alone also rejected she imper sens: Therefore is shal be lawful for one minister alone eisher so admis shem who professe she doctrine and repensance, or so reiest she obflinare. Anf. The reason is not like. For John was endued with a prophetical and Apostolicke autority. Againe, at that time the gathering of the new church was respected, and not the exelu ding of the, who were in the church, and had revoked from it,

Certaine arguments affoiled, whereby fome have endevoured to abolish excommunication.

X THere the word and facramens, are rightly to be administred, VV there must the autority of disciplin be established But in the primitive church, & at this daie in wel ordered churches, she ausority of discipline is not established: Therfore the word and Sacraments are not rightlie there administred. But absurd were it fo to faie; therefore abfurd also to impose a necessity of disciplin on the church. And These words, To be rightly administred, are doubtful, & haue a divers meaning I To administer rightly, fignifieth, fo to administer, as that the administration wholy agree with the prescript of the lord a It fignifieth, to administer, not according to the right, perfect & exact observing of it; but so, that the administration be pleasing to god, & profitable for the salvation of the church. In this whole world the facraments are not rightly administred according to the former fignification:but according to the lat ter fignificatio they are. For albeit ther be foeblemilhes, which by reason of the churches weaknes & imbecillity, canot be cor rected and amended on a sodain:yet the administration may please god,& profit the church: albeit we are neverthelesse to acknowlege and bewail the defects. For bleffed are they which his ger & shirft after righteoufnes. Except thefe things be granted. there wil be no pure church in the world. We may feeme now to have sufficiently assoiled this objection: but yet surther also we deny the Minor. For the autority of discipline was, and con tinued in the primitive church, & shall also continue in an ill ordred church, but with great abuse, as amogst the Papists.Re ply. In our churches, & in the Helvetian churches, excommication is not in force: Therefore the Minor of the former obiection is true. And Although in some churches it be not exercised, yet is it not the il exercised but the Minor is neverthelesse infringed. Because in those churches the word and the facramentes are rightlie administred, according to the other fignification, whereof we Ass 4

744 OF CHRISTIAN RELIGION. PART 2.

spake before. Chrysoftome suith, if anie wicked person come vans the Lords table, give not vano him the Lords Sacrament, the bodie & blood of the lord: if he wil not beleese, signifie it vano mest will rather leefe my life, than I wil admis him. Excommunication theretore

was in force many years after Christ,

2. That doctrine which bath neither gods woorde nor examples, is not to be ibruft upon the church, But this doctrine bash neither of thefe. Therefore it is not to be shruft upon the church. Aunf. It hath the word for it. Mar. 18. 17. If herefule so bear she church, les him be on to thee at a heathen man. 1. Cor. 5. Let fuch a one bee delivered unto Satan.1. Tim.1. Whom I have delivered wnto Satan, Reply. Mat. 18. No mention is made of the feniorie or excommunication. Therfore that doth not prome the word Ant I deny the Antecedent, For although there be not the formal words, yet the thing it felte is conteined in them. Reply, To be accounted for an heathen man, & to be excommunicated, are not alone. Therefore the word is not contest ned there in words of like force. Now the Antecedent is proved thus, Les him be unto thee as a heathen man, and a publican. There he fpeakesh not of the indgement of the church. Therefore he is not so be excommunicased by the whole church, who is accounted for an Heathen by private men. Anf. Whom each in feveral account for an heathen man, him the whole church to account the of, Reply, Bus is is not faid there, whom the whole church accounteth for an beathen wa, but he that heareth not the word, account thou him for an heathen ma; Therfore account him not fo according to the churches indgement, but according to thine owne indgement. Answ. Therfore laccount him to, because he heareth not the church. But, not to heare the church, is, to be a publicane, and estraunged from the church. Are not these al one But 1 ad another thing, which admitteth lefle questioning. He faith not only to everie private man, but to the whole church, for , to thee, and , to the church , are of like force. For when christ commaundeth, that I account a man for a publicane and an heathen, doth he ther fore will that the church account him for a christian? No because then be wold haue contrarie judgements to be given of the fame man. But, so be accounted of the church for a publicane and an Heathen, is to bee excommunicated, and to bee out of the communion of the Church . Wherefore this standeth still, that mention is made of excommunication, and that it is commaunded, and, That so bee accounted of one for apphilicane, is, to to be accounted

counted of al. And if that denunciation (hould not be done in special and particular, no man could be accounted for a publicase. As touching the other member, which is the seniorie, I

inswere, that it is done by the church.

The church is not she Seniorie: But christ commaundesh shas fignification be given to the church and that admonition be given by the church. Therefore not by the Seniorie. Answere. I deny the Maior: albeit the whole reason notwithstanding may be granted: namely, that christ understandeth not the Seniorie, but taketh properly the name of the Church, both of the lewish before Christ, and of the christian after christ But there must be notwithstanding some order in the jurisdictio of the churchsome must be appointed and orderned by the church: elfe wil there be a contution of al chings. Therefore by the church is coprehended the Seniory, and by confequent it is understoode of a council or affemblie of governors. Wee cannot observe that which christ faith, without defining of circustances. Reply Jain wne indeed that fignification canot be given to the whole cheech, but to the colicil or affebly of governors, which yes is civil. Tel the church, that is the Senate of the cittie. Answere. Now then they confesse that it cannot bee fignified to the whole church, but to fome council or affembly of governors, which yet must be civil, not Ecclefiastical. The question then is, whether christs words are to be vn terftood of a civil council, and affembly. This must they proue. They proue therefore that this councill is civill.

4 Christ commandesh shat is be figuified unto the councill; which council is civil. This proposition shey prome. That councill, which game misses with corporal panishment, is civil. The council, which game Paul power to put christians to death, punishes with corporal panish ments: Therefore is was civil. Aunswere. We wantwere vnto the Maior. That council which punishesh so, according to right, is civil. But they, who gave that power to Paul, did it wrongfully: because they had not that right and authority, but vsurped it. Which also is to be thought of their putting Stephe to death; because it was done tumultuously: and surther, the Priests theselues were consenting vnto it, but vniussly. Reply. Sains Aussim anie man to death. Aunswere, the words of Augustine are these in his 114. Treatse vpon sohn. Did they not put him to death, whom they yeelded up to be put to death? Freass is may them they yeelded up to be put to death? Freass is may

746 OF CHRISTIAN RELIGION. PART. 2.

not leviul to put him to death. Reply Saint Chryfoftome alfo faith; Te is not lawful for unthat is because of the feast approching. Answere. This is not true with the good leave of S. Chryloftome beeit fooken: because it is witheffed by their ftories, that their laws were taken from them by Herode the Great: and fosephus writeth that the whole councill was put to death by him, one only excepted. Therefore the lews in effect (av this: Thou haft the power of the (word:it is not lawful for vs to put anic man to death-Reply. It is faid in the gofpel: Take ye him, and indge him after your owne law. Auniwere. Hee meaneth the Lawe of Mofes: which was. That hee shoulde bee stoned to death, Pilate graunting them the libertie of vling their owne Laws. Replic. Tofephus faith, That their lawes were graunted unto them by Clauding . Aunswere . Then before time they had them nor. Moreover Claudius is faid in this fenfe to have graunted them their Laws, because he permitted them to obserue their owne Laws and rites in religion. Reply. Their conneil was sales avaie by Herode the Great: Therefore before time they had civil in rifdiction, and at that sime, when Christ commanded to signific it ones she council.Wherefore, by confequent, it was to be fignified to she civil fenate for that there was no other conicil but the civil. There were in al three councils or affemblies. 1. Of the whole kingdome as the high court of parliament in England. 2. A leffe council, which was the fenate of the citie of Fernfale: or that was both civil and ecclefiaftical 2. The Trinorviri, Alshefe were civil The council then was civil. Chrif fendesh to the council. Therefore to the civil fenate. Aunf. The councill was civil but not only civil: for it had also ecclesiastical power, because it handled and decided matters of religion : It consifled of Pharifees and Scribes, of Divines and Lawyers, For they had moral and judicial lawes,

Now then the question is, Whether Christ commandesh to tell
the council, as is is civil, or as is is Ecclesiasticall. That he will have
it signified vnto the coucil, as it is Ecclesiastical, we prove out
of the text. I. Because we are commanded to account the excommunicased person for an heathen and Publican, that is, for an aliene sto
Christs kingdó. Now to pronounce a man to be a Publican &
an aliene sto Christs kingdó, belongeth vnto the ecclesiastical
magistrate, not vnto the civill-because a Publicane & an heathen maie be a member of the citie, but not of the church of
Christ, a Christ addeth, Verilie, verilie, I saie unso you, whatsource

fever yes binds on earth, shall be bounde in heaven. Here Christ meeteth with an objection: For the excommuned person may object what doth this touch me? Altough the church account me for an infidel, for an Heathen man, and publicane, I will metwithstanding in the mean season eat and drink. Christ answereth therefore, that this independ shall not be frustrate or of noe estection; my selfowil be the executor of it. Before, in the 16 Chapter, he said, I wil give there the keies of the kingdome of heaven but there here speaketh of the common and generall autority of the ministers autority in this cause. To bind & loose there fore is not belonging ynto the magistrate, but ynto the church.

of The wicked may be accounted for Heathers and publicanes, witheut anie excommunication: Therfore a Publicane to an excommunicase, are not alone. Auniwere. I deny the Antecedents because to
account one out of the communion of the church. & to excommunicate, are alone. Reply. But ther may account one, that is,
think of one in their mind, tobe finch a person. And If he hear not the
church, thou are to know, not what the church thinketh of him
in mind, but what they publikly determines him, whether thou
maiest account him for an heath & publican. And surdermore,
Paul elsewhere forbiddeth vs to eate or drinke with a wicked
person. Therefore it is not a knowledge onely in the minde.

Against the Examples.

PAVL willesh that the incessions person be tast our of the Catho like church, I, Cor. 5.13, that is, he will have him pronounced to be no member of the church. Therfore this cieclió or casting out, is not to think onely, but to pronounce also & excommunicate. The adversaries vrge the contrarie to this, on this wise.

6 The Aposste expoundesh himselfe.2. Cor.2 6. It is sufficient on to the same man, that he was rebuked of many. Therefore shose words, Account him for a Heathen and a Publicane, and, put him away from among you, signific onelie a rebuking. Aunswere. This reason deceiveth by a fallacy of consequent: because a generall rule is not builded vpon one example. For, because here was need of rebuking only, seeing the partie repented: It doth not thereof follow, that alwaies the same only is required. Reply. What they did, that Paul committed, But they did only represent develous. Therefore Paul committed them only to reprehend him, when he commanded them so out him awaie from among them. Answer. Paul commanded ded

748

terripia.

ded that, but not that onely: because he commanded also that they should reject him, if he repented not, But if he repented. it should be sufficient to reprehend, & rebuke him. Wherefore it doth not follow. They onely repreheded him: Therfore Paul commaunded them onely to reprehend him. This is a true anfwere vnto the former reply:but there is another also cleare& manifest, For the Greeke word (which the Apostle here vseth) fignifieth not onely reprehension and rebuking, but also that excommunication, which is by words onely. And in this fense not onely it may, but also must be taken; because he saieth, So shat now contrarinife yee ought rather to forgine him. Therefore he was now excomunicated, and not as yet received, but to be re. ceived: Neither was he onely reprehended & rebuked, but also cast out & ciected. And whe also he saieth, Of many, hereby is co firmed, that by the name of the church, wherof Christ speaketh Mat. 18, is not vinderstoode the comon multitude, but the chief governers of the church Again, For this cause did F write (faieth the Apostle) shas I might knowe the proofe of you, whether you would be obedient in al things. He praifeth them therfore becaule they obeied. Wherfore, before repentance he forbiddeth That they companie not together with the excomunicated person, And further also he saieth: F pray you that you would confirme your love sowardes him. The Greeke worde, xupa out, (which we interpret, so confirme) fignifieth, by publique sentence to speake a thing. So is it taken, Gal. 3.15. a mans coven at when it is confirmed, that is ratified by publique autoritie. The Apostles meaning therefore here is, that they shuld declare their loue towards thatma by publique testimonic. Therefore, to forgine, is to receive the excommunicated person into favour, and that doth bee often repeate. Now there was also some space betweene the writing of the former and the latter Epiftle to the Corinthians: Therfore he stoode in the meane time excommuned. In the former Epiftle Paul laith, that hee heareth that some wicked persons were amongeft she flock: Them hee willeth to be excommuned: And it is likelie that the Corinthians obeyed this his commaundement in excommuning them, and so wrote to Paul, that they had obeyed him therein, because in his 2. Epistle, Chap. 2.hee commendeth them, and willeth them to receive agains the incestuous person, vpon repentance.

Whom Paul had willed to be noted by a letter him hee willeth

the The Malonians to account of as of a brother and therefore will not have him to be excommunicated. This consequence or sequele is proved thus : Contrarier can not fland together: But to excommunicase one, and, to account him for a brother are contraries : therefore if he be to be accounted for a brother, he is not to be excommunicated. That thefe are contraries, is also thus proved. To Excommunicare, is, not to account one for a brother : but, not to account one for a brother, and to account one for a brother, are constaties: Therefore alfo to excommunicate one, and account him for a brother, are contraries, and fo can not fland together: except, not to account, and, to account for a brother, Should be alone. Aunswere There is an ambiguitie and diverse understanding of these words, to account for a brother. Wherefore the contrarietie is not here of force. For al men are brethren, both Christians, and Turks. But christians never theleffe, although they account Turks for their brethren, and neighbours, and defire their falvation : yet do they not account them for christian bretheren. If then they are to account Turks for their brethren, then much more muft they account them, and sceke their salvation, whowere before time brethren, that is, christians,

What Paul did, that are not we to follow. Paul did excommunicate Hymeneus and Alexander without the churchet confent, I. Tim 1.20. Therefore we must excommunicate no man. Auniwere. The Maiot proposition is false if it be generally understoode. Reply. The Maior is thus proved. What Paul did by his Apostolique autoritie, that are not we to follow. But he did this by his Apostolique autoritie. Now this Minor is proved by Paules words. I have delivered, saith he, Hymenaus and Alexander unso Satan. But our minister and Passaner of churches cannot do this. Therfore it must need be that Paul did it by special autoritie. Aunswere. This whole reason I graut. We must not follow his example, if he did it alone, But hereof it followeth not, Therefore we maie not excommunicate. For so more is in the conclusion than in the premisses, And againe the Minor may bee denied because in the text alleadged it is reported only, that Paul did it, not in what sort &

maner he did it.

OF CHRISTIAN RELIGION, PART 3. THE THIRD PART. OFMANS THANKEVLNES.

86 Whenas we are delivered from alour sinnes and miseries without anie merit of ours, by the mercie of god onlie for Christer fake: for what cause are we to doe goodmorkes?



Ecause, after that christ hath redeemed vs with his bloud he renueth vs also by his spirite to the Image of himlelf: that wee receiving fo great benefits, shoulde 'shew our felues all our lifetime thankful to god, and honour him.

. Rom. 6.13. & 12.1.2. 1. Per.2.5 2. 10.1. Cor.6 30.

1.Pet.3.11 . * 2.Per.1.10 Gal, 5,4, 22. 4r.Per.3.1 2 Mat.5.16.

Roming. 19

bMar. 5.16. Secondly, that every of vs may bee affured of his faith, by his fruite . And laftly, that by our honest Mat 7.17.18 and good conversation, wee may winne others vnto Christ.

87 Cannot they then be faved which bee unthankefull, and remain ful carelefise in their sinnes, and are not conver ted fom their wickednes unto god?

By no meanes. For, as the Scripture beareth witnesse, neither vnchaft persons, nor Idolaters, nor a dulterers, nor theeues, nor covetous men, nor drunkardes, nor flanderers, nor robbers, shal enter into

the kingdome of god.

88 Of what parts confifteth the conversion of man unto god?

It confideth of the mortifiyng of the ould man, and the quickning of the new man.

89 What is the mortifying of the old man?

To be truely and hartely forry, that thou haft offended

c1.Cor,6.9. 10.

Sph. c.c.6. 1. Ioh.3. 14. 15.

1 Ro.6.456 Fp.4 22.23.

Col.3.5.4.7. 8.9.1c. L.Cor. S. 7. 3. Cor. 7.

OF MANS THANKEFULNES.

fended god by thy finnes, and daily more and more to hate and seschew them.

00 What is the quickning of the new man?

True ioie in god through b chrift, & an earneft & a.. ready defire to order thy life according to gods wil and to do al good works,

Q I What are good-works?

Those only which are doone, by a true *faith, according to godslaw, and are " referred only to his glory: and not those which are imagined by vs, as feeming to vs to be right and good, or which are " delivered and commanded by men,

92 Which is the Law of God God spake al . thefe words.

I am the Lord thy God, which hath brought thee . Exo. 10. out of Egypt, out of the house of bondage, thou shalt have Deas.

to other gods in my fight.

2 Thou shall make to thee no graven Image, nor the likenesse of anie thing that is in heaven abone, or in the earth beneath, nor in the water wader the earth, Thou shalt not bove doven to them, nor veor flip them: for I the Lord. thy god, am a iclose god, and visit the fins of the fathers up on the children, unto the third and fourth generation of them that hate me, and show mercie wato thousands of them that love me, and keepe my commandements.

Thou shalt not take the name of the Lord thy God in vain: for the lord wil not hold him quileleffe that taketh

bis name in vaine.

4 Remember thou keep hole the Sabboth daie fixe daies Shalt thou labour and do al that thou hast to do , but the feventh daie is the sabboth of the lord thy god, in it thou shalt do no maner of works, thon, & thy fon, & thy daughter, thy man-fervant, & thy maid fervat thy catel, & the stranger

g Rom.8.13 Ioel.2.13. Has. 14 &

751

hRom. s. I. & 14.17.Ifa 57.15. Ro.6,10.

11.Gal.3.30 kRa1433. 1 1.Sam. 1 % 23. Eph. 1.10.

m I.Cor.to Dent It.

Erec. 10.18 19.16.19. 11. Mat, 150.

that

OF CHRISTIAN RELIGION, PART 2. that is within thy gate. For on fix doies the Lord made beeven and earth, the fea and all that in themis, andrefted the seventh daie; wherefore the Lord bleffed the seventh die and ballowed it.

. 5 Honour thy father and thy mother that thy daies maic be long in the land, which the Lorde thy God greeth

thee.

6 Thou halt dono murther.

7 Thou (balt not commit adultorie,

8 Thou batt not feale. * Exod.34.

O Thou Shalt mut beare false witnesse against thy

De ut.4.13 neighbour.

& 10.34. 10 Thou Shalt not cover thy neighbours house , nor 5 Mac. 33 37.18.19. his wife, nor his fervant, nor his maide, nor his ox e nor his ¢ 1 Cor. 6.9. 10.8 10.7. afre, nor mie chung that is bie. 14.

39 How are thefe commandements devided?

dLeu.19.31 Into two 'tables, wherof the former delivereth in Deu. 18-11. . Mat 4.10 foure commaundements, how we ought to behaue Apoc:19.13 out felues towardes God: The latter delivereth in & 21.8.9. f[ch,17.3. fixe commaundementes, what duties wee b owe gler. 17.5. h Heb. 10 vnto our nieghbour. 25, Col. 1, 11

94 What doeth God require in the first commaun-

Rom. 5.3. 4. 1.Co, 10,10, dement.

Phi. 2,14 That, as dearelie as I tender the falvation of my 1 r. Pet, 5.5.6 owne foule, so earnetthe shoulde I shunne and flie al k Ph104.27 18, 29,30, H. 457-lac : "Idolatry forcerie, enchantments, fuperffition, pray ing to Saintes, or anie other creatures ; and should Dent, 6.5. Mar, 22, 17, rightlie acknowledge the onlie and true god, Deut.6,2. truft in him alone, fubrait and fubrect my felte vn-P(111,10. Prou, 1.7. & to him with all humility and patience, 1 looke for 2.13Ma 10 all good thinges from him alone, and laftlie with the 28. Mat 4.20. entire affection of my hart loue, " reverence, and Deut, 10,20 worship him: so that I am ready to renounce & forfake

OF MANS THANKS VINES.

fake all creatures rather, than to commit the leaft thing that may be against his wil.

or What is Idolatrie?

It is, in place of that one god, or besides that one and true God, who hath manifetted himfelfe in his woorde, to make, or imagine, and account any other thing, wherein thou repotett thy bope and confidence.

96 What doth the fecond commandement require?

That we should not 'expresse or represent god by any image, or shape & figure, or 4 worship him a ny otherwise than he hath commanded in his word Dertais. himselfe to be worshipped.

97 Maie there then at al anie mages or resemblances

of things be made?

God neither ought nor can be represented by any meanes:and for the creatures, although it be law. ful to expresse them, yet god forbiddeth notwithstading their images to bee made or had, as thereby to worship or . honour either them, or god by them.

98 But maie not images bee tolerated in Churches, which may ferme for bookes toto the common people?

No. For it is not feemly that we should bee wifer than god, who will have his church to bee 'taught with the lively preaching of his word, and not with dumbe images.

99 What doth God decree in the third Commaundedement?

That not only by curfing, or & forfwearing, but & Ler. 14.11. alfo by rafh fwearing we shoulde not vie his mame &c Lev. 19. despitefully or vnreverently:neither shuld by filece i Mar. 5-37. or connivence be partakers of thefe horrible finnes lac. 5.13. in others: But that weavie the facred and holy name +16-45.45

b 1.Para.16 26.Phi.3.19 Eph s. c. Galas 8 Eph. 2 12, 4.

Mat. 5.29. 30.3: 10.17.

Ad 5.39.

Joh. 2 23 2. Iohn. s. lo. 5.24. &c. 11.40 18 Sc. Rom. I. 34.&c.A.Q. 17.29. d 1. Samets.

23.Deut 13 to.Src. Mat.

Exo.23.34 & 14.13.14. Sc 17. No. 32 gr. Deut,7. 1.8.12.1.8 16.22.

t Reg. 18 4 f2.Tim.3.16 17. 1.Pet. s. 10. glere.in. 3.

&c Hab.a.

выь

of

of God ever with great devotion and reverence:

1.Tim. 3.8. that he may be 'worshipped & honored by vs with

2.Tim. 3.1 a true and stedfast = confession, and invocation of

Co.3.16. 17 his name, and lastly in all our woordes and actions

Mac.10.32 what soever.

100 Is it then so grievous a sinne by swearing, or banning, to take the name of God in vame: as that God is also angrie with the m, who, as much as in them lieth, doe not for bid or binder it?

*Levit.5.1. Surely most of grievous. For neither is there any singreater, or more offending god, than the despiting of his facred name. Wherfore also he woulde have this finne to be punished with death.

101 May a man sweare also religiouslie and lawefully

by the name of god?

He may: when as either the magistrare exacteth it, or otherwise necessity requireth by this means the faith 9 Deu. 6,13 & truth of any man or thing to be ratified & establi-Miazall shed: wherby both the glory of god may be advan-48. 1.Hebr. 6. 16. ced, and the fafetie of others procured. For this kinde rGen, 21,24 of swearing a is ordained by gods word, & therefore & 31.53. Iof.9.15.19. was wel' vled of the fathers both in the old, and new 1 Sam, 24. 33, 3, Sam-Testament.

3.35.1.Reg. 102 Is it lawful to five are by Saimts or other creatures?

Romato.

No: For a lawful oth is an invocation of god, wherby facts, 34.

Matts 34. we defire, that he, as the only fearcher of hearts, bear 35.36.1ac. 5 witnes who the trueth, & punish the five arer, if he arits, 5.

**Tim. 1.4* to no creature.

15.1, Cor.s.
11.8:13.14 103 What doth God commanned in the fourth comman-

83.15.
First that the ministery of the Gospell, and the
14.15.16, & schooles of learning shoulde be maintained: and
that

that I, both at other times, & especially on holy daies should frequent studiously divine assemblies, heare the word of god diligently, vie the Sacramentes, joine my praiers with the common praiers of the al- y 1.Con14. femblie, and bestovve some thing according to my a bilitie on the poore, And further, that all my lifetime I be free from misdeeds & evil actions, yeelding vnto the lord, that he may by his holy spiritte worke in me his work: and fo I may begin in this of Locase life that everlafting Sabboth.

What doth god iniogne vs in the fift commaundement?

That we yeeld due honour, love, and faithfulneffe to our Parents, and fo to al, who beare rule over vs,& · fubmit our felues with fuch obedience, as is meete, to their faithful commandments, and chastisements: And further also, that by our patience wee' beare and fuffer their vices and maners, ever thinking with our felues that god will 'governe and guide vs by

What doeth god exact in the fixt commaunde-

their hand.

That neither in thought, nor in gesture, muchleffe in deed, I reproch, or hate, or harme, or \$ kill my neighbour, either by my telfe, or by another: but cast away al defire of revenge. Furthermore, that I hurt not my felf, or cast my felfe wittingly into any danger. Wherefore also, that murthers might not be committed, hee hath's armed the Magistrate with the fword.

106 But this commaundement feemeth to forbidde murther onely.

But in forbidding murther, God doeth further, Mat. 16.53

2Pfal.68 26, & 40.9.10 AG. 2-42-46 19. 19. 31. 2 1 Coulse 1 Tim. 2.1. 2.4.8.2. 1 Cor. 1,16

dEp.5.1.1.5 8cc.C:1 .: .: 8 20, 23.2 (.24 Ephel. 9.22. Prou. 1.S. 4.1 Sc 15, 20.8c 20 20. Exa. 11.17.Rom. 1 3. Te

Prou. 23.23 Gen. 9.25. 1 Pet.3.18, (Epha4a Col. 3. 19 & as.Romas Mat, 22, 216 gMar. c. 2. 22.Gen.9.6 Mar. 26. 52. hFphc.4.26. Rom.12.19 Mat. 5.25.8 Rom, 12.3a. Col. 2.23.57 3.27 Ma 47 iGenge.

Exced. 21.14 Mar. 26.52

Bbb 2

teach

756 OF CHRISTIAN RELIGION. PART 2. teach that he hateth the root and cause of murther. alac. 1.30. to wit, anger, envy, hatred, and defire of revenge, Gal. 5.20.

BRom. 1.29. and doth account them al for murther. ca John. 3. 107 Is it enough then, that we kil no manin fuch fort,

Q. 11. 41 Ioh.3.15 as hath been faid

It is not inough: For when god condeneth anger. envy, hatred, he requireth that we 'loue our neighe Mat. 23.39 bour as our felues, and that we vferhumanity Jenity. & 7.11. fRo.12. 10. courtefie, patience, and mercie towards him, and eEph.4.2. turne away from him, as much as we may, whatfor-Gal.6.1.2. Mat. s. s. ver may be hurtful vnto him. In a worde, that we be Rom. 12.18. Mat.5.7.Lm fo affected in mind, as that we thick not to do good 6.2.6. b Exod. 23.5. also vnto our enemies.

108 What is the meaning of the seventh commauni Mat. 5. 45 k Rom, 12. dement? 20.21.

28.

3.45.

Cor, 6,18. 19.20.

28.

That god hath in 'execration al turpitude, and fil 1 Leu. 18.27 thines, and therefore we also must " vtterly hate and mIud. 27.23. detest it, and contrariewise live teperately, modest-. 1. Thef. 4. ly, and "chastly, whether we " liue in holy wedlock, · Heb. 13.4 or in fingle life, s.Cor.7.4-

109 Forbiddeth god nothing else in this commaundement, but adulterie, and such kinds of uncleannes?

Seeing both our bodie and soule are the temples of the holy Ghoft, God wil haue vs to possesse both in puritie and holines. And therfore deeds, gestures, P Eph. 5. 7.1. woordes, thoughtes, filthie lusts, and what soever 9 Mat. 5. 27. entifeth a manne vnto thefe, all that hee wholly forbiddeth.

r Eph. 5.18. I 10 What doth God forbidde in the eight commann-19.1.Cor.15. 33. dement

Not onely those 'thefts,&' robberies, which the 1. Cor.6.10 4. Cor. 5.10. magistrate punisheth: but by the name of theft hoe comprehendeth whatfoever evil craftes, fetches, & devifes,

757

devifes, whereby we feeke after other mens goods, & endevour by force, or with some shew of right to "convere them over vnto our selues: of which fort "Luc.3. 74. are, false-weights, false elns, vneven measures, deceit "Pro.11.1.8 ful merchandise, counterfeit coine, "vsurie, or any o-16.11. ther way or meanes of surthering our estate, which the way or meanes of surthering our estate, which to be covered tousines, and the manifolde vvotte and abusing of Luc.6 33. Gods giftes.

111 What are those things, which god here com- bpro.5.14

maundethi

That to my power I helpe and further the commodities and profit of my neighbour; and that I so deal with him, as I would defire to bee dealt with my selfe; and that I do my own work painefully & faith fully, that I may thereby help others also who are deph.4.38. diffressed with any need or calamitie.

112 What doth the muth commandement exact?

112 What doth the tenth commandement forbid?

That our harts be not at any time moved by the least defire, or cogitation, against any commaunde-

758 OF CHRISTIAN RELIGION. PART. 2. ment of god: but that continually and from our heart we deteft al fin, and contrarilie . delight in all righteousnesse.

114 But can they , who are converted unto god, perfett

lie observe and keep these commandements?

No: But even the holieft men as long as they live, haue onelie smale beginninges of this bobedience: yet fo, that they begin with an earnest and vnfained defire & endevor to live not according to some lac. a. 10. onely, but according to all the commaundementes of god.

> 115 Why wil god then have his law to bee fo exally & feverely preached, seeing there is no man in this life who is

able tokeepe it?

vnto vs.

First, that al our life-time we more and more dac-Pfal. 22.5. knowledge the great pronenes of our nature to fin, • Rom.7-14

& fo much the more greedilie ' defire remission of fins & righteoufnes in christ: Secondly, that we bee doing of this alwaies, & alwaies thinking of that, &

implore & craue of the father the grace of his holie spirit, wherby we may daily more & more be renew ed to the image & likenesse of God, vntill at length after we are departed out of this life, we may joyfully attaine vnto that perfection which is proposed

OF PRAIER.

116 Wherfore is praier necessarie for Christians?

Because it is the chiefe part of that s thankfulnes, which god requireth of vs. And also because god giveth them only his grace & holy spirit, who with vn fained gronings beg them continually of him, and Luc. 11.9.13 yeelde him thanks for them.

117 What is required unto that praier, which shall please

b: Ioh. 1. 8. &c.Rom.7. 14.15. Eccl.7.12. € Rom.7.21

d Joh.t. 9.

f1.Cor.o.24 &c. Phil. 1. 1213.14

#Pfa.50.14. 35.

Mat.7.7.8 Mar. 1 3. 11.

Pial.50, 15.

please god, & be hearde of him?

That we aske of the onlie true god who hath ma 110hn. 4. nifested himselte in his worde, althinges, which hee 22 &c. hath commaunded to be a fked of him with a true 1 loh 5.14 affection and defire of our hart, and through an in- 110h.4.23. warde feeling of our neede and milerie a cast our 34-19al.45. felues down proftrat in the prefence of his divine ma "> Par. 20. iestie:and " build our selues on this fure foundation, "Pala. 11. that we, though vnworthie, yet for Christes fake, are & 34-19. certainly heard of god, even as he hathe promifed Ross. 14. vs in his word.

118 What are those things, which he commandeth vs Plo 14.13.8 to aske of him?

All thinges a necessarie both for soule & bodie: 18 Ma. 7.8. which our lord Iefus Christ hath comprised in that Plal. 143. 1. praier, which himselfe hath taught vs.

119 What praier is that?

VR' father, vehich art in heaven, hallowed , Mat 6.9. be thy name; thy kingdome come: thy will be 10. &c Luc. done in earth as it is in heaven, Giue vs this daie our Mat 7.9.10 dailie bread: And forgiue vs our trespasses, as we for- 11.Luk. 11. giue them, that trespasse against vs: And leade vs not into temptation: but deliver vs from evill : for thine is the kingdome, the power, and glorie, for ever, and ever,

AMEN.

120 Why doth Christ teach us, to cal god, our father? That presently in the verie entraunce and beginning of the praier, he might stirre vp in vs such a reve. rence and confidence in god, as is meete for the fons of God; which must beethe grounde and foundation of our praier: to wit, that god through Christ is made our father, and will muchlesse denje vnto vs Bbb 4 those Cutt

k Rom.8.26

& 8. 15. 15. Isc. 1.0.8c.

15 16, 8:16. 23 Dag.17.

9 Iac. 1. 17. Mat.6.33.

OF CHRISTIAN RELIGION, PART. 2. 760

those things, which we aske of him with a tru faith, Mat.7.9.10 than our earthly Parentes ' denie vnto vs earthly 11.Lu.11.11

bler. 13. 24. things. Ad. 17.24.

35.17.

32.

312.105.

e Pfal. 119.

143.1.2.

3.19.

& 71.8.

& 141.10.

8.22.23.

Tit. 2.13.

28.

121 Why is that added; which are in heaven?

hat wee conceine not basely or terrenely of « Rom.10. gods heavenly maiestie: And also that we look for d joh. 17.3 . 1cr.9.23.24 & expect fro his omnipotency, what foever thinges & 31-33.34. are necessary for our soule and bodie. Mat. 16.17.

122 What is the first petition?

1ac.i.s.Pial Hallowed be thy name: that is, graut vs first to know 337.148.Luc thee aright, and to worshippe, praise, and e magnifie 1.40 &c 68. thy almightinesse, goodnesse, milice, mercy, & c. 19al. 1 15 8,9.17. E.O. and truth shining in al thy woorkes. And furtheral-34.6.7. Pfal, fo, to direct our whole life, thoughts, woordes, and 5.10,11, 12. works to this end, that thy most holy name bee not Ter. 11.3. & 32,18.19.40, reproched for vs, but rather be renowmed with ho-41.8633.11. nour and praifes. & 20.Mar.

123 What is the second petition?

19.17.Rom. 3.3.4.5011. Let thy king dom come: that is, rule vs fo by thy word 22.23.2. Ti, and spirite, that wee may humble and submit our fpia. 115. 1 felues more and more vnto thee : preferue and encrease thy the church, destroy the works of the Devill, 8 M 1c. 0.33. Pfal.119.5. and al power that lifteth vp it felfe against thy Maie fty:make al those counsailes frustrat and void which h Pfal. 51.20 & 122. . 7. are taken against thy woorde, vntil at length thou 11. Joh. 4.8. raigne fully and perfectly, when thou shalt bee al in Rom.16.20. k Apoc.11. 17.10 Kon.

124 What is the third petition?

1, (01.15. Thy wil be don in earth, as it is in beaven: that is, grant Mar. 16.24 that we and al men, renouncing and " forfaking our Luc. 33,43 own will, may readily and without any grudging obey thy wil, which is only holy: and that to evene

. Cordat of vs may faithfully and cheerefully operforme that duty

OF MANS THANKEYLNES.

duty and charge which thou haft committed vnto ys, even as the bleffed Angels doin heaven.

PPf.103.30.

761

125 What is the fourth petition?

Gine us this day our daily bread: that is, give vnto vs all thinges, which are a needfull for this life, that by apg. 45.15 them wee may acknowledge and confesse thee to 27.28 Mat. be the onely fountain, from whence al good things 6.15.8c. flow, and al our care and industry, and even thine 18.8.14.17. own gifts to be vnfortunate and noisome vnto vs, 18.Deut.8. except thou bleffe them. Wherefore graunt , that 3. Pialmay. turning our trust away from al creatures, we' place 16.17. and repose it in thee alone.

1 Pla.63.11. & 55.23.

126 What is the fift perition?

Forgine us our trefpaffes, as we forgine them that trefpaffe against vs: that is , Even for the bloude of Christ do not "impute vnto vs most miferable and wretch- "Pfal.ga.t. ed finners, al our offences, neither that corruption, 1 John 110 which still cleaveth vnto vs: even as wee also feele this testimonie of thy grace in our heartes, that wee Headfaltlie purpole vnfeignedlie from our heart to " pardon and forgiue all those, who have offen- " Marth, & ded vs.

14.15.

127 What is the fixt petition?

Lead vs not into temptation: but deliver vs from evill: that is, because we our selves are so feeble andweak by nature, that wee' cannot fland fo much as one moment or inftant; and our most deadlie enemies, Pla, 10; 14. facan, the 'world, and our own' flesh, do incessantly 12 Pet. 5.8. oppugne and affault vs: vphold thou vs, and efta- . Joh. 15.19 blish and strengthen vs by the might of thy spirite, 6 Rom.7.21 that we maie not in this spiritual combate eyeelde Ma. 2641. as vanquished, but may so long flourly withstand Maris. 13. the, vntil at length we get the ful & perfect victory. 13 & 5. 33.

762 OF CHRISTIAN RELIGION. PART 2.

128 How concludeft thou this praier?

For thine is the kingdome, the power, and the glorie, for ever: that is, wee aske and crave all these thinges of thee, because, seeing both thou art our king, and art Rom. 10.11 almightie, thou art both willing and able to give 11.1.Pc. 2.2 them al vnto vs. And these things we therfore aske, that out of them, not to vs, but vnto thy holy name al glorie maie redound.

FJO.14.13. Pfa 115.1. ler.33.8.9.

129 What meaneth this particle, Amen?

That the thing is sure and out of doubt. For my praier is much more certainly heard of god, than I \$3. Cer. 1.20 feele in my hart, that I vnfaignedly sdefire the fame,

2.Tim.2.13.

VT of the divers and manifolde doctrine of the two former parts we have learned, that we are not through anie merit of ours, but of gods mere grace, by and for Christ, redee med from fin & death, and even from al the evil both of crime and paine whereof it followeth that we should bee thankfull for this exceeding benefite bestowed by christ vpon vs. But we cannot flew and approve our selves thankful to god, excepte we be truly converted, First therefore those things which are fooken Of conversion, are in fewe words to be expounded. Then enfueth the common place Of good worker for by them we de clare our thankfulnes towards god:and true conversion cannot stand without good works. Afterwards is adjoined the do-Arine which entreateth Of the Lauve, whereby wee learne to know good works. For those are truelie faid to be good works, by which we worthip God aright, and thewe our felues to bee chankful which are done by faith, according to the rule and prescript only of Gods Law. But because God wil chiefely bee worshipped of vs, and magnified by invocation, and for this cause we shew our thankfulnes most of all by our praier, and thankef-giving at length the common place Of praier shal be laftly annexed. These thinges wee purpose to declare brieflie and in order here following. OF

OF MANS THANKEVINES, OF CONVERSION

HE chiefe questions.

I What conversion is.

3 In what the conversion of the god'y differeth from the repentance of the wicked.

3 What are the posts of conversion.

4 What are the causes thereof.

What are the effects of conversion.

IRST we are to speak some-what of the name of conver-Thon Conversion is either a general name, like as is mutation; a it it taken more feecially . It fignifieth the fame in Latine , that per dista doth in the Greeke, & Teleberra in Hebrue. Moreover the Greeke peranse is very wel alfo interpreted in Latine by " . We have Religifeentia, ther being the fame reason of both names. For as no oce eng the Latine Refipifcentia is derived fro refipifco, which fignifieth bily worde to wax wife after we have done a thing: So the Greek gardiene to arine e cometh from perceis, which is alfo to wax wife after an error processes or fault committed, to recal or retract our judgement and opi T 1 A.For nion, and to alter an evil purpole. Some render wardisse by the our english Latine Panitentia, that is, repentaunce or penitencie: And REPZNthis Penitentia is faide to bee derived either from Penitet, predetheawhich fignifieth to bee grieved and to repent, or from Pana, ther the La which fignifieth paine and punishment : because the griefetia, P * N 1. which is in repentance, is as it were a punifismer. But the name TENTIA. of panisen la or repensance, is mere obscure than the name of conver eth as well fo, or convertion. For repensance doeth not comprehend both to the wick that from which we reclaime our felues, and that whereunto ed, as to the we are changed. But conversion comprehendeth the wholesbe. godly. cause it addeth that mutation and change, on which ensueth a beginning of newe life. Now repensance lignifieth onlie the griefe which is conceived after the fact or finne. Moreover she name of repensaunce is of a larger compasse, than the name of conversion. For conversion is spoken onlie of the godlie, who alone are converted vnto GOD:and in like manner is the greeke partiese, and the Latine Refigificantia, spoken of the godlie onlies because by these three names is signified the newe life of the godlie. But repensaunce is spoken of the wicked alfo, 25 of ludas:who indeed repented of his wickednes, but was not converted: because the wicked, when they forrow, or are grieved,

arc

764

A4,26,18,

are not afterwards converted, or corrected. Whereby also it as peareth, how necessary conversion is vnto the godly, or those who are to be justified and therefore that in our exhortations to amendment of life or conversion, the foundation or ground is to bee laid concerning the absolute and simple necessity of conversion it leste in al those which are to be suttified.

Now let vs fee then what conversion is . Conversion is I . A griefe for finne knowen. 2. An basred and fligng of finne. 3. A ioie in re spect that god is pacified and pleased by our Mediatour, and an earnes propose and defire to obey god in al things. This definition is propofed by his feveral partes; and the same is wholy and jointly fet down in the Acts of the Apostles, To ope their eie: (faith christ) that they maie turne from darkenesse to light, and from the power of Satan, unto god, that they maie receive for giveneffe of fine, and inheritaunce among them, which are fanclified by faith in me. It is also defined on this wife; Conversion is a mortifying of the old man, and a quickning of the new. Or , It is a change, or musation of a corrupt mind life, and wil, into a good firred up by the hoty ghoft, through the preaching of the Gofpel in the chofen, on which enfue good works, or a life directed according to at the commandements of god. This definition conteineth the verie causes and essence of conversion, and is confirmed by diverfe testimonies of Scripture: As, Ifai.

ye are fantified. Pfal. 34.14. Efchue evil, and do good. 2 In what she conversion of the godlie differeth from the

1.16.Wash you, make you cleane. 1. Cor . 6.11. But ye are washed, but

repensaunce of the wicked.

and godly repentafter a diverse fort. 1 Their griefe diverie. Gen.4.13.

Pialsing

The wicked HE difference betweene the conversion of the godly , & I the repentaunce of the wicked, confifteth, 1. In their griefe. The wicked are grieved only for the punishment, and tormet enfuing, not for that they offende and displease god. So was Caine grieved only in respect of his torment. My iniquitie (the punishment of my iniquity) is greater, than I can beare. Beholde, shou hast cast me out this daie from the earth. Now the godly hate indeede the punishment, but they are greeved especially for that God is offended, & for their finne. So David, Againft thee, against thee onlie have I sinned:my fin is ever before me . The good hate to sinne for the loue they beare to vertue, the wicked, for the feare they ftand in of punishment. So in Peter was a forrow and griefe for that he had offended god: In Judas for his corment ensuing, not for the fin it selfe.

J.

OF MANS THANKEFULNES.

In the cause, which breedeth repentaunce in both. The 2 The cause wicked repent by reason of a despaire, distrust, and diffidencie, griefe difor hat they runne more and more into desperation, murmu-verle, ring, and hatred against god . But the godly repent by reason of faith, and a confidence which they have of the grace of god and reconciliation, and so comfort and erect themselves againe in the Mediatour: they trust in god, and relie on him with David: Purge me with Hylope, and I (hal be cleane.

Pfal.cz.

In the effect, which their repentaunce workerh in them. 3 The ef-In the wicked newe obedience doeth not follow repentaunce, grief divers. but they go forward in their finnes, they are mortified indeed themselves and quite destroied, but the old corruption of their nature, that is fin, is not mortified in them; and how much the more they give themselves to repentaunce, so much the more is in them an hatred of God, murmuring, flying, and turning a way from god, and an approching vnto the Devill: But in the godly new obedience followeth & accompanieth repentance; and how much the more they repent so much the more dieth the old man in them, and the study and defire of righteousnes and living wel is in them fo much the more encreased. For the conversion of the godly, is a reversion or returning vnto God from the Divel, from fins, and from their old nature.

3 What are the parts of conversion-

HE parts of Conversion are in number two, as the Apostle The 2. parts I theweth; The morrifing of the old man, and the quickning of of convertithe new man. So speake wee better with the Apostle, than if wee , Mortifica should follow them, who make Contrition and Faith, the parts of tion conversion. Now by constition they understand also mortifica- 2 Quicktion: by faith they vnderstand the joy which followeth the study of righteousnesse and new obedience; which are indeed effects of faith, but not faith it felfe; and contrition goeth before conversion, neither is conversion it selfe, nor any part thereof, but onlie a preparing of men vnto convertion : and that in the Elect only not in others. And this is the reason why they begin the preaching of repentance from the Lawe, and then come vnto the gospel, and so come backe againe vnto the Lawe. The old man, which is mortified, is a meere finner only, namely our corrupt nature. The new man, which is quickned, is hee who be. gieneth to ceale from fins, namely, as our nature is regenera-Mortificad ted Mortification conteineth, s. A knowledge of finne. A griefe on,

766

for finne, and for the offending of God. 2. The flying and founning of sinne. By this appeareth that conversion, or mortification is verie vnproperly attributed vnto the wicked because in the is not any hatred, or thunning or finne, neither any griefe for finne:al which mortificatio doth comprehend. Furdermore, The knowledge of fin goeth before that griefe which is unfained, and proceeding from the heart, which mortification conteineth, because the affections of the hart follow knowledge. Wherfore knowledge, or acknowlege ment that be a part or at leaft a caufe of the other two parts in both parts of converfio. The griefe which is in the wicked, when they repent, is a griefe either for the evill to come, or prefent, which is punishment. But the griefe which is in the godlie when they repent, is, I A griefe both for fin paft and present, which is called Sorrowe: & also for fin to come, which is called Feare. 1. An harred of fin comissed bosh of prefens fin & On to come, 3. An aversing from fin commissed both prefens and fusure fin, 4. A flying of finne to come. The griefe is in the heart. The flying is in the will: in that we will not heereafter commit fin. The averting is in the heart and wil, & it is an averting vnto fomewhat, to wir, an averting from evill vnto good. This former part of conversion is called mortification, t. Because as dead men canos (hew forth the actions of one that is living: fo our nature, the corresp. tion thereof being abolished, doth no more shew forth, nor exercise her actions, that is, doth no longer bring forth actuall fin, original finne being repreffed: For the dead bite not, a, Becaule mortification is not wrought without griefe & lamenting. The fleshe rebelleth against the spirits: and for this cause mortification is Quickning, also called a crucifyng. Quickning comprehendeth those things which are contrarie voto mornificatio. 1. The knowledge of gods mercie, in the applying therof in Christ. 2. A soif ulnesse thence arifing, which is for that God is pleafed, and for that new obedience is begun, and that be perfected. 3. An ordens or earnest endevour and purpose to fin no more, arising from thankefulnesse, &. because we reivice shas we have God appealed and pacified towardes vi, a define also of righteoufnesse, and of reteining Gods losse and favor. That ardent defire both of not finning, & alfo of righteoulnefic, & of rereining Gods loue & favor, is newe obedience it felte . This laster part of conversion is called Quickning, for a cleane contrarie respect vnto that, for which the former part was called mortification. 1. Because as a living man doth the allions.

actions of one that liveth: fo quickning is a kindling of new faculties & qualities of working in vi. For the love of God is kindled in vs,& the holy Ghoft is given vs, by whom we do good works. By nature the vnregenerate are deade, as touching good works. The regenerate begin to doe good works. 2. Inrespect of shat joie which she conversed have in God, which is a most pleafauns thing. This toy in God, which is the other part of quickning, ariseth fro hence, to wir, in that we know God now to be pacified towards vs, & that we are able to performe the Law, & be conformed and correspondent vnto the Lawe & God.

4 What are the canfer of conversion.

HE principall efficient cause of conversion is the holie ghost Convers vi, and we shall be conversed. The infirumental Lamen. 5.21 caules, or meanes, are first, the Law, then the Gofpell, and, after the Dostrine of the Gofpel hath beene preached, agains the Dostrine of the Lare. For the preaching of the Law goeth before preparing vs to the preaching of the gospell: because without the Lawe there is no knowledge of fin, and therefore no griefe, or forcowe for finne. Afterwards followeth the preaching of the gospell, because without the gospell there is no faith: & after the preaching of the gospell, againe followeth, in the church, the preaching of the Lawe, that it may bee the fquire of our actions. So doe the Prophets first accuse, threaten, and exhort, and then promife: and laftly exhort againe. Such was also John Baptists preaching: And such is the preaching and doctrine of repentaunce; which comprehendeth the law and the gospell. The next inframentall cause is faith: because without faith there is no love of god: & except we know what the wilof god is, as, namely, that he wilremit vnto vs our fins by and for Christ:conversion wil never be begunne in vs. neither in respect of the first part thereof, which is Mortification: neither in respect of the second part, which is Quickning. For by faish are the harts of men purified without faith there is no true loying in god; neither can wee without faith loue god: And what forcer is not of faish, is fin. All good works flow fro faith, as fro their fountain. We being inflified by faith, have peace wish god. The furthering causes of conversion are, The crosse er chaflifements: 25 also punishments, benefits, & examples of others. The fubiell, or matter of coversio, which belogeth to the mind, wil, & hart,is, I In the mind & underflanding a right indgemes cocer-

8 OF CHRISTIAN RELIGION. PART. 3.

ning god, his wil and work. 2. In the will, an earness and readie desire and purpose to obey god a cording to all his commandements. 3. In the hart, a good & reformed affection. The object of conversion, is, t. Sin, or disobedience, which is the thing from which we are coverted. 2. Righteon (net, or new obedience, which is the thing whereunto we are converted. The formal cause of conversion is telife, and the properties thereof. The chiefest mal cause of conversion is gods glory. The next and subordinate end, is our good, even our blessedness, and fruition of ever lasting life. There is another ende also of conversion, which is less principal, to wit, the conversion of others. When then are conversed, confirme thy breshen. Let your light so shine between the step maie glorific your heavenile Father which is in heaven.

& What are the effectes of conversion.

THE effects of convertion are all good woorks, and an earnest defire both to obey god according to all his commaundements without exception, and also to convert and recal others into the way. The converted or believers, finne indeede often times, but they defend not their fins, but endevour more and more to frun and avoide them.

OF GOOD-WORKES.



H E chiefe Questions.

What good-works are-How they maie be done.

3 Whesher she woorker of Sainser be perfett-

4. How our worker, shough not perfectly good,

1 Why we are to do good-works.

Whether good-worker meris any shing in the fight of god.

I WHAT GOOD WOORKS ARE.

O O D woorkes are such as are doone according to the prescript of rule of gods lawe, with a true faith, so the glorie of god oneth. Three things are here to be considered. The conditions and circumstances required for the making a woorke good. The difference lowerene the works of the regenerate, and the corregenerate 3. In what sort the works of the wicked are some so.

r That

That a work, which we doe, may be good, these conditions are required necessarily voto it A. That it beecommanued of God.Matt. 15.9. In vain they worthip me teaching for destrine ment precess. No creature bath the right, or wiledome and underflanding to infliture and ordeine the worthip of god. But good works (we speake of moral good) & the worthip of God are all one. Now, moral good is for differing from natural gued, in as much as al actions, as they are actions, even those of the wicked, are good, that is naturally but al actios are not good morally: that is, agreeing with the inflice of God. And thus is excluded that coincid devise of good intentions, when as namely men do evil things, that good things may come thereof: likewife whe they devile and imagine workes, which they thrust youn God infleed of worthip. Neither doth it suffice if a woorke bee not forbidden, but it must also bee commaunded, if it shall serve for Gods worthippe.

That the works have his original from a stree faith, which faith must be grounded and depending on the merite and inserceffion of the Mediator , and by which he may know both the person, and the worke to bee accepted of God for the mediatours fake. For without faith it is unpossible for anie man to pleafe god Neither is fuch a faith here infficient which affureth thee that god wil this, 'or that this work is commanded of God. For then the wicked also shoulde doe that, which god will, out not with a true faith, A true or justifying faith therfore firetcheth furder, as both comprehending historical faith, & alfo (which is the chiefest thing) applying the promise of the gospel vinto vs. Of this true faith are thefe things fpoken. W basforver is not of faith,is finne, Wishows feich it is unpoffible to pleafe god. And the reasons of both these sayings, are not obscure because without faith, there is no love of god, and to contequently noe love of our neighbour. And what loever work arifeth not fro the loue

of god, is hypocrifie.

It is required, that this works be referred principally to the plain of god onedic. Otherwise it shall proceed to the loue of thy selfe, not from the loue of god. When as thou doest any thing, thou must not heede or care what men speake, whether they praise thee or no, so that thou knowe that it pleaset hgod. But yet true glorie we may lawfully defire & seek for, according to that, Mas 5.16. Les your lights so shine before men, that shop may fee

770 OF CHRISTIAN RELEGION. PART 3.

your good weer kes.

By these former conditions al these woorkes are excluded, I Which are sinnes in shemselses, and repugnant with Gods lave, and his will reveiled in the word. I Which are not repugnant with the same specified in themselses good or evil, but which may yet by an accident be made good or evil. Woorkes not repugnature when as they being not commanded of god, but imposed by men, are doone with an opinion of worshipping god thetein. I Which are god in themselses and commanded by God, but yet are made sinnes by an accident, in that they are will infinite doone, as not arising fro those lawful causes, by which the doors of them shoulde be moored to doe them, and which in doing them, they should respect, that is, they are not done by faith, neither to this ende chiesly, that God might therein be honored.

2 The worker of the regenerate, and unregenerate differ, because the worker of the unregenerate, First, Proceed not of faith. Secondly, Are not issued with an inward obedience, and therefore are done diffemblingly, and are meere, by poetific. Thirdly. As they proceed not of the right cause, so are they not referred to the chiefe end,

which is Gode glarie.

3 This difference which appeareth in the works of the god ly, & the wicked, confirmeth also that the verie moral works of the wicked are fine, though yet not such sinnes, as those are, which in their own nature are repugnat vnto gods law. For these are sim by themselves, & in their own kind, but those other are sins only by an accident, namely by reason of defect, because neither they come of faith, neither are done for gods gloric. Wherfore this consequence is not of force: Alshe works of the wicked, and of Positions are since they are at to be eschool. For the defects only are to be eschued, not the works.

3 How good worker maie be doone.

Ond works maje be done, strongly the grace, or affiltance of the Tholy ghoft only, the story the regenerate only, whole heart is regenerated of the holy ghoft by the gospel, & that not onely in their first convention, & regeneratio, but also by the perpetual and continual governement of the holy ghoft, who both worketh in them an acknowledgement of sinne, taith, and new obedience and also doth daielie more and more encrease and

confirme the same giftes in them. Vnto this doctrine Saint lerome also consenteth. Let him be accurfed (faith he) who affirmeth the lawe to be possible wishout the grace of the Holie Ghast. Wherefore out of this doctrine we learne that men not as yet regenerated, are able to doe no good, and that even the holieft men finne allo, except the benefite and bleffing of regeneration be continued. This we may fee in Peter, and David. Without rege neration no one part of a good woork can be fo much as begunne, because Al our right confinesse is as the cloth of a menstruous Domen. In which faying also the Prophet comprehendeth himfelfe, and even the holieft among men. If in the Saintes themfelues nought elle is found before god, what then in the vnregenerated What thefe are a ble to performe, we fee in the Epiftle to the Romanes, in the two first Chapters. Nowas by our felues we are not able to begin good works: So neither are we our felues able to accomplish anie good worke. For it is God which workesh in you, bosh she wil and she deed, even of his good pleafore. Without imputed righteoufnes we are all in the fight of god abhomination, filth, & dung, But the righteoulnes of christ is not imputed vnto vs before our convertion. Therfore it is vn possible before our coversio, that either our selues or our work should please god. Faith is the cause of good works, Faith commeth from god. Therfore the effect also shal come from God, neither that it goe before the caufe: & therfore good works ca not be before convertion.

3 Whether the works of the Saints be perfettly good.

The worker of the Saints are not perfectly good or pure, the saints which dee good worker, doe manie things which are finnes in themselves, for which they descrue to bee east out into everlasting paines. Circled be bestes as added not in ell. Yea, the holiest men doe many evill worker, commit many sins & acts which are evil in themselves. Such was the sin of Peter, thrife denying Christs of David muthering Vrias, committing adulterie, willing to cover it, and numbering the people. Became there is not that degree of goodnesses in those good worker that proceeds from the saines, which ought to be. For their good woorker, are not so pure and good, as god requireth. Yea, when the saines performe most holy works, yet are they not perfect, but have alwaies in this life defects, and are stained with fins. For saith, and the love of God and our neighboure, whence

773 OF CHRISTIAN RELIGION. PART 3.

good workes flowe, are imperfect in vs in this life. The effect then shall not be perfect, because the cause is not perfect. For we doe not perfectly know and loue god and our neighbour & therfore neither doe we so cheerefully, and perfectly, as we ought, performe these works vnto god & our neighbor. Her another law in mr. members rebelling against the law of my minde. And this is the cause why the works of the godly cannot stande in independent.

4 How our works, though not perfettly good , pleafe God.

Lbeit our works be not done according vnto the law, but A are contrariwife many waies defiled; they pleafe god notwithstanding through faith, & for the merite & intercession of Christ our Mediatour, remaining now also intercessour for va with his Father. Whence, Christ is called our High Prieft, by whom our works are offered he is called also the Auer, wheron our works being pur, are pleasing to god, wheras otherwise they would flincke in the fight of god. The works of the perion which pleafeth god, so pleafe god, as the person himselfe doth, Now the person pleaseth god, by the imputation of the righte oulnes & fanctification or fatisfactio of chrift, being clad name ly with the righteoufnes, puritie, & fanctification of christ:that is, the person pleaseth god for the Mediatours sake; and therefore the works also of the person are for the Mediatours fake pleasing and acceptable vnto god, God doth not examine our vnperfect iustice, and our works, as they are in themselues, according to the rigour of the law, according to which he should rather condemne them: but hee regardeth and confidereth them in his fon. Whereof it followeth, that we do as it were sup plie and repaire our want and defecte with the perfection of Christs fatisfaction.

5 Why we are to doe good works.

OVT of the doctrine of free latisfaction, humane really realised to the forest of the doctrine of free latisfaction, humane really realised to the first of the state of the s

Reply.

Reply, Sainfaction in perfect obedience we me not bound to fariefe Hion: Therefore neither are me bounde to perfect obedience, no not in the life to come. For whom another hash fastified for he himfelfe is not enforced to fasisfie. But the obedience of Chrift is not a ful fasisfaction for our line, Therfore the former colequence is some. And, There is yet more concluded than the premifies woulde afford : For this should follow, that obedience is never at any time to bee performed of vs, as thereby to fatisfie for our finnes alreadie committed or which shalbe committed votil the ende of our life. But it followeth not hereof, that we must not be perfect in the life to come. For then also we that be bound to perfect obedience; we shall be like vnto the Angels, and our worke shall bee perfectly good:although that perfect obedience, then due, neither fhal, nor can be a fatisfaction, or raunfome for our finnes, to wit, for that obedience which we omitted in this life, & yet was due to be performed of vs. For he that oweth twenty Florens, doth not pay his debt if he repay ten Florens. Wherefore the Major propolition bath a double meaning, and is true, if it be taken in this fenfe whom another hath fatisfied for he him felfe is not bound to fatisfie, to wit, for those things, for which facisfaction was made before. So we are not bounde to fatisfie for our fins, which we now commit. For chrift hath fully & perfectly fatis fied his Father for all our finnes, and hath performed perfect obedience vnto the lawe in our behalfe, which otherwife we should have performed in this life vnto the lawe. & which we in this life omit, and are no way able to performe. Now for this end hath Chrift fatisfied for vs. and redeemed vs by his bloud, that at length we might in the life to come cease from fin, and performe that obedience voto him, which then we are to performe. Neither doth it for al this hereof followe. that god requireth a double obedience or (atisfactio of vs. For God exacteth obedience hence forwarde of vs, as thereby to thewe our thankefulneffe, and not to fatisfie for those finnes which we commit in this life. For we are neverable to fatishe by that obedience, which we owe, for that obedience, which we doe not perform neither is there any other befides chrifts fatisfaction required for that obedience which is not performed by vs in this life; and this fatisfaction of chrift is sufficier to expiate & do away al our fins, god notwithstanding doth in this life also require of va this our obedience, though yet it be Ccci

but beginne and vnperfect. For feeing GOD fo greatly hated finne, that satisfaction coulde not bee made vnto him for finne, but by the death of his onely begotten Sonne; wee verily must also hate it even as himselfe also commaundeth vs to flye and abhorre it from our hearte, and soule. And CHRIST hath not therefore freely redeemed vs, that it might hence-forwarde bee lawefull for vs to give our schues over vnto sinne, but that beeing freed from sinne, wee shoulde hereaster beginne to line to him only. This ende of our redemption, which Christ him selfe respected, is cause sufficient, for which all of vs shoulde necessarily doe good woorkes; because namely they are testimonies and effectes of that new life, which is at length after this life.

to be accomplished.

Besides this caute, there are manie others also in like fort most weightie, which we wil in few words declare. We are to die good works, inr. fpett of god, our felues and our neighbour. In respect of god, 1 Because of the commandemente of god: Les your tight fo Thine before men, that they may fee your good worker, and glorifie your Fasher which is in heaven, God requireth the beginning of obedience in this life, and the perfection thereof in the life to come. Wherefore wee are nevellarily to give our selves to good workes, that wee maie perfourme due obedience vnto God, who requireth it of vs. lob. 15.12. This is my commandement, shat vee lone one another. Rom 6.18. Beeing made free from finne, yet are made the fervantes of righteonfneffe. 1. Theffal. 4 2. This is the will of god, even your (antification, s. For the glorie of God, The fetting foorth of gods glorie is the chiefe end why God commandeth and wil have good works to bee done of vs:that both by them we maje worthippe and magnific god, and others feeing the fame maje glorifie our heavenly father: like as that fay ing of christ before alleadged out of S. Matthew doth terch vs. 2. Because of that thank fulneffe which the regenerate owe. It is right and just that by whom we are redeemed, and from whom we receive exceeding greate benefites, and those of alfortes, we moulde also love, magnifie, worship, reverence him, and declare our love and thankefulneffe towardes him by our good works and obedience. Rom. 12.1. I befeech jon breshen by the mer cies of God, has ye give up your lodies a living facrifice, holie, accepsable unsa god, which is your reasonable ferving of God. I. Pet. 2. 5.900

or made an holie Priefibood, so offer up fairitual facrifices, acceptable

to god by Folia Chrift.

We are to doe good woorkes also in respect of our selves, 1. That by our good works we mais be affured of our faish. Matthew. 7.17. Everie good tree bringesh foorsh good fraire, lames 2 20. That faith which is without werker, is deade. Philippians. 1, 11. Filled with the fruites of righteenfineffer which are by tefus Christ unto the claric and praise of G O D . Nowe by our woorks we must needes knowe, that we have faith, because the effect is not without his cause, and wee must knowe the cause by his proper effecte. Whenas therefore wee finde not in our felues good woorkes, or newe obedience, we are hypocrites, neither have wee faith but an evill conscience. For true faith onely (which never wanteth all her fruides) bringeth foorth, as a fruitfull tree, good woorkes, obedience, amendmente of life; and these fruictes likewise discerne and distinguishe true faith from historicall, and ecoporarye faith, and so also from hypocrific. 2. That wee mais bee affired that wee have obsained remission of finnes showend Christ: and are for CHRISTES fake inflifted before God, for inflifteation and fanctification are benefites linked together, which so cleave together, and that necessarily, as they never can bee severed or pulled afunder . For Christ obtained both for vs at once; namely, both remiffion of finnes, and the holy ghoft, who ftirreth vppe in vs by faith, the fludy and defire of good woorkes, and newe obedience. That wee maie bee affired of our Election and falvation.2. Peter. 1. 10 . Gine diligence to make your calling and eleftion fire. These proceede from the cause nexte gooing before . For GOD bath chosen from everlafting of his free mercy those onely which are justified for the merire of his Sonne . Romanes 8.30. Whom he predeftinase, them alfo he called, and them all o he instified. Now, that wee have received from Christ iustification, (vvhich is never given vnto the Electe vvithout fanctification) vvee know by faith, And that wee have faith, we perceive by the woorkes of faith, true obedience, and true conversion. 4. That by good woorker our faish maie bee exercifed cherifhed frengshined, and advanced. For they who give thefelues over to corrupt lufts against their conscience, in the faith cannot be, and therefore neither Ccca

776 OF CHRISTIAN RELEGION, PART 3.

neither a good conscience, neither a confidence and trust in God, as being appealed and favorable vnto them. For we have through faith only a feeling of gods favour towards vs , and a good conscience. Rom. 8.13. If yet line after the flesh ye shaldie. 2. Tim.t.6. I put thee in remembrance, that thou flir up the gift of god which is in thee, by the putting on of my bands 5. That by good works we maie they forth and honest our life and calling. Eph. 4.1. I praie you sharyee walke worshie of the vocation whereunso yee are called 6, That we maie escape semporal and evernal punishments, Mat. 7.10 Everie tree that bringeth not foorth good fruit, is cut off, and caff into she fier. Rom. 8.3. If ye line according to the flesh, ye shal die. 7. That we maie obtaine corporal and spirismal rewards; which according voso the promife accompanie good works. I. Tim. 4.8. Godlings as profita. ble was all thinges, which hash the promise of the life prefens, and of that that is to come. Except god wold have the hope of rewards, and the feare of punishmentes, to be motive causes vnto good workes, he would not vie them in admonitions,

We must doe good workes also in respect of our neighbour, I. That we make be profitable was our neighbour by our good example, and so edific them. I. Cot. 15. All things are for your sakes, that make plenteeus grace by the thankes giving of many make redownd to the praise of God. Phil. 2.4. That I abide in the sless, is more needefull for you. That offence smale be avoided Mat. 18.7. Wo be wrot that man, by whome offence some Rom. 2.4. The name of god is blasshemmed among the gentiles thorough you. 3. Thes we make winne works lever vers, and by whome offence some Rom. 2.4. The name of god is blasshemed among the gentiles thorough you. 3. This we make winne works lever vers, and by who word and deduce, or a supple convers them wone thrish. Luk. 2.3. When thou are converted, six engines they breshren.

We fee now then, what are the causes for which we must no cellarily doe good woorkes as also howe, or in what sense one works are laid to be necessaries for vs vnto salvanors, to wis not as a cause of our salvatio, but as a mean or way, without which we come not vnto it. And after the same for a licit may bee said, Thus good works are necessaries was inflice and righteons nes, or, two institutions in them that are so be institled, namelie, as a consequent following institution, wherewith regeneration is vnseparably inined. But yet I would not vie these kindes of speaking, as Because they are ambiguous and danbeful. 2. Because they breed conventions, and minister accasion of cavilling two she advir are says. Bacas seales (ripture dash not wis them; which must be a followed of us in speaking.

6 Whether good works merit anie thing before God.

"His fixt question ariseth out of the fift, as the fourth did our of the third. For when men heare that we receive rewards by our workes, they prefently conclude that wee merite fomewhat by them. Wherefore wee are to knowe, that good works indeed are necessarie, and therefore are to be done alto for the rewards enfuing the; but yet that they merit wothing, names the least of gods gifes, either corporat,or (pirismal, The reatons hereof are most true, and most evident, t Our pour her are conperlett wherfore wer can merise nothing by them, Gal. 5.17. The fleft la flesh against the foir is and the foir is against the fleshe: and thefe are constatie one to the other, fo that yee doe not the fame things that yee would s. The good work s, what ever we are able to doe, are all due Lu. 17.10. When yee have done all shofe shinges, which are commannded you, fair, wee are unprofitable fervannies. 3. Our woorks are inspure and vicioni, how ever they feeme most good. Ifaic, 64.6, 18 ee have al beene as an unclean thing, and all our right confiner is as filthy clower. Phil. 2.8. Fittink at shings but toffe, for the excellent knowlege fake of Chrift Sefus mer lorde for whom I have counted at things loffe, & doe indge them to be dongue, that I might winne chrift. 4. If wee der anie good works, shey are not overs, but are belonging to god onelie, Phil.2.13. It is god which workesh inyou both the wil and the deede, even of his good pleafure.1. Cormehians.4.7.4 has haft show which thou half not receved. We are evil trees: if then we do any good, that must needs come from god only. Mar, 20, 79, Is it not lawful for me to dee as I will wish mine owner He must needes be verie impudent, who having received, of gift, an hundred florens of a rich man, thinketh that he deferveth a thouland moe , by receiving those hundred: whereas rather he is by this gift received bound to the rich man; and not the rich man to him. No creatme which dosh even the most perfect works, can thereby merit anghe at god s handes, or bind god vorto him , to gone him anie thing according to order of influe. The reaso hereof doth the Apo file yeeld: Who barb gird nim trifts We deferue no more our pre fervation, tha we deferved our creation. He did ow nothing vn to vs when he created vs, fo neither now doth hee owe vs our prefervation neither is he bound to give vs any thing, We can beflow no benefit vpon our Creature may although we should perei finger canwee not fufficiently declare and thew forth our thankfulnetie.6. There is no proportion best verment worker which

which are utterlie unperfect, and the excellencie of those great blef. fings and benefits, which she father givesh to freely in his fonne. 7. 1. Cor. 1 31 He that rejoices b, let him rejoice in the Lord But if we merise by our work remission of our fine, man should have in himself when of to reioice, neither should the glorie be given to God. Roman.4.2.1f Abraham were inflifted by his works, he hash wherein so reinice , but not wish go t. 8. Wee we inft before we do good works Rag. 11. 12.12 For yer Efau and lacob were borne, and when they had neither done good nor evil, that the purpofe of god might remaine according to election, (not by works, but by him that calleth) it was faid woto ber, The elder fhal ferme the yonger, As it is written , I have loved Iacob, and have hated Efau 9. They who wilbe inflifted by woorker, have me fure and fledfaft conscience. Rom.4:16. The inheritannee is by faish, shas is might come by grace, and the promife might be fire to all the feede. to If we fould obtaine righteoufneffe by our owne work, the promises should be made voide. For in Abraham shat all the Nations be bleffed. And Christ also should have died in vaine, 11 There should not be one and the same reason and cause of our falvation, if this Do-Elrine of the meris of wwoorkes should be admissed , Abraham and the Theefe on the Croffe should have bin otherwise justified, than we are justified. Bur, there is but one waie leading vs to Salvation. 7 am the waie, the truth, and the life. 1. Tim. 2.5. There is one mediatour betweene god and men. Eph.4.5. There is one Lard one Faith, one Baptifm. Heb. 13.8. Fefur chrift yefterdaie, and to daie, the fame it alfo for ever. Acts. 4. 12. There is given no other name under Heaven, whereby we must be faved. Therefore we shall not bee faved by good works, or for our good works. 12 Christ Choulde me gine vs ful & perfect falvasio, & fo neisher fhould he be a perfect fa viour, if foe thing were as yes required of vs, wherby we fould be made inft. But chrift is our perfect laviour For (as Paul witneffeth) god with his glorious grace bath made us accepted in his beloved, By whom we have redemption shrough his blood, even the forgineneffe of fins, according to his rich grace. And Eph. 2.8. By grace we yet faved shrough faith, and that not of your felnes; it is the gift of god.

i Obicction. They which have not good wow ket cannot be faved Therfore good woor ket are necessarie wats salvation. And. That without which we cannot be laved its necessaries vato salvation that is, as a part of salvation, or as an accident of salvation, not as a cause of salvation. a Obicction. God calleth those bleftinges, which be presunfest to about the good work; a consequent made mache.

Now meede presupposesh meris. Therefore goodworkes do meris, Anfwere. Amongett creatures fometimes it doth, but never with god. But they are called the rewards or meede of our woorkes in respect of god : forasmuch as he recompenseth most fullie those things which we do neither yet is that recopence due. For there can come no commoditie vnto god by vs and there fore god is not bound, no not to make the least recompence. For he ftandeth no waies in need of our works, and vnto who they can ad or bring nothing at all, of him doubtles wee are not able to merit or deserve any thing. But ther cometh good rather ynto our selves by good workes. For the good workes which we do are a coformity with god, & therfore are gods gift, by which gift & benefit we are bound vnto god, but not god vnto vs. Wherefore it is no leffe abfurde to fay that vve merite falvation at gods handes by good workes; han if one should say thou hast give me an hundred florens: Therefore thou oughtest also to give me a thousand florens. Obiect. 3. Em wherby may we be affored that we have good worke? Auniw. 1. By the peace of conscience.1. By our coversion. By the fruites of conversion,

OF THE LAW OF GOD, OR, OF THE DECALOGAND TEN COMMANDEMENTS.

HE chiefe queftions,

1 What the Law it in general, What are the parts of the law.

3 What is the refe of the law.

In what the law different from the gofpel.

5 How far the law is abrogated. 6 How the Decalogue is devided.

What is the meaning of the Decatogue, and of every commandement thereof.

1 What the lave is in general.

THE Lauve in general is a fentence or decree commannding thinges that are honest, binding creatures endued which reason unto obedience, wish a promise of reward, and a commination or threatning of punishment. It is a sentence commanding thinges that are honest; otherwise it is no lavve. Is bindesh creatures endued worsh reason; for the lavve was not made for the who are not bound to obedience. With a promise of reward: The lavve freelie promiseth bleffings who who performe obediences

obedience: because no obedience can be meritorious before God Objection, But the gofpell also promifesh freelie good thinger and bleffings. Therefore the Lawe differesh not from the gofpell Ans. The Lawe promifeth freelie after one manner, and the gofpell after another. The Lave promifesh freelie wish a condusion of our obedience. But the gofpell promifesh freelie, without the workes of the Lawe, with a condition of faith, not with a condition of our obedience. Wherefore the golpel doth not promife bleffings freelie without all condition , but without fuch a condition, as wherewith the Lawe promifeth bleffings voto vs. And with a commination or threatning of punishment, Otherwife the Lawe were a vaine and emptie found, and shoulde effect nothing. Moreover, the Latine worde Lex, which (fignifieth the Law) is derived from Lege, which fignifieth to read and publish, or from Lees, which fignifieth to choose. With the former derivation agreeth the Hebrewe worde, with the latter the Greeke worde. For in Greeke the Lawe is called stone, which commeth from a word that fignifieth to divide and distribute: and therefore the Laweis fo called, because it distributeth vnto everie one proper charges and functions, In Hebrewe the Lawe is called shorab; that is, Doctrine; because Laws are published vnto all, that everie one may learne them. And heereof is it, that the ignorance or not knowing the of Lawe doth not excuse: naie rather they who are ignoraunt of those Lawes which belong vnto them, doe even in that very respect sinne, because they are ignorant.

2 What are the parts of the Lave.

Lares are fome divine, and fome humans. Humane Lawes binde there is no divine commaundement, or prohibition expresses, with a promise of rewarde, and a commination or threatning of punishments corporall and temporall. Now all humane Lawes oughs to have this their end, even that the Lawes of God may be the more readily and better kept. Further, whereast their causes are alreed and changed according to the state and condition of times, places, persons, and other circumstances: the Lawes also themselves may be changed. Moreover these Humane Lawes are sisher Civillar Ecclassistals Civill Lawes are such as are made by Magistrates, or by some whole bodie and corporation concerning a certaine order of acti-

ons to be observed in civil government, in bargaines & con-

tractes, in judgements, and punishments.

Ecclefiallical or ceremonial Lawer arothofe which are made by the confent of the Church cocerning some certaine order of actions to be observed in the ministery of the Church, which are the limitations of circuftances ferving for the law of god.

Divine Laws, that is, the Lawes of God, partly belong vnto Angels, and partly vnto men. And thefe doe not onely bind ento externall actions, but require furder internall or inward qualities, actions, and motions; neither purpose they corporall and temporall rewardes and punishments only, but eternall also and spirituall: and they are the endes, for which humane lawes are to bee made. Divine lawes, are some eternall and vnchangeable, some changeable, yet so that they can be changed of none but of God himfelfe, who made them.

By the Law alfo is officiones underflood the courfe of order of nature infliences & ordained by God So the law, that is the order of nature requireth, that a tree bring forth fruit. Afterthis fort, is the order of nature understood by the law abusinely; but yet more abufuly doth the Apostle cal Originalfin, the law of simbecause namelie it doth in maner of a law enforce & coffrain vs to fin.

Now having humane Lawes, and other thinges, which are fignified by the name of the Lawe, we will speake henceforth of the Lawrof God, as which onely hath place here, and is the fountaine of all other good Lawes, which are worthin of the name of Lawes, The Lave of God then, is a dollring delivered of God as the creation, by the ministerie either of Angels, or of men, & afterwarder repeated and remued of him by Mofer and the Prophets, teaching what we oughe to doe, and what not to doe, binding reasonable creatures, alwaies promifing to perfect performers of obedience, escrnalllife, condemning esernallie them who performe not this obe. dience, except remission be granted for the Mediatours (ake.

The parts of the Lawe of God, are in number three, The Morall.

Ceremoniall, and Civill, or Fudicial Lave,

The Morall Lawe is a Doctrine agreeing wish the eternall and immortall wifedowe and inflice which is in God, diferning thinges boneft and difhoneft, knowen by nature, and engendered in reasonable treasures, at the treasion, and afterwardes repeated agains and decla red by the voice of God, by the ministerie of Moles, the Prophets, & Apolles, seaching that there is a God, and what he is, and what wee oughs

78: OF CHRISTIAN RELIGION PART 3.

oughs so doe, and what not so doe, binding all the reasonable creeuses so perfect obedience, both internal and external organisms the farm of God & everlasting life is those which performs perfect obscience, & denouncing the wrath of God & everlasting paines & punishments: onto them who are not perfectlic correspondent thereums, except there be graunted remission of since, & veconciliation for the

Sonne of god she Mediatours fake.

That in this pare of the Law, the nature and righteen/neffe of god is expressed, the image of God doth show, whereunto man was created. For seeing this image of God confiseth in strue righteensenfel and holimesse. Ephel. 5. and that righteensenfelse and holimesse and holimesse which are to the Law, Deut. 12. Ezech. 20. it follows eth then, that this is the image of god, whereunto ma ought to be coformed, which is expressed in the Law. The same is taught by many testimonies of Scripture, which affirme that god is delighted with this righteousness which he commadesh in the law, & that he doth such things, as that is, & hatest the contrary.

That this Lawe is eternall, is heereof apparant & manifelt, because it remaineth from the biginning voto the end of the world one & the same, & wee are redeemed by Christ, & regenerated by the holy Ghost, to observe & keep this Law in the life to come. 1. John. 2.7. I write no newe commandement unto you, but an old comandement, which ye have had fro the beginning Gals, or They which do such things, shall not inheris the kingdome of est

The Morall lawes are to belonging vneo the Decalogue, that not only they agree with the Decalogue, neither are only deduced thence by a necessary confequence, but also the Decalogue it lelfe is the lumme of the Morall lawes, whence it commeth to palle, that he who breakesh the Morall lawes, is faid to break the Decalogue. Neither is this which we have faid hindered at all, for that certaine [peciall commandements belonging to matters of this life have reased . For the generall shall notwithstanding still continue. There shall be no need of the ministerie, or of a certaine time to be alotted vnto the minifterie in the life to come; because there shall bee a perpetuall Sabboth, that is, all eternity shall bee given for the contemplati in and beholding of divine matters, and for the worthip and magnifying of God. There shall bee no neede of lawer concerning marriage, because there thall be no vie of marri. aget

OF MANS THANKSPYLNES.

eger but yet there shall be an Angelique chasticie in men.

This laws is knowen by nessure, and from the creation: because men & Angels were created according to the image of God. And Paul also saith of the remnantes of that light, Romans, S. The Geneiles from the effect of the laws written in their bearies.

This lawe also bindesh she Angele: because they also were created vnto the image of God: and Christ saith, Mas. 22. Thes she Saints in the life to come shall be as the Angele of God, and he hath taught vs to pray. Les thy will de done in earth, as it is in heaven, It requiresh fundermore perfect obedience. Deut 6. Those shale some the Lord thy God with all thy soule. Gal 2.10. Confed is every man that continueth not in al things, which are written in the booke of the Lawe, to doe them. Now that the lawe doth not take awaie the intercession of Christ, is apparant out of the gospell, which teacheth that it is correspondent and agreeable vnto the justice and lawe of God, that sinners should bee received into savor, a sufficient satisfaction, and their conversion beeing interposed and comming betweene. For god is not at variance with himselfe in the doctrine of the lawe and the gospell.

The Ceremonial, are laws delivered of God by Mofes concerning Ce remonies, binding the lewes untill the comming of the Mefins, that stry flowled diffing with this people and the Church from others, and fould be figures, fimboles, spees, or flowers of fiprituall things to be fulfilled in the New Testament by Christ. That this definition may be understoode, we must knowe, what ceremonies are; to wit, follower externall actions, that is, often to be after the lame manner, & with the same circumstances reiterated ordained of god, are of men also, to be refealing the severe and worship of Godsfin order, or fignification sate. But the Ceremonies which are ordained of god, are simply and absolutely divine worshippe. The ceremonies which are ordained and instituted of men, if they be good, are a worshippe only serving for divine worshippe.

The Indicial, are Laws concerning the civil order, ar civil governments, shas is, of offices of Magiffrases, indgements, puniflewents, contractes, and of the diffunguishing and bounding of dominions, defire arrest of Godby Mafes for the festing and preferoing of the Lewes common wealth, binding all Abraham pofferies, thuis the comming of the Meficas, and furder, thus they focultie bee the bonde of the preferentian and government of this Mafaicall common wealth, until the Massian was manifested, and extains markets, whereby this people.

784 OF CHRISTIAN RELIGION.PART 3.

which was bound unto them, frould bee differenced from all others, and flools with al be kept in bonefi disciptine or good order, defilie, that they might be types of that order which should be in Chrifis kingdom, that is, of the shirituall regiment of the Messias. Ceremonial & civil Lawes, whether they be divine, or humane, (so that they bee good) are verilie agreeable vnto the Decalogue. But yet are they deduced thence onlie by a necessarie consequence, and serve thereto, as certaine prescriptions of circumstances. Hereby plainelie appeareth the difference of these Lawes which yet is diverse, because there is not one and the same government of the common-wealth and of the Church nether is there the same end of these Laws: neither are all these

Lawes after the fame manner abrogated.

But the chiefe and especiall difference of these Lawes is drawen from the binding, time, and knowledge, or manife. Station, 1. The Morallordinances are knowen by masure: Thece remoniall and civill are not knowen by nature, but are inflituted according to the divertitie of causes, and circumstaunces, 2. The Morall bind at men, and even the Angeli alfo: The ceremoniall and civill were onelie prefcribed was she people of Ifraell. And therefore lob, lethro, Naaman the Syrian, and others who are recounted for religious men, that is, such as were borne of Paynims, and lived amongeft them, but yet woorshipped the God which was manifefted among the people of Israelly they did not observe the Leviticall ceremonies, and yet did nevertheleffe please God. And the verie ordinances themfelues, concerning the ceremonies, and the forme of civil government, thewe that they bind Abrahams pofteritie onelie, who god would by this forme of governmet & worthip diffin guithfro other nations, 3. The laws of the Decalogue are perpesual in this life, and after this life: The ceremonial and civill were dellvered of God at a certaine time, and again e abolifhed. 4. The Ma wall Lawes fleake both of internall and externall obedience. The coremoniall and civit freake of externall obedience onlie: albeit neither doch shis pleafe God wishout she internal and moral obedience, 5. The Morall Lawes are not limited by certaine circumfances, but areganeral:as, that there is a time to be grated for the ministerie & fervice of God, and that the ministerie is to be preferved: that adulterers & theeues are to be punished . But the ceremonial and civill Laves are freciall, or a limitation of circumstances, which

which are to be observed in external rites or actions both ec elefiaftical and civil:as, that the seventh day is to be alotted for the ministerie and service of godethat the Tenths and first fruites are to be given to the Priefts: that adukerers are to be floned:that theeues are to be amerced with a foure-fold reftitution 6. The ceremonial, and the civil Lawer also are types or figures of other things for whose cause they were ordained. The meral signific or prefigure nothing, but are figuified by the rises and ceremonies. 7. The moral are the end for which other Lawes are to be made, or, they are the principall fervice and worthip of God: The ceremoniall and civill ferne for the morall ordinamces, that to them obedience might be rightly and duely performed : that a certain time, and certaine rites may be observed in the publique ministery of the church, that the minufterie it selfe may be maintained and preserved. 8. The ceremoniall gine place waso she Moralli The Morall gine not place unto the Ceremoniall. The Morall Lawe, the Naturall, and Decalogue differ. The Decalogue is the fumme of the moral laws, which are scattered throughout the whole Scripture of the old and new Testament. The Natural lave doeth not differ from the Morall in nature not corrupted, but in nature corrupted: a good part of the naturall Law is darkened by finnes, and but a little part only concerning the obediece due to god was left remaining after the fall For which cause also god hath in his church repeated again, and declared the whole fentence & do Arin of his law. The diffinctions of thefe laws are to be knowe, both in respect of the differences of the same, and also in respect of their abrogating, and laftly for the knowing and vnderstanding of their vie.

What the vie of the lawe is.

HE first and principall wse of the ceremonial and indicial laws 1 of Mofes was to ferme as a schoolemaster unto Christ & his kingdome, that is, to be a fignification of ipiritual & Heavenly things in Christs kingdome, namely the benefits of Christ towards his Church, and the duty of the Church towards god and Chrift, Gal 3.24. The Lawe was our Schoolemafter to bring us unto Christ. This S. Paul pronounceth of the whole Lawe of Moles, Buc, that it is true, concerning the forme of ceremonial worthip & civil government, for a type and fignification of Christes kingdome, the Epiftle to the Hebrewes doth purpolely teach, from the beginning of the fourth chapter, to the end of the tenth, & all

Ddd

al places of Scripture, which refer the ceremonies and kingdome of the ould people vnto Chrift, as Col 2.11. We are circh cifed with circumcifion made without hander, I. Cor. 5.7. Chrift own paffeover is facrificed for vs. Pfalm. 110. Thou are a Prieft for ever. Dan.9. The most holie shall be annointed And of the civill Lawes it is faid Exec. 44.24. In controver fie that the Prieft fland to indee. or they (hal indge is according to my indgements, lere. 23.5. Behold, the daies come faith the lorde, that I will raife onto David arighte ous branch, and a king (halraign, & profper, & Shalexecute indeement, and inflice in the earth. Wherfore that forme of worthip & civil governmet was ordained of god principally vnto this that therby the old people might be advertised of the things fignified and to be performed by the Meffias. Now whereas the allegories or figurative speeches of al the lawes are not in special expressed and expounded in the word of god; First we are to make or receive none, but fuch as reteinesh an analogy with faish & lone: & again thefe onlie are to be accounted & held for tru and certain, which can be proved by scripmer. But those which are not declared either by plain exposition, or by the maners of fpeaking in the scripture, the same may be verily tolerated, as other fimilitudes which are brought by way of exaple, but may not be admitted as certain, & as proofes of doctrin, And in those, which are not declared in speciall, it is sufficient to rest in the general fignification.

Secondly, by the seas by visible markes, and eminent differences, God would have his people, wish whome the true worshippe of God & the promise of the Messians, and that both for his own glorie, that the true god and true religion might be discerned from Idols & the inventions of men; and also for mens salvation, that they seeking after the church in the world, might find and behold it. Dem. 4.6. Keepe them ther fore & doe them: for that is your visite dome and your understanding in the sight of the people. To. And chapter 12.30. Bewere that thou aske not after their gods, saving, How did the sentions serve their gods, that I may doe so likewise? Thous shall not doe so unto the lord thy gods for all abomination, which the lorde hateth, have they done unto their gods. Eph. 2.14. Which hath made of both one, & hath broken the sloppe of the partition wall, in abrogating through his sless the hate data with a whe law of co-

mandements, which flandeth in ordinances.

The third vie is, obedience, or, the observing & performance of the moral ordinances. For because the moral law requireth not only internal obedience, but also external, whereof the vie of the ministery of the church. & civil order are not the lowest parts: that these two therfore may be maintained and preferved,a defining or limitation of many circuffaces is necessary. without the equable form & observatio wherof order cannot be maintained in the church & comon welth. As therfore in the new restamét god hath left free in the ministery & como wealth fuch coffugios & ordinaces as may be necessary for the maintaining of this order; fo in the old reftamer what he would have observed himselfe did constitute & ordaine. For this is moral, That there be a publique & solemne invocatio & ferving of god: the furtherance & form hereof God would have the ceremonies to be which himself prescribed. Again, this is Moral, that there be a just and voright ordering of judg mentes, contractes, punishmentes, in the common wealths This order God prescribed vnto the lews by Iudicial Lawes. Wherefore the ceremonies are an adherent of the first table, and the indiciall lawes, are an adherent of the fecond because those informe concerning the outward & external form of the miniftery of the church, or divine service & worthip: these, cocerning the functions & duties of the magistrates, & of the citizens of that common wealth towards their Magistrates, and towards one another.

Fourthly, that manifold observation of riter and ceremonies was also an exercise, and a tertification of their obedience sowardes God. For he that doth willingly & diligently perform burdensome, & vopleasant things, if he knowe the same to be pleasing to god the then doth shew himselfe to love god, and to obey him with a readie minde. Therfore saith god to Abraham being now ready to sacrifice his son. Now I know that thou fearest god, seeing for my sake thou hast not spared thine only son. So the ceremonial and indicial ordinances of the olds sesseness are called a yoke,

Fiftly, waso most of the ceremonies, namelie, such as fignified Christes benefites, was proper and peculiar the feating of gods over naunty or the confirmation of saith. For this is meant when they are saide, to be the fignes of the covenauns, Gen. 17. Rom. 4. Exod 31. Ezech. 20. namely, to fignific and testific, what benefits god

Ddd a

Acts 15, and fervisude, Galat.4.

would

would give by the Messias vnto beleevers.

Sixtly she indicial or civil lawer, in afmuch as they were the ve rie forme of the Molaical common welth, ferved for the preferve sion of that regiment and kingdome until the comming of the Meffias. Seventhly, Albeit now the ceremonial and indicial lawes are fo abolished shas she observation of them is not required as concerning the expenses shofe shings are perpetual, which are fignified by shew. And therefore they are a confirmation of the new Testament, as wel as the oracles and Prophecies of the ould testament concerning the Messias and his kingdome. For types are visible pro miles. Wherefore, when as we fee those things to be fulfilled in chrift, which were foretold of him by the prophecies, and shadowed or prefigured by the old types:it is also confirmed vnto vs that both he is exhibited, & that this lefus, in whom wee beleue, is that Meffias which of old was promifed. And although also we are not bound to keep and observe the same rites; yet notwithstanding out of those ould pictures wee learne and yn derstand what spiritual obedience, holinesse, and worship, God continually requireth in his church. Whence it is faid Hofeal4 2.We wil render the calues of our hos. Hebr. 13.15. Let vs by him offer the facrifice of praise alwaies to God that is the fruite of the tros. which confesse his name. I. Pet. 2.5. And ye as linely stones , be made a Spiritual house, and holie Priesthood to offer up spiritual facrifices acceptable to God by Iefus Chrift. These may suffice for the refuting of Anabaptifts and fuch like, who thut the old testament out of the church of Christ.

Furdermore, of the Morall Lawe there are other and greater vs. because the worshippe of God doeth proper lie consist therein, and other Lawes were made for this. About these chiefely doe mens minds dispute; when they heare mankinde so to be plunged into sin, that the reprobate cannot so much as begin any obedience acceptable to god; neither the Electin this life attaine by any meanes to the perfection thereof: 8 yet notwithstanding god will have the lawe preached both to the regenerate & vnregenerate. For they marvel to what vse or end the law is vrged, when obedience cannot possibly be performed. But here it is necessary that we distinguish & discerne the nature of me corrupted from it felse being vncorrupted. Por in nature, being not as yet depraved or corrupted through sinne, there were and shall be again also in nature perfectly re-

fored.

but

OF MANSTHANERPENES TO

flored, these two vies of gods lawe especially. The first is, the whole and entire conformity of man with God, For there did thine, and againe thall thine in the mind of man, the perfect knoweledge of god and his wil and the fame did worke and againe shal work the correspondence and congruity of al our in clinations and motions with this divine order, that is, perfect iuftice and right ecufnelle before god . For the minde judging aright, doth rightly also governe & guide the hart and will, nor being through flubburneffe perverted and depraved Now that both ther was perfect knowledge of the law, in mans nature not yet fallen, and did work also in it perfect conformity with god, the doctrine concerning the image of god doth teftihe, wherungo man was created, and which is by Christ in vareflored. The other vie of the law in nature vncorrupted is a good conscience, or a certaine perswasion of gods favour, & a certaine hope of eternall life. For when as the law both commandeth perfect obedience, and promifeth eternall lite to those that perfourme it : Therefore it worketh in nature vncorrupted as perfect obedience to also certains expectation of the re Dard according as it is faide Levis 18, Rom. 10. Gal. 2. Her that dut them Shall line in them. Man 19:1f thou will enter into life, keepe the commandements.

But in nature now corrupted there are other effects or vies of the law, and those partly accidentall, partly the semaines of those proper effects, which it bath in nature vncorrupted; partly in the regenerate, partly in the varegenerate. As therefore the whole lawe is a Schoolemaster to christ; so likewise is the Moral, whereof the first vie is both in the regenerare & vnregenerat, the preferving and maintaining of discipline both in the charch, and wishous alfo. For the law both being by god himfelfe engrave in the minds of al men, & speaking by the voice of tea chers and magistraces, doth by binding of the conscience, & by denouncing & ordaining of punishments,& by shame bridle & refraine the vnregenerat alfo, to that they thun open and manifest wickednesse, and some order is therby kept in the world, amiddeft the furies of Devils and wicked men, that mankinde may be preferved, and the church thence collected & gathered I. Tim. 1.9. The lawe is given to the law leffe and difobedient. But al beit this vie of the lawe doth chiefely belong vnto the vnregenerat, who are not bridled by the lone of god & righteoulneffe, Ddd a

790 OF CHRISTIAN REET GYON. PARTS.

but by the feare of punishmens only and shame, not to make open profession of wickednesses, yet hath it place also in the godly. For they indeede have another bridle wherby they are guided, even the holy ghost illightening and inclining their harts with obedience-busyet by reason of the weakenes and corruption of the fiesh prone to sin, experience teacheth, that this chain and bond also is profesable and necessary for them, for the shunning and avoiding of transgressions.

Many places also of scripture witnes this, which threaten even vato the saints, if they run into grievous offences, grievous punishments; As, Eyech 18 If the rightesian their man from his righteon fulle, and committee insolution her foul the for it. And the examples of punishmentes, as of the jof David, and many others. Portherefore both threatmings and examples are set before the godly, to keepe them in good

order.

The second vie is, the acknowledgement and securing of fin in sheregenerate and varegenerate Rom. 3.20. By the lawve commeth she knowledge of fin, Rom. y. y. I knew not fin but by the best for neisher had I know n lift, excess she ken had faide, then that not lift, This vie of the law belongeth virto al men because al baue fo much knowlege of the law as is sufficient to breed in them a prick and remorfe of confeience. But there is a double effect hereof. For in the vnregenerate the knowledge of fin, and of the sudgement of God against finne, engendereth anhatred of God, and an encrease of finne. For to much the more doeth nature not yet regenerated defire to rommitte and excule fin, and murmureth against Gods judgement, howe much the more the law vreeth and preffeth the probibition and condemnation of finne. Rom. 4.1 f. The Lave canfesh wrath; Rom. 7. Sinne socks Droccafion by she commandement, by wronght in mee all manner of concupifcence . Moreover if those varege merate bee also reprobate then worketh irat length in them defpaire, and blafohemy Therefore, s. Carins . 7. it is called the minifler is of death, But in the elect the knowledge of finne is a preparing of them vnto conversion. For it worketh in them a defire of Gods favour, and of deliverance from finne, and en forceth them, despairing of their own righteousnesse, to leek for righieoulneffe and life in Christ their Mediatour, And after they are once converted, it continually instructeth the with

with due contrition, truelie to humble themselves in the fight of god, and maketh them to profit and go forwarde daily in true convertion vnto god, and in the dread and fear of god Now although many wicked men being blinded with security, doe not acknowledge their fin for a time, yet the law accuseth al and the terrours and torments of conscience doe at length oppresse them. Vnto the regenerat also, although they neither are subject to damnation, neither line without the acknoweledgement and bewailing of their fin, yet necessary is the prea ching and meditation of the Law, that thereby they more & more knowing the remnaunts of fin, which are in them, may continue and go forward in true repentance and amendment of life. Moreover concerning both thele vies, namely, the main senance of discipline, and acknowledgement of finne, it is faide , that the Law is a Schoolemafter unto Chrift. For neither can men bee inftructed concerning God, neither doth the holy Ghoft work faith and conversion in their harts, except open and manifest transgressions be eschewed, and they persist not in sins against their confcience. Ifa. 66. I wilregard the poor and contrite in foirise. Rom. 8.1 2. If ye moreify the deeds of the body by the fririt, re fhat lineibus if ye line after she flesh, yee Shall die. Neither doe they indeed feek for and defire earneftly deliveraunce from fin and death, who doe not truly know and agnife the greatneffe of fin. Joh. 9.41. If ye were blind , e fould not have fin , but now ye fair . We fee: Therefore your fin remainesh.

The third vie of the moral Law is proper vnto the regenerate, to wit, an infirmaling and informing of shemeomerating the true fervice and worship of god. This is done by the doctrine of the law in teaching and exhorting. For seeing there are yet remaining manifold ignorances, and doubtfulnes, and corrupt inclination in the Saints; they stand in need not only of the continual conduct of gods word, but also of the spurs & provokements of exhortations, and of meditation on gods will; least either they er in their purpose & counsail, or also seeing that which is good, be nevertheles caried the quite contrary way. Pfal 1.2. His delight is in the law of the Lord, and in his Law doth he mudicate date and night. Plal. 19.7. The Law of the Lorde is perfette, conversing the souther resistance of the lard are right, or resiste the wifds to the simple. The statuses of the lard are right, or resiste the commandement of the lard is pure, or given highs unto the eies.

Ddd4

Mareover

793 OF CHRISTIAN RELEGION. PART 3.

Moreover by shem is shy forwars made circumfeet, and in keeping of them there is great reward.Plal. 119.50. Thy word is a lanterne time my feet, and a light unto my path. Le. 31.33. I wil put my law in their invoard perso, and wrise them in their hars. Wherefore we fee alfo that Christ and the Apostles propo und the commaundes ments and explication of the law not to much to prophane and wicked men, as to the regenerate and godly. Against this vie of the law some object that place, Ro.7. Yes are dead to she law by the body of christ, that ye shuld be unto another eve unto him that is vaifed up fro the dead, that ye should bring forth fruit unto god. And Gal. 2, I through the law, and dead to the law, and that I might line Unto god, I am crucified with christ. Thus I li me yet : not I nowe . but christ live th in me, and in that that I now live in the flosh . I line by the faith in the foune of god, Hence they conclude: If we be dead to the law, and are christs, who now livesh in vs : then is not our life now Schooled and ruled by the direction of the law bus by christ only . But feeing the Apostle himselfe faith, Roma. 2.21, That the law is not made void bus established by faith: this phrase, to die vonto the lave, doth not lignifie to bee exempted from the obedience of the Law, but to be freed from condenation, and from the provoke ment of finne, which the Law woorketh in the vnregenerate, whereas we being engraffed into Chrift, enjoy in him both a ful fariffaction for our fins, for which the law condemned vs. and the spirit of regeneration bending & inclining our harts, not to an hatred of the law, wherewith they first did burne, but to the study and defire of obedience and righteousnes. Thereforche addeth, Rom. 7.4. That ye (hould be unto another who is raifed up from she dead, that we (hould bring forth frais unso God. A. gainc, we are delivered from the Law, being dead unto it, wherein we were holden, that we should ferme in newnesse of spirit, and not in the oldnes of she lesser. In the other place, Gala, this is the Apostles meaning. I through the law, to wit, which accuseth finnes, and terrifieth the confciences of men, andeade so she Lave, that is, cease to seeke for righteousnes in the Law, and begin to seeke for it in chrift. For this is it which he addeth, I am crucified with chrift, namely, by the participation of chrifts merite, and the mortification of finne, that I might line to God, according to the wil of God expressed in the Law. For he livesh to God, who obeieth God, and honoureth him through his obedience. But this the doctrine of the Law doth not work in nature now cor rupted.

the

red, except we paffe from the lawe to chrift by faith, that hee may luc in vs.and we in him, that is, that he maie be effectual in vs through the working of his boly foirit first by suggesting focaking comfore in our barrs of the remission of our finnes, then, by making velike ones himfelfe by regeneration, that the Lawe mate no longer condernne vs and cause wrathsbut we maie delight in the Law of God concerning the inner men. Rom. 7. So then are wee delivered from the Law, & die to the law, fo christ liveth in vs. that we begin to delight in the Law, & to order our life accord ding to the prefeript thereof. For Chrift doth not reftore any other righteoulnes, or any other image of god in vs by his fpirit, than which was created by our nature, darkened and ecclipled by finne, and described in the law neither is there and ther (pirit, author of gods law, and worker of our conformity

with God in our nature vicorrupted and restored.

They alleadge also that which is faid, fere. 71.71. 7 will mite a new covenant wish the boufe of Ifrael , not according to the covenat that I made with their fathers. Here they faie, That God promifeth not so remue the ould covenant, which is the law, but so make a newe, which is the gofoel Wherefore not the law hat the gofoel onlie is to be saught in the church of chrift. But it is manifeft, that she new covenew is not diverse from the old, as touching the substantial, but onely as touching the accidental parts, or conditions, and circumstances thereof. For although the oulde shadowes and darke types are taken awaie, and a most clear doctrine, of the prophecies & figures fulfilled by Chrift, hath fuceeeded: & the grace of the holy ghoft is fied more plentifully on me in the new Testament than in the ould : yet notwithstanding there was one and the fame maner and waie both of obtaining falvation, and of Gods spiritual worthin, in times past, that nowe is. Vnto this beare witnes the woords themselves of the Prophet leremie: I wil write in their harts my lew, he faith not andther law, but the lame which in times paft I gaue them: I wille sheir god, and they fhat be my people: I wil forgine their iniquisit, and wil remember sheir finnes no more. For these conditions of the co venant, are found as wel in the ould, as in the new. The differ rence onely is that these are not the proper benefites of the law, but of the gospel, which two parts of the old and new Teframent the prophet here opposeth one to the other, calling she law she old covenant, and the Gofpel, the new covenant, as being

OF CHRISTIAN RELIGION. PART. 3.

the principal part of the covenat; and therefore hee afcribeth thefe bleflings ynto the new covenat, because there depended whatfoever grace of Christ befell vnto the ould church, and therein are those things more fully manifested & exhibited by Christ, which were also promised & grated in the ould for chrift. If then God wil write the law, which was first written in tables of stone, in the hearts of men in his new covenant he doth not abolish, but establish the law by the preaching of the gofpel, wherby the harts of me are regenerated, that they may begin to obey the law : & therefore he delivering here a difference between the law & the golpel, doth so substiture the new coverage to the old, as that he laith, that that part of the covenat, which is the Moral law, must be reteined & writte in our harts. Now if they vrge those woords, which the Prophet addeth: They had seach no more everie man his neighbour, for they that at know me: That hereby they may conclude, That men are nos in the new seffament to be willed to knowe God, for that they shall of themselves know & obeie him: they er too groffely going about to remove the inftrumental cause, by reason that the effect in the new Testament is greater & more plentiful. For, that men may know God, & of their owne accorde obey him, the holy Ghost worketh by the doctrine of the law & the gospell . Neither doth it follow, that they are not bound, neither are to be verged by incisements of exhorsation, because they doe their dutie of them-Geben For binding and exhorting is a far other thing, than co-Acaining. Wherefore in two respectes bash the Lew place in infirm-Eling the regenerate, namely, that they may learne of the Lawe the wil of God, and may also by the Law be more and more in cited willingly to obey God.

4. The Moral Law is a reflimony of God, that there is a God, and likewife who and what he is. This is a leffe principall vse of the Law, as also those that follow that former are principal vses of the law, 5.1s is a restimony of the church. For seing in the church only the doctrine of the law hath bin preserved pure & vncorrupt, which alother seets haue, by affenting to manifest errors and impleties, diversly corrupted the voice of the Law which sounded hin the church, is an evident testimony, disciphering and declaring which is the people of God, and which is true religion in the world. 6.1s is a restimonie of the excellency of manumatume which was before the sit, and which shall bee in the last to

come.

Or MANS THANKERVINES

was created in him, and which is reftored in him by Christ. 7.

It is a reftimine of evernal life. For the Law must be observed by vs, because it was not in vaine given vs. And seeing in this life the law hath not his end in vs. there must needes be therefore remaining yet another life, wherein we attate line according to the prescript of the law, that to at length the law may be fulfilled of vs. Wherefore in respect of all these causes and vses, let vs conclude & resolute, that the law of god is to bee inculcated in the church of christ, both after and before the doctrine of the gospell, and is continually & deligently to bee meditated on by all men; according to the doctrine delivered in the first Psalm. His delights is in the law of got just the slish be medited beth day and nights.

HIS que ftion hath bin abready handled in the ferond Pag 342. &

I part of mean different from the golpell, i. In the manife of their manifested from about he wise mount of their manifested from about he was not what reperforme: The Lavy reacheth how we may be first he amely, in Christ. 3. In their prantifes. The Lavy promifeth eremail his and all good thinges, with a condition of our own proper and perfect right coulines and obedience remaining in we. The gospel promifeth the same with a condition of faith a belief in christ, whereby we embrace an other sobedience performed for va, to uit, the obedience of christ. Now with the condition of faith is inited by an indissoluble knot & band the condition of newe obedience.

an in the state lang How for the best is abragared,

The whole Law is abrogated vito beleevers, L. As speching to the lavv (for that indigeness would condomne and caft vs away) but according to the goffel. a. As mading confission. Wee are vnder grace of therfore are we flured up by the spirit of christ to yeeld volities y obediece vnoubelove. For seing the vyhole law is abrogated vnto belevers, the verily the Moral law is also abrogated vnto belevers, the verily the Moral law is also abrogated vnto the famers spect, namely, as touching indiffication; or condemnation, & as touching violent confirming.

796 OF CHRISTIAN REDIGION PART. 3.

straint. For now the Law doth not anic more expresse & wrest obedience from vs as a tyraunit, or as a master enforcing and constraining a lewid servant unto obedience. The reason is because christ beginnett voluntary and free obedience in vs' by his spite. Obiection. The Law and the Prophets estimated until John the Baptist came. If therefore them first the Moral Law was abregated as to uching condemnation, when christ was manifested in the spite is the comming of Christ. And The Law was abrogated, as touching condensation, as well vnto the believers in the old Testiamet, as to the who are believers in the new. To them who lived in the old, as touching the power and efficacie of christ to these in the new, as to the who are believers in the new. To them who lived in the old, as touching the power and efficacie of christ to these in the new, as touching the power and efficacie of christ to these in the new, as touching the power and efficacie of christ to these in the new, as touching the power and efficacie of christ to the second of the new, as touching the power and efficacie of christ to the second of the new, as touching the power and efficacie of christ to the new, as touching the power and efficacie of christ to the new, as touching the power and efficacie of christ to the new and the new as a law a

The Ceremonial and civil or Judicial laws are wholy abrogated as souching shediency, to thee there is no necessity any more of ob Serving them, I. Because shey were so continue outy touto the comming of the meffias. Gen:49.10.The fcepter final mes depart from Indamer a Law giver from bertiens his foer, weil Sibb come. And Danigab After three core andewowerke fall Merfiet be flein and (hal hame nothing: who a people of the prince that full come, (hal de firey the citie or the fault way, or the end thereffinal be with a flood: D'enro she ond of the battel is flut be defiresed by defetations. Eph. 2.1 4. He is one peace, which bush made of bash one, by bush brak? she flop of the partition wal, in absorating through his fleft the barred, about lethe ter of considered to which franderb inordinances. The Ce remopial Lawes then are taken awaie by Chaift, a type of whom they were, that which allo Scephen declareth in his fermon, Alley of Liberife the suthor of the Epiftle so the He brues à Becaufe else Merfiar being authbired she types coafe, fuch as were the ceremonial Laws Co. 1.17 which are but a Shadow of things to come but the body transhiff. But the Ceremonial are faid neverthelelle to be perpetual, because they were to last wineit the cons ming of the Meshas: Ar alfo became the things fignified by them are esernal Against the absogating of the civillor indicial lawes, this is objected. The left and noof luft forms of government is so be followed. But there can be none bester or infer shan that, which God himselfe fested among his people. Therefore shas is to be fallowed, vereined. Aunfevere. Either the Major of this reason may bee diffinguished or the Minor denied with an exposition. For that which in politime lawes, (that is, fuch as define the circumeircumstances; of the duty of magistrates & subjects & citizes one towards another) is in everie place and at al times moft just, the same are law-makers to followe. But in that forme of the Mofaicall government many things are applied to the flate and condition of that nation, region, time, and ceremoniall worthip, the observation whereof would now be neither inft.nor profitable, because the causes, for which those lawes should be give to the lewes, are take away or changed, as, of gi ving a bil of divorce of mariyng the widows of their kinfeme. What fore god wil not that al natios & ages be tied vnto those laws. An argument whereof is, that even at that verie time, when he commaunded these lawes to be observed, he bound not all nations, but onelie Abrahams posteritie vnto them; and yet fome that lived according to fuch civil lawes of other nations, as were not wicked and vngodlie, did pleafe himeas Nazman the Syrian, and who foever of the Gentiles were converted, who yet notwithstanding did not observe the ceremonies & civil laws of the lewes. And Paul, Rom. 13, faith, we must obay not only those which governe according to Moses laws, but also other Magistrates, as the ordinance of god; as long as they commaund nothing contrarie to the commandements of God. And himselfe also submitted himselfe vnto the Romane lawes, when he appealed vnto Cafar, and when he faid, Is was unlawfull to binde one uncondemned which was a Romane.

Furdermore, if any man will hence conclude, That feeing it is lawfull to refe the Lawes of other common-weales, as the Athenian, Romanne, and fach like; it is therefore much more lawfull to befeeming to imitate & follow the forme of that common-wealth, which was immediately ordered and conflicted by God himfelfe. We cafily graunt, that wife and difference magiftrates and lawe-givers may take as well thence as out of other governments, if there be any thing convenient & agreeing with their fubiects, with whom, & the times wherein they live, so that all opinion of necessity be taken awaie, that is, so that it be not therefore communded, or reteined, because it was prescribed by Moses to the lewes, but because there are good reasons, wherefore now also it should be done so, & if the causes be changed, then that the liberty also of changing these lawes by publicke autoritie

bereteined.

Moreover, although ceremonial and civil lawes are wholie
abroga-

OF CHRISTIAN RELIGION, PART 3.

abrogated as touching obedience also; yet is not the Morall lawe in like manner abrogated. For this, after Christ was exhibited, ceased indeede as souching the curfe and constraint, has not touching obedience. The reasons hereof are strong and cleare. First, The Sonne of God was not therefore made Medianous, rooks the forme of a servant, became obediens worso his Father, even worso the death of the Crosse, and redeemed we from the surfe of the Law, that we should continue and persist in sins and emmissic with god, but that he ruight deliver we from sinne, reconcile we worso God, and make we againe like worso God, and the semple of God. If then he had this end, for which he did deliver vs from the curse of the Law, he did not withal take away the bond of our obedience. For this is the Mediatours office, to expiate & doe away sins, and to bring to passe, that heereaster the partie offended be no more offended by that party which had offended.

Secondly, how much she more and greaser Gods benefits are towards vs, fo much the more are we bound to yeeld thankefulnefle unso him, that is, to live according to his wil & law. But they who are justified & regenerated by faith in Christ, have received moe & greater benefits than others. For these are overmore added vnto their creation, & preservation, & other benefites common to the wicked with the godly. Therfore we are more bound after, than before regeneration & justificatio, to yeeld & performe obedience to Gods Law. Many testimonies confirme the fame; as, Mat. 5.17. Thinke not shat fam come to deftroie the Law, or the Prophets : I am not come to deffroie them, but to fulfill them . This is meant of al the parts of the Law, but efpecially of the Moral law. For christ fulfilleth the law forme waier. First, by his own righteousnesse. For Christ only hath perfectly performed such obedience as the Law requireth : both because hee was the son of God, & conceived by the holy ghost, & also because he could not have satisfied for vs. exept himfelfe were free from al spot, or staine of sinne. Heb.7.26. Such a high-Priefl is became vs to have, which is hotie, harmsteffe, undefiled, Separate fro sinners Secodly, bypaying sufficient punishmet for our fins. Rom. 8.3. For (that that was impossible to the law, inafmuch as it was weak, because of the flesh) god seding his own son in the similitude of finful fleft, to for finne, condemned fin in she fleft, that the righteonfresse of the law might be fulfilled in us, which walke not after the fleib, but after the foirit. 2. Cor. 5.21 . He made him to be finne for ve, which

which knew no fin, shee we frouid be made she righteoufneffe of God. And this fulfilling of the types of the Lawe, & the paying of that punishment which we did owe is that very abrogating of the Law, whereof we have spoken. Thirdly, Christ finfilleth the Lev in vs by his foirit, reforming vs by him visto the image of God, that we also may in this life begin internal & external obedience which the law requireth of vs. & may performe the fame whole & entire in the life to come. Now both these, to wit, punishment paid for vs by Christ, & righteonsnesse begun in vs. are coprehended & understood by S. Paul, when he faith, Than the righteomines of the law is fulfilled in vi, which walke after the foirite: And of the giving of the holy ghoft, & of regeneration, which is wrought for & by Christ, S. Paul purposely intreateth, Rom. 6 & 7. Fourthly, Christ fulfillesh the law by seathing is, that is, by repurging & purifying it fro errors & corruptions , & by restoring the true doctrine & understanding therof, which he doth, Mas. 5.6. 7. If the chrift both reacheth & reftoreth the obedience of the law in vs:he doth not abolish the law as cocerning obedience. The same doth Paul teach, Rom. 2.21. Do we then make the Lawe of none effect through faith? God forbid: yea we establish the law-now by faith, or by the righteonfner or instice of faith the law is established, not onely in confeshing or approving the indgemens & accufation of the law against us, as, that we do not yeelde due obediece vnto the law for almuch as we feek for righteouf nes without our felues in chrift; in faithfyng, becaule through faith is applied vnto vs christs satisfactio, equivalet to eternal punishment, which the law required of vs not performing per fect obedience: by this faith then it is wrought, that without the Lawe indeede, that is, not by our own opedience, but yet not against the Lavve, that is, not without anothers perfect fatisfactio forvs, we are justified before god: bus she law is al so established by faith through the beginning of new obedience in this life of the accomplishing of the same in the life to come. Acts. 19. Puri fing their hares by faith, Gal. 5.5. We shrough the fpirit wais for the hope of righteonfines through faith. These & the like affeverations, that the decalogue is to be taught in the new testament, & the comademets of christ & the Apostles agreeing with the decalogue, do most evidently refute the impiety of Antinomies, Li bertines, & fuch like, who coted that the law is not to be taught in the church of chrift. The lame also may bee gathered out

Attine vinto the church, than christ hath delivered.

2. Obiect. He that bath fatisfied the Law by punishment, is not bound to obedience: because the Law bindest either to punishment we to obedience; but not onto both together. But we have fatisfied the law by christs punishment. Therefore were stand not bound to performe obedience. Aunswere. We destinguish the Masor. First, but that hash suffered a sufficient punishment, is not bound to obedience, to wit, not to the same obedience for the omitting whereof he suffered punishment; but after that satisfaction hath bin made by punishment for sinne committed, he is bound notwithstading hence-forward to obey the law, or to suffer new punishment; if throug new obedience he breake the law. Secondly.

be that hath fatisfied not by his own punishment, but by anothers, and is received into favour without his own latisfaction, ought to obay the law, though not as therby to latisfic for fins, yet to thew his thankfulnes , that is, he ought to order and direct his life according to his wil, by whome he is redeemed, of whome he is received into favour. For noe man is therefore sunified for finne committed or delivered fro the crime therof that he shoulde perfift in it, but that hee shoulde leave of bence-forward to commit fin any more, and to offend him, vnto whome he is reconciled Wherefore in like manner we also, because Christ hath satisfied for our finnes, stand bound to per forme the obedience not of the time pall, but of the time to come and this also are we bound to performe, not for any expration of recompence of those fine, which either we have comirred, or doe commit, or hereafter shall commit, but for the thewing of our thankefulneffe for the benefite of Christ, wherby we are defivired from fin and death. This doth Saint Paul teach, Rome & Her ther is deads, as free from finne. Againe: Liberife shinke ye affo charge are dead to finne, but are aline to God in Jofus Christow Lorde.

Obiection . Chriffians are met ruled br the Lave , bur by the Spirite of regeneration , according as it is faide, ye are not under the Lave, but under grace. Againe, The lave is me given unio the right com mian. Therefore it is not to be saught in the Church of chriff Aun were. Chriftians are not ruled, that is are not compelled and confirmined by the Lawe and feare of punishment vnto whatfoever discipline or order, like as are the wiched but yet they are taught and inftructed by the lawe of God, what worthippe is pleafing vnto god, and the holy Ghoft vieth the roice of the law to teach and inch ne them to an obedis conftrained or hypocritical but are and voluntary, so that not only the law commandeth the m what to de, but the spirit alfo of grace doch give them ability to ob ay. For this is, not to be unde the let of the law nos to be given onto the righteous. So then the bond and doctrin remainerh, ubeit the condemnation & confraint is take away For vnto this are we bound, that our obedience be molt free & voluntary. Rom. 8.12, We are debteranot to she fleth, so line after the flefts.

4 Objection. The law is not necessarie unto fabuation. Therefore it is not to be sanghe in shecharch. Auniverte, This reason is a fal-

lacie, reasoning that not to be simply so, which is not in some respect so. For a beit the law is not necessarie to this, that we should, through our obedience vnto it, be saved yet is it necesrie vnto other things, as hash been taught alreadie in the do-

Arine concerning the vie of the law.

y Obiection. Jolof. 2.3. In Chrift are hid at the treasures of vision and knowledge. Againc, Yes are complete in him. Therfore there is no meede of the Lawe in the Church of Chrift. Aunswere. This reason deceiveth by inferring a falle consequent, because it proceedes from the putting of the whole, to the denial of a part. The whole wiscdome and knowledge, that is, the Doctrine of Christ desire for the Church: But a part of that doctrine is the Moral lawe also because christ commanded not faith only, but repentance also & amendment of life to be preached in his name: & he himfelte delivered and declared the law. The compleatness the himfelte delivered and declared the law. The compleatness therefore and perfection of our wisedome & faivation, which we have in christ, doth not exclude, but include rather and comprehend the doctrine of the lawe.

6 How the Decalogue is divided.

THE division of the Decalogue is to be observed & reteined, because it makes to the vinderstanding of the commandements the miclues. For first, is present that in some comman dements is prescribed mediate worship, in some immediate secondly, is advertises to be dispress of obedience, of she first table in the chiefe or principal. Non, the Decalogue is divided after a threefold manner.

First, the Decalogue is divided by Moses and Chils has two sables. The former wherof comprises one duties towarder God immediatelies. The second, our duties toward god mediately. This division is grounded on his, that Christ and Poul referre the whole law to the loue of god and our neighbour. Mas. 2. 39. This shall have the loue of god with at thine heart, with at the food, and with at the means, with at the food, and with at the minus this is the food and greate commandements and the secondic like units this shall be food to the food of the sable with the food of the sable with the food of the sable with the sable sable with the sable with the sable with the sable sable with the sable sable sable with the sable sabl

Secondly, the Decalogue is divided him ten commandements, where four are afcribed unto the first, and the fixe other unto the fee cond table. This division is oppugned by them, who go about to contract & drawe the first and the second commandement va to one, and contractewise to divide the tenth into two. Now for

the refugural of thele mens errous, we will bring foorth the fpe cial reasons, whereby this division is confirmed. Their ardifind commandenous, which we diffing nifed in the matter which they deliver or whole master is diffined on diverse. The first & feedd commandement differ or are diffunguished in matter. Therefore they are diverse and diftinct commaundements. The first reacheth, who is to be worthipped, namely, the alone true God. The fecand the week how god is to be worthipped, namely, not by the inventions of men. So of the contrarie, the tenth commendement cannot be divided into too commonlements . For thole things that are there fooken concerning concupilcence, have one & the same meaning & lense, & therfore the seripeure also comprileth them under one name, They halt mrevet or luft.I had not known luft, except the law had faid, Thou frait not luft But if therfore ver the tenth commandement must be cut into two diverse compundements because it maketh mention of divers things not to be covered or lufted after it that theroffollowe. that to many commandements must be numbred, as there are recited kindes of things in everie commadement A. Thole commandements which differ one from another in verfes and periods, er fen sences, are different in themselves also, and are diffinguished by Moses. The first commandement then differeth from the fecond beraufe Mofes hath diffinguished thefe two commandementes in diverse verses and periods. Contrariwise, those things, which are delivered by Moles in the tenth commandement, are com prehended al in one periode or lentence: Wherfore al of them are to be referred jointly also vnto one commandement. 2. Ma fer transposes the words of the tenth commandements (which the adverfaries attempt to divide into two commandementes, the ninch and centh Jin Exodus and Deutronomy. For in Exodus is placed first. Then shall not cover the neighbours house, and then followeth that which is placed first in Deutronomie, Thou fhalt Deut 5, 21, me cover shy neighbours wife. If the our adverfaries wil needes divide this tech into two comandements, they fhal not be able to know which must be the ninth, & which the tf the wea by this meanes they thal accuse Moses, & god himself speaking by Mo fes of lightnes, as if he were cotrary vinto himfelfe. By this traff poling therfore & displacing of the words, the holy ghost doth fufficiently declare, that he would have al to be but one commadement, what foever is read in the tenth commaundement

Ecca

iointly

804 OF CHRISTIAN RELIGION.PART 3.

iointly comprehended and conteined in one periode or featence. There is verie grease and weightie authorisie, whereby this division of the Decologue is confirmed. For the most learned of the Lewes, Philo & Jefephus, doe thus divide the Decalogue. In like fort do the greak Ecclesiast ical writers divide the Decalogue: As Zone as Origen, Athonasius, Gregorie Nazian zene, Chryfosonie, & Nicephorus. And vnto this opinion and lentence subscribe al so the latine Ecclesiastical writers, as Hierome, Ambrose, Subjestsus Severus, and Antime. We have therfore restored, not chaug-

ged or altered the Decalogue.

Thirdly, The Decalogue is divided according to the things them. Selves, which are commanued or forbidden in the Decalogue. Now generally in the Decalogue is commaunded the worthip of gods that which is contrary to gods worthip is forbidden. The worthip of god is either immediate, when Moral workes are immediately performed voto god: or mediase, when Moral works are performed vnto our neighbour in refpect of god. The immediate pearthis is either internal, or external. The internal confifteth in this, parilie that we worship the true god , & that that be performed vato the true god, which is comanded in the first comandement wer-Lie shas she maner or form of worthip berighs and Lewful whesher is be internal wor hip, or external. This forme, which is to be observed in gods worthip, is taught in the fecond commaundement, The external vership, is either private or publique. The private conseinesh the private Morall worker of everie one, which are alwaies so be of everle man in particular performed: & this private worthip is delivered in the third commandement. The publique worfbip com fiftesh in fantlifring of the Sabbosh, & is delivered in the fourth co mandement. The mediat worfbip of god, which conteinesh our duties sow ards men,or our neighbors, is delivered in the fecond table: & this likewife is either external, or internal. The mediate external worshoppe confifteth partie in the dutier of Superiours towardes their inferiors, & fo of the coun wie: of which duties (as also of civil order comprifed vader them) is spoken in the fife commandement in the ducies of one neighbour towards another, which are ratified in the reft of the commaundementes; & thofe are either the preferving of mens life and faters, which is in the fixt commandement or the preferving of chaftitie & wedlock which is in the leveth comandemetior the preferring of goods or possessions, which is in the eight; or of the preferving of the truth, which is contained in the ninth ninth comidemet. The mediate internal worthin; or the internal einternal ducies of mediat worthin, confil in the internal effection of the beartfurthey are the varie verightmess of ment affections stourder their mighbour, which is to be included and understoode in all the former commandements: and is prescribed in the tenth & last commandement.

7 What is the substance or meaning of the Decalogue, and of ever is commandement thereof.

THIS question conteineth in it two diverse parces to bee handled. I Of the substance and meaning of the Decalogue in general, a Of the meaning of everte communicationens in special or particular.

Certain rules concerning the substance and meaning of the Decalogue in generall.

The Moral Law, or Decalogue is to bee underflood according to the interpretation of the Scripture, that is, according to the expolition and declaration of the Prophets, Christ, & his Apollesia not according to the fense and indgement of man onlie, or Philosophy. We must ion together the explication scattered everie where throughout the Scriptures, and not slick on ly upon those short: commaundements. Neither doth Moral Philosophy suffice for interpretation therospherause it conteineth but a little part of the Law; and this is one difference betweene Philosophy and the doctrine of the gospell which is delivered in the church.

3. The Decalogue requires hin al the commandements obedience both external and intrenall perfect, not in parses onelle, but alfo in degrees, that is, that we obey god not only in al the duties prefertbed, but in the degrees also of those duties. Carfed be her shat abides how in all.

3 The first commoundements until be included and conderstoods in at the rest, that is, the obedience of the first commaundement must be the motive & final cause of our obedience towards the rest of the commaundements: otherwise it is not the worship of god, but hypocrisie, whatloever we do. For we must do al things, which are delivered and prescribed in the other commaundements, even for the loue we beare to god, and for the defire we have to worship him. For except we so doe them, we doe them not according to the sentence and prescript of the law, neither doe we please god therin. Wherefore the first communaunde-

Ecc 3

806 OF CHRISTIAN RELIGION PART 2.

ment of the Decalogue must thine before and give light as it were voto al the other commandements both of the feeded & the first rable, and be included in them. This rule is delivered by the Apolle, t. Corinsb. 10.21, 14 bether therefore ye est or drink or phatfor ver ye doe doe al to the glorie of god. By thele two former rules many things are made more clear and manifelt: na nely, That no man in this life performesh entire & perfect obedience unto the lawt that the versues of the varegenerate are finnes in the fight of end because they are neither joined with inward obediece, nor come from the obedience of the first commandement, newber are referred voto it feeing they do not knowe the true god. therefore they are but a shadowe of obedience, and are hypocrific, which god most feverely condemneth, Ifai 29,12, Because shis coole come neere unto me with their wouth, and bonour me with sheir lips, but have removed their bars for from me, I wil again doe a marveilous work in this people. R. m 14.19 hat forver is not of faith in fin. Moreover by these rules it is manifest, that proceedience cannot be begun but by faith, through the knowledge of the medianas, de the gift of the holie ghoft. Acts, 14. Pariting their hears by faith. Galat.z. In that that I now line in the flash I line by faith in the for of god For god is not truely knowen or loved without faith in Christ. Fob. S. He shas bonwesh not the fon, benure h not the father. which bath fent him. Again, by thefe rules it is declared , that are obedience in this life foing it is but begun onelie, cannot pleafe god, but shrough and for the fasisfaction of thrift imputed vote va. Eph. 1. He bash freely made us accepted inhis beloved. Laftly, by them it is onsnifeft, that in true conversion obedience is begun according to al the commandementer, For who trulie loveth god, be full mitteth himfelfe without exception to al his commandements. 1. Fobra 2.9. He shat is born of god finnesh not.

4. That we maie hobge aright of the meaning of everie commanudement, or law, we must above at things consider the drift or and theref. For the end of the law (hierent the meaning thereof: & by the end we that indge aright & easily of the means. This rule allo is of force in humane lawes. But we are to vinder thande it of the next and neerest end of the law. For not those thinges which are necessarie to the attaining of such ends as are removed & a far off, but those which are necessarie to the attaining of the neerest and subordinate endes, are to be comprised in the sentence, & prescript of one law, which, except it be observed, the

Sentence

fentence and substance of alor many laws, wil bee brought all into one. The furthest end, and therfore the end of the whole law, is the worthip of god: It requirest therefore the whole obedience of the law. The end of the second table, is the prefervation of the second table. The end of the fire commandement is, the prefervation of civil order; it commandement is, the prefervation of civil order; it comprises therefore the duties of superiors towards inferiors, and of inferiors towards superiors because without these, civil order cannot be preferved. The same versue is often in a divers respect commanded in divers commandements, that is, the same versue is required for the perfor ming of obedience vnto many commandements. This we are

cimandemers, that is, the same vertue is required for the perfor ming of obedience vnto many commandements. This we are to know, least we in vaine trouble & vex our selues in distinguithing & placing the vertues: As fortitude, is a vertue both of the fixt and fift commaundement: because it is required in a Magistrate, who is to take vpon him the desence of others.

6 The law-giver dash in an affirmatine commendement comprehed the negatine, and comprehentle in a megatine, he comprehendesh the affirmatine; that is, in the commanding of vertues, the forbidding of the contrary vices is conteined and to contrariwife.

We must sake beeds that we refereine not the commandementes no much, and take them too fireith. For they are so to be taken & waderstood, as that in the general all the specials becconteined; and in the chiefe special the next allied specials; and in the effect the causes; and sinone of the correlatives the other also. So when chastiry is commanded, temperancy is also commanded, without which this effect is not. When subjection, which is the one relative, is commanded, Magistracy also which is his correlative, is commanded.

The obedience or commandements of the fecond table poold unto the obedience or commandements of the first table. Objection. But the focond commandement is like true the first. Ann. It is like, tas concerning the kind of Moral worship. A scenering the kind of promission wit, everlasting punishment, whereaste they are like icct, who break the fecond, as well as they, who break the first, I loh. 3. Lastly, they are like, as concerning their enhances of concerning their columness of co

Ecc 4

Therefore ceremonies, which are dusies of she first sable , must be preferred before the duties of lone and charitie sowards we meighour For the second table yeeldeth ynto the first in morall duties. not in ceremonial. If therefore the necessity and latery of our neighbour require the omitting of a ceremony, the ceremony is rather to be omitted , than the lafety of our neighbour to be neglected Hof. 6. Mas . 9.1 will have mercie, and nos facrifice. Mat 19.4. God hash commaunded faying Honor shy Father and shy Mothere and he that corfeth Fasher or Mosher, lesse him die the death But ye fair , bofoever fhal fair so Fasher or Mosber, By the gifs that w off ered by me, thou maieft have profite : Though he honour not bis Fasher, or his Mother, Shal be free: Thus have ye made the commande ment of God of no exciberity by your tradition Offrings & facrifices were comaded by god:but if they be done with the neglect of the necessities of our parents & kinee d, Chrift faith that they are not an observing, but a breach of God's commandement. So is that which David did, commended by Christ, who did rasher ease she fhew bread against she ceremonial law, shan endanger she fafeste of himfelfe and his , by famine, against the Morall Lave. Wherefore this rule is also necessary for the right vnderstanding of the Lawe.

CERTAINE CONCLUSIONS OF

1 THE first sable commanuelesh the duries somerds God. The focund climandeth the duries somerds man: But yes so not wish standing, as that the first immediately this mediately referred to god.

The first commandement, when as is commanded by to bolde and represent the onlie true god, and god thes is manifested in the church, for any god, comprehendest cheestly the in ward worship of god, which comfisted in the mind, wil, and heart.

3 The chiefe parts or points of this worship are she were knowledge of god faith, hope land of god faire of god, humilisis and lawlinesse so

she fighs of god and pasience.

4 God maie be knowen of reafonable es egneres fo far fursh as he wil

manifest himselfe vare everie one.

The knowings of god is eash o famplie and absolutelis perfect, where yet and absolute farmers himstoffe, that is the Exernal sasher from & holy gooff, know themfolius in several and each other musually, & underfland whose & mass perfect lie sheir own infinite offence, when we man of an oach perfect knowledge of an action perfect knowledge of an action of the control of the contr

infinite thing, none but an infinite underflanding can attaine. Or, shere is a knowledge of god belonging unto reasonable creatures, when by Angels and wen know indeed the whole and engine nature and Maisfile of god as being most finaple, but they know it me whalie; that is, they fo for onlie underfland is, as be reveiled is unto them.

6. Thus knowlege of god which is in creatures if it be compared with thus, whereby god while flandesh and knoweth himfelfe, is so be accomed in upper feet. But if the degrees thereof in he felfe be comfaired, is at for inperfect or unperfect, yet may fimplie, but in comparition, that is, in respect of the inferior and superior degree. The perfect have up of god in creatures at that, whereby Angels and men in the caleftial life know god by a most clear and bright beholding of the mind so until all fe know god by a most clear and bright beholding of the mind so until the conformists of the responsible creature with god. The vapes feet is that, whereby man in this life know god not so much at they could at serie by the benefit of their creation, or therefore more withstanding bound was is still by gods commandement.

The upper fest knowledge of god which men have in this life is of two forts: One Christian, or I beological: the other Philosophical. That is received from the destrine of the Prophess and Apolitas. This from the principles and general vales naturally known unamen, and from

she beholding of the works of god in the nature of things.

The christian knowledge of god is also of two surveyes one spiritual or trus, lively effectived, saving the other liseral. The spiritual is that knowledge of god or his wit which is kindled by the holy good in one winds according to the word, or his week, werking in the will or have an inclination and define more and more as know and do those things, which God commandets hoto be done. The literal is that knowledge of god, which either hash him in me fro the creation is wrought in their minds of the boile ghost by the word, which hash mas accompanying is an endevour and define of framing and conforming the missions. The commandements.

9 Both the spiritual and liveral knowlege, are also immediate, or me diate. Immediate, which is wrought by the instinct of the both ghost, without ordinarie means. Mediate, a lich is urought of the bothe ghost by the voice of heavenlie dollrine heard, and mediated.

10 The ordinarie means to know god, and which is profesibled voto to by god himfelf, is by the flow, and weditation of howevertie defining. Wherefore we must firine this wate voto the knowlegs of god, neither require or looke for from god anie extraordinarie and immediate illumination, except be of himfelfe offer it, and confirms to again water go

Sto OF CHRISTIAN RELIGION, PART 3.

by cereaine and evidens seffimonies,

It Now albeis fo much as god would have known of himfelfe was no in this life, he hash sufficientile declared in his word: yes norwich-standing shofe natural sessioners: of god are not superstance, because they convince and represent the implesse of the reproduce, and confirme the godlines of the elect and chosen, and therefore are by God himselfe often commanded in scripture, and are of us to be considered.

13 But yet concerning them this we must hald and know: that they are true indeed, and agreeing with god; word, but met sufficing for the

srue knowledge of God.

Moreover, alshough nameral seffimenies seach neshing that is falfe of godyes men, except she light of Gods word come thereto , gasher and conceine our of shew manghs elfe but falle and erronious opimions concerning god both because these restimonies flew not so much, as is delivered in the word, and also because even those thinges which maie be perceived and underflood by natural indgement, men not with Randing, by reason of that blindnes & corruption which is engendred in them, take and interprete aniffe, and diverflie deprate & current. 14 Wherefore in the first commandement of the decalogue the igno vance of shofe things is forbidden and condemned, which god hash propofed wate the church, to be knowen of ve, concerning him in his word Sin his works, bosh of our creation and redemption. Likewife al errors are condined of such as imagin, either that there is no god, as the Epi-cures, or mo gods, as the Esbnicks, Manichees, and those that praie to Angels dead me, & other creatures: & the vanity of Superflitious me, which put their truft in other creatures or things divers fe's him , who bath menifofted hifelf in the church, as lews, Mahametifts, Sabellins, Samofasenus, Arins, Pnesmesomachifts & fuch like, who acknowlege mos god sobe she esernal fasher wish she fo & she holy ghoft coesernal.

Now are we to speak of the sentence and meaning of the Decalogue in special that is, of the meaning of every particu-

lar commaundement.

THE FIRST COMMANDEMENT.

A M Iebous, (she Lorde) shy God, which have broughs there out of the land of AEgyps, out of the boufe of bondage. Thou shall have no other Gods before me.

This commandement hath two parts: a preface, and a commandement. The preface goeth before, being comprehended in these

words,

wordes . Fam Tehovah, she Lord shy God, which have brought shee ant of the land of Agypt, our of the house of bundage. This preface belongeth vinto the whole Decalogue: be cause it describeth & discerneth God the law-giver from all creatures, law givers; and falle gods; & furder, it conceineth three feveral reasons, why the obedience both of this first commaundement & of the rest which followe is to be perfourmed vnto God. Fust, be faith that be is Jebouah, whereby hee diftinguitheth himfelfe the true god from all creatures, that he may thew himselfe to have the chiefe right of ruling. I am leboush. That is I, whome thou hearest speaking, & giving this Lawe vnto thee am the true God, who is & existerh from himselfe & by himselfe, and giveth vnto other things their being, Creator of al thinges,eternall,omnipotent, suthor & preferver of all that are good. Therefore obay me. Secondly, he faith, that hee is the God of his people, that through the promise of his bountifulnes he might allure vs to obay him. God verily is the God of al creamer, as touching both the creating & preferving & governing of the all; but he is the god of his church, by the participatio & manifestatio of himselfe, God then is our God, when we acknowledge him to be fuch, as he hath manifested himselfe in his word; namely, who emploieth his omnipotencie, justice, wifedome, & mer. cie vnto our falvation; or, who tendereth vs with an especial & peculiar favor in his Son. For God is faid to be their God, who he loveth & favoreth about all others. Whereupon also the Prophet David affirmeth that natio to be blaffed, whose goa is the Peal; s. me. Lordieven she people shas be hash chofen for his inherisance. Thirdly, he laith, Which have brought shee out of the land of Agype: as it hethould fay, I am he, who have manifefted my felf voto thee; &beflowed al thefe bleffings vpo thee. This he addeth, that by the metioning of his late & notable benefit, he might declare vnto the & admonifh the that they were bound therefore to thew thankfulnes & obedience vnto him. This also belongeth vnto vs, because it doth figurariuely comprehend & implie al the deliveraces of the church, by the metioning of lo famous & noble a benefit. And furder alfo, this was a type of our wonderful deliverance archived by Christ. Now whe he faith shes he lebouabisshis god & deliverer of the Church, he oppolesh him felf both to al creatures, & to idols, challeging aldivine honor & obedience vnto himfelfe alone: according to the expositi-

on hereof delivered, Dem. 6.1/a.43, and in other places. Wherefore it followeth, not only that this lehova is to bee worthipped, but that her alone is to bee worthipped, and to bee

accounted for our god.

Next enfuent the commandement, Then shall have none solor gods before me. The end of this commandement is the inward or internal worthip of god, that is, that due honor may be given vnto god in the mind, wil, and heart of man. Moreover this commandement is in such wise a negative, and deniesh others, as that it conteineth also an affirmatio. Then shall have more other gods. Therefore then shall have me, that Jehova, which have manifessed my felfe in my church thy god alone. Nove to have god is, 1. To know or acknowlege god, namely, that shore is a god that he is one god: that he is such god as he bath manifaled himself of fish in himselfor, or them reported wr. 2. To trust in god onlies. With great hamility or patience to subself or submit our selver we to god. A. To expell and looks for al good things from god onlies. To lease god. To reverence and worship god.

Then that then have more other god, that is, be fides mee the onely true god: And thou that not have them before mee, that is, in my fight; and therefore neither that thou have firaunge gods in the clofet of thy heart, which is not clofe or hidden in my fight, but lieth wholy open, and is altogether manifest wato me, the fearcher of the harts and reines.

The most ready and easie way of explicating each commandement, is to distribute the obedience of every commandement, into his vertues, as parts, adioining afterwardes those vices, which are opposite vnto the same vertues. Here then in the first commandement at esignified seven vertues. The know ledge of god, Faith, Hamilitie, Pasience, Hope, the late of god, to few of god. These vertues, as being the parts of the obediece of the first commandement, we will brieflie, and in few words vnfold and declare.

The houselede of god, is, to to indge of God, as hee hath manifefted himselfe in his woorde and woorkes, and to bee mooved and stirred up by that knowledge to a confidence, loue, feare, and woorship of the true God.Ram. 10.14. How shall not be there in himself values to be there in himself values to be the only bear as himself and whom they bear and the start of the

Feith is a fure and certaine perfusion, whereby we affent ento everie word of God delivered vnto vs. & whereby we are resolved that the promise of the free mercy of God for christs fake doth belong vnto vs, & further alfo, it is a confidence, receiving this benefit of God & refting therein being kindled of the holy ghoft by the word in our minds, wil & hearts, & working in them a reioicing in God, invocation & praying vnto God,& obedience according to al his comandements a flore, 10.10. Put your muff in the Lard your God, and ye foal be aftered. Hamilicie is, to acknowledge all those good thinges, which are in vs.& are done by vs.not to come from any worthineffe or ability of our owne, but from the free goodneffe of God: & foby the acknowledging of Gods divine Maieftie, & our infirmitie & vnworthineffe, to fubiect and fubmit our felues vnto God, to give the glorie of all good thinges, which are in va. to him alone, truely to feare God, and to acknowledge & bewaile our owne defects & vices, not so cover any higher place or condition, neither trufting in our own gifes, but in the help & affiftance of God, to holde our felues contented with our vocarion and calling, not to despite others in comparison of our felues, neither to let or hinder them in the discharging of their dutie, but to acknowlege that others also are & may be made profitable instruments of god, & therefore to give place & honor voto them : not to attribute voto our felues thinges aboue our force and power, not to affect an excellencie aboue others: but to be wel contented with those giftes which God hath given vs.& to employ allour giftes & studies to the glory of God,& the fafetie of our neighbours, even those which are of the bafer and ynworthier fort: neither at any time to murmur against god, if we fail of our hope, or if we be despised but in al things to afcribe the praise of wifedom & inflice vnto god. 1. Cor 4.6. Thefe shings I have figuratively applied was which own felfe, and Apollos, for your fakes, shar you might lown by us, shar no man profume about shar which is prissen, shar one feel not againf another for anie mans canfe. For who (sparateth thee? And what haft show shar show haft not received? 1. Pet. 5.5. God refifiesh she president gives grees to the hamble. Hamble your felier therefore ander the mightie hands of God, that bee may's xalt you in due time Matth. 18 4. Whofoever fhall hamble bimfelfe as this lieste child, the fame is the greatoft in the kingdome of heaven Phil. z.g. Doe no. OF CHRISTIAN RELIGION, PART 2.

thing through contention, or vaine glay, but in mechaneffe of minds

svery man efteense other beeter then himfelfe.

Patience is the knowledge and agnifing of gods Maieffie, wildom, ruftice, & goodnes, refolving through a confidence in gods promifes, & fo in hope of gods affiftance & delivering to obey god in fuffering those evils, & advertices, which betendeth on vs.& willeth vs to fuffer, neither in refpect of the grief which they bring, to murmur against god, or to do any thing a rainft his commandemers, but in our dolor & griefe to retain ful the condence & hope of gods affiftance, & to aske delives rance of him, & by this knowlege & ful perfualion of gods wil to mitigate & affuage our griefe and paines. Hamility & Patience belong vnto the first comandement, not onely because they are parts of that internal obedience, which god requireth immediately to be performed vnto him but also, because they follow & accompany the true knowlege, confidence, loue & feare of god, as necessary effects of the same.

Rope is a fure & certain expectation of everlafting life fre ly to be given for christs fake, & of a mitigation or affuagement of prefent evils, & of a diliverance from the fame evils of this life, and laftly, an expecting & looking for all bieffings necessary vnto falvation, according to the counsell & will of god. Now hope springeth from faith: because he that is certain of the present wil of god towards him, bath also certain & assured promises of the time to come. For god is not chester edie she gifu & calling of god are wishous repetites. Moreover Faith & Hope differ in these considerations . Faith embraceth she prefent benefits of god, this wil sowards or. Hope embracesh she effectes & fruit which are to come of this prefent and perpetual will of god. Faith w that which maketh those things to be which are hoped for, & which shewesh shofe shinges, which are not feen. Hope shat is feene, w not hope for hop can a man hope for that which he feeth!

The love of god, isto acknowlege god to be exceeding good & exceeding bountiful & mercifulnot only in himfelfe, but alfoin vs, & towards vs, & that therefore hee doeth employ his power, wiledom, iuffice, mercy, goodnes to our falvation: & fo through the acknowledging of this his infinit goodnesse towards ve, to love god, as that wee more covet & defire our conioining & conformity with him, & the execution of his wil, than al other thinges what foever: & further, had rather

leane

Meb.tt.t.

realon

leave & relinquish al things, than be bereaved of his communion and felowship, or offend him in any things and are ready to part with all other things which we love for his sakes and no thing is more cared for of vs, than how we may do things ac-

ceptable & grateful vnto bim.

The fears of god, is, to acknowlege the infinit anger of god towards fin, his great power to punish fin, his wiledom & infice, & that right and dominion which he hash over al creatures, & of the contrary, to acknowledge our own corruption & infirmity: & therfore to fubmit our schoes to god according, to al his commandements, and to account for the greatest e-vil, our offending of god & estranging from him, & in respect thereof highly to hate & detest al lin, & to be ready rather to suffer al other cyils whatsoever, than that we wil offend god in any thing. Levis, 14. 19. Then shate for the level shy god, became I am the Lord let. 10.7. Who would not facer the O king of matinant for to these appearaments the dominion. For enough all the wife men of the gentiles, & in al their king domes there is none like these.

The fear & loue of god differ. For she love of god arifesh fre & knowledge of gods goodnes: The fear of god arifeth from a knowledge gods inflice, and of his power to panish fine, & of that right which he hash over al creasures. Againe, Loue profisesh good, so wis god de me conjunction with him: wherefore the love of god is, not to abide to be bereaved of god, who is the chiefe good . But fewe flish evil to wis the difpleafure and wrath of god, and our feparation from him. Wherefore also the fear of god is, to beware that we offend not god. Moreover, the fear of god which was in na ture of man encorrupt, differeth from that, which is nowe in the regenerate in this lite, & which is in the blefsed angels & Saints in the celeftial life. The few of god which is in she bloffed in everlasting life, is a high detestatio of fin & punishmers, with out grief, because neither any fin is in the or any punishmetof fin,& they are assured that they shalnever fin or be punished. 1fa.15.8. He wil deftrois death for ever, or the lard god wil wipe away the sears fro al faces. The fear of god, thich is in the regenerat in this bfe, is an acknowledging of fin & the wrath of god, & an earneft griefe for the fins committed, for the offending of god & for those calamities which by reason of sinner both wee and where fusteine, and a feare of future fine and punishmentes. and an earnest defire of flying and thunning these evils, by

Bid Or Guntetfan Rat Parpet Par?

resion of the knowledge of that verbrough Christ Manb. 10.18. bedieve and the state of the control of the control of the state of th are alwaes perfuseded of the love and asonde of their fath of him whom they have outdood they are the more of forry. So is it faid of Perel, Mar. 16. 42 To he in serb. This Sonne Die feare different from a ferville or 113V fear: because this for the few wifest from a committee his too offending of god, and is certaine of everlatting life Service arifest from & covilette, and an archifung of fronte, and from & feet of god inferming and anyon and the first thounting and hatred of god, and pureliment, not of finite. the greater from moch the more certains expectation filed is of everlatting dammatton, and how much the greater defpaire there it of the grace and therey of god . This fear of god is in divels, and in the wicked, and is that beginning of everts fring death, which the wicked feele in this life. Gotta. To. Philane shy orice in the garden, and was affect fames, 1. The District leene wid tremble 16th, 97. There to no beace onto the wicked When fore feing it is an haured and flumning, not of fin the segon and is repugnative thefaith and lone of god arishor comanded but forbidden in this commandement s. 16 1 18. There W in feare he line Bar perfest long cafteth out fearetfor feare hash painfabrefrand he that feateth, it not perfect house. Nowe, we have in the farmer, in this life menther faith nor love are perfect, bills are often thaken with many tentations and doubts, theriore, albeit this fonne-like feare is begunne in them, yet is it never in that puritie, but that fome lervile feare is mingled with it. Examples heereof are rife and frequent in the Plalmes, and in the booke of lob. Pfalm. 32.3. When I held my conque my bones confirmed when I roured at the daie, Pfalm. 38.4. Mine iniquisies are gone over mine head, and as a weightie burde they are soo beaug for me: Mine hart panteshimy firength failesh sec. lob.13.14. Wher for hilleft then thy face, and nelleft me for thing enemiet their other

We are further here to ablance, that of centures in scripture the tone of god, and the four of god is raten for the whole treathings of god, or for the general obedience, according to adjusts comma a treatist As Print 17. The four of the Lord is the backards of mife down? I have, I 3. The end of the commandations is this into an of a part here, and of a good conference, and of fourth variational at library. 2. In this we know that a colour the children of god, and when god is to a summandations. The reason thereof is, became the knowledge of god, the fear it love of god, it faith, accounted to our whole obedience, and they who trucky love it fear god, will not offend him in any thing but endevour to do alkhings pleasing as to him and acceptable.

The vices, which are opposite to contrade a the voster

No T to have the true god is either to hime to god in to have moe god, or another than the known god, or one to athirowiledge God to be fach unto us as he is manufeffed Likewile, not or trush in God, was to fabite to fabruis our fetner unto god in true hamilies or passifice, not to hope for al goodshings fir him alone, not to hope for al goodshings fir him alone, not to hope for all goodshings fire him alone, was to hope for all goodshings fire him alone, which are course you

to those vertues which were before recited.

I'ms the knowledge of god is repugnant, I. The immense or mas knowledge of god is repugnant, I. The immense or mas knowledge of god is repugnant, I. The immense or mas knowledge of god, or to doubt of them, which is, not to know those things of god, or to doubt of them, which we ought to know, by the benefit of our creation, S by his manifestations. This ignorance is either natural, or engendred in men, which is, of shole things which we are ignorant of, or canot understand through the corruptio of our nature: or else it is a purposed of endewoured ignorance, which is of those things that our coscietee telleth vs must be inquired after, neither yet do we inquire after them with an earnest desire, namely, with a desire of learning them, & of obaying god. Of this ignorance it is said, Pfal.

14.1. There is none that doth understand, or looke god.

2 Brows conceived, or false imaginations or opinions of him: as when some imagine there is noe god, some saigne that there are no gods or if they professe into moveds, yet indeed they make gods, while they ascribe those things to creatures, which are proper to god only as they who make their praiers vnto angels, see men departed. For praier & invocatio attributeth

FFF

818 OF CHRISTIAN RELIGION.PART. 3.

Wherefore Paul faith, that they who pray onto creatures,

Rom.1, 23. Turn the garde of the uncorrapsible God, to the finitionale of the image of a corrapsible mi, and of birdes, and of fine-footed beaffs, and of creening chiese. So nether wil the Angel luffer John to worthin him.

Apocag. 10. ping shings. So nether wil the Angel luffer Iohn to worth p him, and addeth this reason; I am shy fellow fervens and one of the brash shreen which have the sestimonic of Iesus worship God. In like maner also shee imagine false opinions of God, who knowe God to be but one, but know the street God, as Mahameter Sessaries. And so they also, who knows thus one and true God, but neglect him, and so have him. For the knowledge of good doctrine doth not suffice alone; because, then the devill also shoulde have this vertue but there shuft also accompany it an inward motion of the minde to embrace it follows the same.

2 Magike, Sorcerie, and Wischeraft, which is most repugnit, and contrary to the knowledge of god. For it is a league, or covement with the divel the enemy of god, with certain words or ceremonies a divined that the doing & faying the or that, fhal receive things pro mifed of the divel & fuch things which are to be asked & received of god alone: as, that by bis aide & affifiace eler fbal know, or work things not neceffarie, tending either to the fulfilling of their evil lufts, or tosflentation or to the comedities of this life. Now in thefe ceremonies and words, which they vie, there is no efficacy or force, but the divel himselfe acomplisheth thole things, which he hath promifed to this end, that they may revoult from God to the Divel Mayur, (as also Magia, that is, Magik) is a Perfian word, fignifying a Philosopher, or a teacher. But men perceiving ther own ignorance, fought for the Divels helpe, & to the name grue infamous. Now, as Magicians, so they also are condemnes Levit.30,6. Deut, 18.30 by this commandement, who foever vie the help of Magicians Vnto Magik belong enchantments, which are the ving of cer tain words or ceremonies, according to a covenant before entred with the devil, which being done & (poken, the divel shuld performe that, which the enchanters request,

4 Superfision, which is to attribute such effects to certaint things, or observations of gestures or words, as depend not either on natural, or moral reass, or on the word of god, & either doe not at al followe and fal out, or are wrought by the Divels, & other ciffics, than those wherby they were thought to have

been

S.TA OF MANS THANKEVINES.

810

beene dong Visiter this vice of Superfiring are comprehended Levic. 19.26 South faring offer reasons of triumes, divination figure, and prodictly, 44.25.

Binn, or franching rof Wy gard, all which are by expresse words & 47.13. condemned in the Scriptures.

51 Al craft and confidence, which is reposed in creasure. For this ismanifeRly repugnaum to the true knowledge of one God; and to faith, and hope. For truft and confidence is an honour

due vano god chone, which who fo translateth vanocreatures, polar . docth in verie deede imagino mor Gods, Wherefore God in Jer. 17.6. his woorde doch vecerly condemne those, who reporte will and Mar. 6. 24. confidence in thinger created to in place And alfaha confitment thofe Epins. which was their small in their aint within and in richer which al coverous men dorand founder the those of this vier is coverouf-

ses alle comprehended a soull bita

.

6 Adderie, which is most of al repugraunt voto the true moveledge of God, and to fatch. Now there are the hinder of Idofaria t. When another is per Pripped, that there are rese god, Thiskind of Idolatrie doth properly belong ynto the firth commaundement all hen albels the wine God in wer flripped yes neverthelefte he is norfbipped after mother manner, shen god bimfolfe bash in the fecond commandement, and also constrouble in his word prosecibell, either by inserted northing or by external our frip, or external rises we coremomies. This other kinds of Idolartic is forbidden in the fecond commaundement.

The concempt of God; which is to know thate thinges of God which are true, but not to be moved thereby to lave him.

Wate faith are resumment, of one fide, which offenderhin the defect of faither. Prochefe, which affenteth to loch doctrine as is hearde and knowen concerning God! a. Dansfulnes, which neither affenteth fleefaltly to the doctrin of god neither doth altogether gainfay is, but beeing floring and wavering, hath a weake inclination now to one part, and now to another. 3. Difruft, which applieth not vnto it himfelf the knowledge which it hath of god and his promifes, & doth through feare of Gods forfaking vs, furcease the doing of that it shoulde doe.4. A diffembling, or hypocritical faith. 5. Temporarie faith, or a revolving fro faith which is, to yeeld an affec to the doctrin of the church,& to reioice in the knowledge therof and to embrace it for a feafon, but without any applying, or ful persuasion of the promise of Gods grace, and without regeneration; and therefore to

Ffi 1

bce

be overcome through temptations, or other causes, and so to cast away againe that alle nt & profession of godlines. Mar. 12, 20. He shat necessive feed in the stance ground, it be, which bearesh the words of inconsistently with six receivesh is: Tes hath he no rouse in himself and duresh but a safone or associated as rebuildation or profession commands became of the words of by he is offended. Acts. 8, Simon also believed on was bequised fields, as it is impossible, about they which were once lightered on and have tasted of the beat comby gift, and

Now amongeft those which are repugnant voto taut, of the other fide, which offendeth in the excelle, are, 1, Temping of god, which is through an enbeliefe, or diffruft, or contempt of god & a truft or love of our own wiledome juffice, or power & glorie, to depart from Gods woord of order, and to to make tisall of Gods truth or power, and flubburnely, and proudly to pro yoke God vinto anger. Denir, 6. Mas 4. Thou fhals not semps the Lord shy God Exod 17.2. M ofer faide unto shem, why convenil ye with me!Wherefore doe ye semps the Luders. Cor.10.11. Doe wee provide she Lorde to anger's. Carnal fectoritie, which is, to live without thinking of god and his will, or of our own infirmitie, and dangers, and without acknowledging or bewailing of our finnes. without the feare of god, and yet to promife vinto our felues an indemnitie from the anger of god, and from punishment with out faith or repentance. This is often, and must grievously accused in the scripture. Mar. 24. Christ speaketh of that security and careleines which that be at his fecond comming. Plata 6 Wichednes faith onso the wiched man, even in my bears, that therein no frare of god before his sies. For he flattereth himselfe in his own cics. Pfates 947. They faie, The Lorde Chall not fee:neither wil the god of laceb regarde it. But this carnal fecuritie differeth from spiritual securitie, because the carnal persisteth in fins, & feareth not the anger of god & punishment because ether it know eth not mans weaknes & fin, & gods wrath, or conteneth it. But she foirismal fecurities is a faith & hope, which being joined with true repentance, without fin & in feare of gods chastife mentes doth not yet feare gods forfaking, because it is affured of gods vnchangeable favor towards it. Wherof it is spoken, Rom. 8.31. If god be on one fide, who can be againft vu?

Vinto Humilitie is opposed in the extremity of excesse, Pride, or arrogancy, which is, to ascribe his gifts not to god, but to his own worthings or abilitie, and therfore to stand in admiration

of himfelfe, and his gifts, not truly to feare god, neither to acmowlege and bewarle his defects, and so further to be aspiring
to higher place & calling, & standing not upo god, but upon his
own gifts, to attribute also to himselfe thole things which fie
hath not, to attempt things about his power, & not belonging
into his callings to contemn & debale others in respect of himfelfe, to believe none, but to cover to excel, and be eminent about others, to refer his gifts and counsels principally to his
own glory, to be angry with god & men, to free & sume against
god, when his defines & counsels are hindred, & also, to accuse
god of error & vinustice, if gods counsels agree nor with the
underments and affections of men.

Vine hamilitie, is opposed, in the extremitie of defect, A faigned modestie or hamilitie, which is a double pride, & it is to hunc after the praise & commendation of humilitie by denying of those things outwardly, which yet a man doth in his mind attribute vinto himselfe, either truly, or fallly, and by refusing of those things, which he most of all desireth, and covertly labou-

reth to compaffe.

Vine parimee, in the extremity of defect, imparimee is corrary, which is through the nor knowing, and diffrust of Gods wisedome, providence, instice, and goodnesse, not to be willing to obay God in suffering such adversitie, as hee willest va to suffer, and through griefe so free against God, or to doe somewhat against his commandement, neither to desire or expect from god any help and deliverance, neither by the knowledge trust or perswashon of gods will to moderate the griefe, but to yeeld ynto it, and being broken therewith, to be driven and solicited ynto despaire.

Viso Parience, in the excelle, Temeritie, or rathenesse is oppofed, which is through foolishnes, not knowing, or not considering the dangers, or his owne call ing, or the wil of God, or else through a considere in himselfe, to adveture dangers withour any need or necessary. He that brees dangers halp nish therein.

Visio hope is opposed, 1. Despaire, which is to esteeme his fins to be greater than the merite of the sonne of god, and to refale the mercy of god offered in his sonne the Mediatour; and therefore notto looke for those blessings which are promised varothe godly, but to be tormented with an horrible sense and feeling of gods wrath, and with a searc of being hereafter cast.

Fff3

822 OF CHRISTIAN RELIGION PARTS,

away into everlatting pains, and to fland in horrour of god, a to hate him as being cruel, a syrans, a. I dendring of the bigfing, to come, which are expletted in the word, as of everlatting hir, a of final perfeverance. Thele two rices are contrary to hope, in the defect. But the doubting of the prefent bleffings of god, is contrary who faith. 3. Puto hope also, as before which thich

is Carnel fectivitie opposed.

Visio the love of god are reprograms. The caffing at all by god has, or she contemps and haved of god, which is through the allemanon of our nature fro god and gods juffice, and by real of other inclination thereof so fin, therefore to flee & thun god acciding a puniting tin. I first dinate to prealize on of other chairs, which is, to prefer his lufts or pleatures for gloty, or any other thing before god, & his wil, and glory, and to be willing tather to neglect and offend him, than to pass from those things which we love, 3. A faigure law of god, when by allow may here
offend Buth etc we cannot offend in the excepte, because we never love god to much as we should.

Visio the few of end are repugnant, In the defect Propherison, Carnal fections. Note of ear god, In the excelle, Servita Prin, which is so their punishment without faith, & without a define of changing & amending his life, with a despair & thundling of

god, & with a seperation from him.

Here is to be noted. & objetived that oftentimes the far vires are opposed to funding divers vertues. So this faith, here, the far of god, is opposed carnal fearing into hope, patience. & to the loue, & dear of god is opposed despair. The fame may be seen as for in the vertues & vices of other communication that is hike maner also in this commidence, who faith, hope, the loue of god, hu militie, & patience, is opposed the temping of god, which was be fore numbred among the particular vices opposite which was be fore numbred among the particular vices opposite which was be

THE SECOND COMMANDEMENT.



HOV finals make to thee no gravers Image, nor the likewes of any thing that it in heaven abone, or in the water under the earth beneath, or in the water under the earth. Thus finals not bout downs so them, has worthippe shem. For J the Leide thy God, am a mightie and leliens God, and visites the final of the fasters, upon the children, was the third erration of them that hase moe, and flower mercia unto

then

OF MARS TRANSPOLNES, 10

shoulands in them that line me, and keep my commandented Two things are here contained, a con bortation to obedience. The exhortation which is annexed voto the commadement, cofifteth of fine properties of God, which ought to flir vs vp to obay God . The catterh bisafetfe day end, that is our maket & Savior, and the author of all good things. Hereby then he advertiseth vs what execusive worth and fulnes it is, to revolt from the true worthipping of him vato Idolatry. He calleth himselse a mighair God, that is, who is mighty in power at wel to punish the obstinate, as to teward the obedient; He termeth himselte a lelow god, that is, a most sharp defender of his owne honour wonderfully displeased with such as revoult from him, or violate & impaire his honour & worthip Now feing icloude of indignation conceived for any inlury, or dishonesty, ariseth from his love which is hurt, God doth hereby withall fignifie that he doth ardetly & entirely loue those who are his 4. He callet bimfelfe a god, which tiffresh she finner of the fathers upon the children was the third and fourth generation of them that have him. Wherby he exaggerateth or en creafeth the grievoulnes of his anger & their panishments, when he threatneth alfo & denoticeth vnto the children, & to the childrens children, & to the childrens childrens childre of his enimies, eve to the fourth degree & difrent; to rake vengeace on the fins of their sunceftours in them, if namely they also partake with the fins of their auncestors.

But to this commination or denouncement the faying of F. zechiel,cap.18.feemeth to be repugnant. The faul that fameth, is fall die. The forme thall not bear the imignitie of the father mether (bal she father beare she iniquisite of the fou But in the fame place is added a reconcilement of these two places of scripture: Ha wicked man beget a fon, shat feeth at his fashers fine, which bee hash done, and fearesh, neisher doth she like he [bal not die in she iniquirie of his father has fbal farelie line. He threatneth then, that he will punish the fins of the ancestours in their posterity, that is, such as perfift in the fins of their anceftors , whom it is ascet & inft

to be partakers allo of their punishments.

If any man reply; That by this means the pofferiese rue outh their owne fine, and not the fine alfo of their anneeffor within reply is false & of no consequence. For there may be, & are oftentimes mo impellent & motive causes of one effect, and the cause of one Fff4

834 OF CHRISTIAN RELIGION. PARTS.

punishment are mo fine as wel of diverto, as of the famo men. If further in beinged, that rengames in me aches on the aunishers former in the piefterities became to be feinformed feeting of shope paints which the partericia fuffer reachest news abcaunteflour we answer first that the postericy are a part of their auncestours, of whom they came 2 And therefore that is fele of them, as it were in fome part of them, which their pollerity fuffer. Secondly, we fay, that the minceflours aros omented & rexed, when they vaderfland on fee their ofspring in this life, & in the life to come to be afflicted . Thirdly, we fair, that befides the feeling or fellowship of griefe, the punishment of their pofterity doth belong voto them by a relation in as much as God pronounceth that he therefore doch influtt abis on the posterity , that thereby he may cellifie, bow greatly he is angry & offended both with their fins, & with the fins of their auncefloura & He faith that he is a God, which freesth mercie come sherfendes in them that love him and been his commandenents. And here he as took deth his punishment rate the fourth generation, but his mere water showforder, thereby to fignifie, that he had cather thew mercy tha agen & fo by this meana to allute vs the more to lobe him.

But wines this promife are appaled manie examples of the godlio, whose children and posterinie have perished. Whereunto God himfelic answereth, Brent & That he wil bloffe the poflerine of the godlie, if they continue in the good anverfation and godliner of their we. cefters: but wil pumift them, if they depart from in. If here it be demaded, who be deth me convers their pofterisie, freing without his mercie they are not able to follow the goldine tof their parents . We answere first Because whis promife is not univerfal but indefinite. and therefore god doth not therein bind his marcie vara everia persienter one of the godlies pofferisie, but refervest his election free water him/alf:So that as of the posterity of the wicked be sovereth & faveth some, in like maner also be leaveth of the posterity of the godly foo in their natural corruption, & in deftruction, which at by garwedeferve: & this he doth, to thew, that his mercy is free as wel in chufing the posterity of the godly, as of the wicked, Secondly because he bindesh not himself to perform the from benefits, or al the benefits to al the posterisie of the godlie. When fore he farifierh this promife, whe he dotheve voutfafe of cor poral benefits the wicked & reprobate posteritie of the godly. Thirdly becamfe he promifesh this felicieie of the posteritie vato the

that loss him, or keep his characterial, that is, to those which are indeed godly, & of good conversation. But became the lose of God & obedience as even in the holiest faints in this life vaperfectisherefore the reward also promited vato them is vaperfect, & ioined with the cross & chastilements, and g which the wickednes & whisppines of their posterity is not the least: as maic appears in David, Salomon, and Johas.

Ob. They who here God commandements, abusing merels. Therefore we meris famer has of God. Auniver. God faith, I wil from them mercis. Therefore it is not of merit or defeat. Therefore the objection is a fallacy, parting that for a cause, which is no existe. For when God adde the this processe, about his his fore more varies the thousand generation of them that love him and keep his common dements, he theweeth that he had rather them mercy, than an, ger, thereby no allate vs to love him.

This promile & commination is belonging verily to the obesience of the whole Decalogue but is therefore especially annexed visto this commandement, both that we might know the first and second commandement, to be the foundation of al the reft, & also that god might thou that he is especially angry with the deprevers & corrupters of his worthip, & punisheth chis kind of fin both in them & in their pollerity and contrarily doth bleffe allo the posterity of them which diligently regard and keep bure religion, or the true fervice & worthip of God. By this declaration and expolition of the words of this commandement, it appeareth that by the naming of one kind al talle worthips of god are condemned and contrariwife, is commanded the observation of the true and vacorrupt worthip, which is every internal or external work, commanded of god, done in faith, which is perfunded that both the person & the work pleafe God for the Mediatours fake ; the chiefe end wherof is, that due honour may be given vnso god, wherby we may thew, that we acknowlege him alone for the crue god, who hath willed this worthip to be thus done to him. And then is this worship done voto him, when he is so worshipped, as himfelfe bath manifested in his word that he wil be worthipped. And these may suffice as touching the exhortation which is adjoined to the commaundement, now will we declare those things which belong voto the commandement it felfe.

In this fecond commandement is forbidden, al falfe worfhip:

OF CHRISTIAN RELIGION. PART. 2.

and the true worship of god is commended, And this is the end or scope of this commandement, that the true god alone, who com maunders bimfelfe to be wor bipped in the forth commandement , bee rightlie worldipped of vs,namely, with fuch wo thip, wherewith it is right and meet he should be worthipped of intelligent or understanding creatures, which as pleafeth him. God therfore in this comademet prescribeth the rule of tru divine worships. He forbiddeth not only that cremes of images be not reputed or worthipped for God, but also that himself be worthipped by images, & at images: & whe he codeneth the chiefe & groffeft, and most evident kind of falle worthing, namely, the worthin ping of God at, or by images, it is manifest that he forbiddeth alfo the other kinds of falle worthips, feeing this is the head & fountaine of al the reft, Wherefore al worthippes, whatfoever are instituted by men, not by God, & in which the lame cause of prohibiting or forbidding appearesh, are forbidden by the forbidding of this the groffelt kind of the reft, & with al a rule is given, that wee holily and religiously conteins and hold our felues within the lifts and tarriers preferibed by god, neither ad ought to that worthip which god himfelfe hath inflituted, nor maime the same so much as in the least point? Prover 30.6 which also we are in other places expressely enjoyned by the

Tolar. Revel, 22.1. Lorde.

This commandement is different from others, for that in others the parts of themselves or specialties of divine worthin are rehearfed but in this al adding, maining and altering of them is forbidden, and a rule prescribed, that wee keepe our solues within the bonds by God appointed And this study, endevor, and care to worship God after that maner, which himself hath commanded, is the proper and peculiar obedience of this comandement, Which is also required in these favings. Den 4.70 Shalput nothing to the word which I comad you, neither shal ye take ought sherfro: that ye may keep the comadements of the lard your god which I comendyou Deu. 12, What foever I command you, take heede you doe istahan [bals put nothing thereto, nor take ought there-from.

Nowas concerning the words of the comandement, we are to observe that there are two parts of this second commandement. The farmer part forbiddeth images to bee made : The fecond pare forbiddesh to wor (hip shem with divine honour . Of the first

part, we wil fi rft speake.

OF MANS THANKERVENES.

The first bars of the feemed commandement, of note won mert to intreased of Tanger.

The chiefe questions concerning Image Y How far Imager may be alreed to be made.

1 "IF by they are to be abolified in cheffing churches,

How they are to be abolified.

or

10

re

d

HOW FARREIMAGES MAY BE ALLOWED TO BE MADE.

Mages or Pictures are nothere fimply forbidden, because the scilence of cafting carving & painting is reckoned amogthofe arts & crafts which are prohtable for mas life, & are the gifts of god Neither is the reaft hereof hard or obfcure: because wi Exod. 31.3. sing & painting are profitable for the memorial of things done, for or Syracas. naments, o for an ingenwous of liberal delight of mai life. Wherefore the Law forbiddeth not the vie of Images, but the abule: namely, it forbiddeth that images be made, as by them to represent or worship god. For we ought not, neither can we any way paint, or graue, or represent god, & much lesse must we ty gods worthippe vnto carved or graven images. This Doctrine doth the end & scope of the comandement declare, which is the observation of the vacorrupt worship of god. And because god is incorporeal, & infinit, enpossible is it that he should be expressed or represented by any corporeal or finit image, with out art impairing of his divine malefty. To who wil yes liken god? Efay. 40.18. Or what finilizade wil je fer up unto bin Moreover, as god will Rom. 1.23. not have himself to be engrave, or painted, or any image or fe Deut.4.15. blace of him to be carved & framed : fo alfo doth it not at all profite or availe vs, as beeing a cause & an occasion of Idolatry.

2 Why Images are to be abolifhed in the churches of christians,

Hey are to be abolifhed becamfe of the commen mem of god, who wil haure Idols to be aboliffied, & al Numb. 33.25 the corruptions of the true worthip of god, & of true doctrin, Deut.7.5. as his wrath & anger against idolatry doth tellifie. And herof 1 Reg. 10.19. is it, that for the taking away & abolishing of idols, lehu, Eze 2, Reg. 18.4. chias, and lofias are praifed in the scripture. forefpett of our co Deut 17.33. feffion of the finere vership of god, and of our harred against Idola- &c.1, Cor. ary. This confession whereby we professe our felues not to be 1.lohn. 5.11 Idolaters, confifteth not only in words, but also in actions, and in outward thew and fignes,

3 How Images are to be abolifhed.

In abolishing and banishing Images, two thinges are to bee observed. 1. That the dostrine concerning the true woorshippe of god bee preached before the abolishing of Jdols. So vve reade that losis did. Let the worde therfore go before, & the idols will fall to the ground. The images, and their altars, or the like infiruments of idolatrie must be taken arrows, not by private men, but by publicke authoritie. For so bath god commaunded

the Ifraclites and fo like wife have godfe Kings put it in practice; and fo also Piul difluting the Idoles of the Athenians and Ephelians, and mot yet pul them downe, or abolish them.

Caracine abiodion of the Popilles. worthin nos the Images but God of whome shofe are figns Wherefore there is no o place and ordaine such fignes, as whereby God neither can be truelic fignified, neither at allought to be fignified. And albeit they were fuch lignes, as whereby God might be true-In fignified, yet is it not in the power of anie creature to ordaine or establish them but onlie in the wil & pleasure of god The bookes of Lay-men, or the unloaned are profitable. Images are the bookes of the unlearned. Therefore they are profitable. Aunfw. 1. Such bookes of Lay-men are profitable, as are delivered ynto them by God. a. The Minor is falle, For the Prophets teach far otherwife: as, Habas 2.18, An image is a seather of lies. Zach. 10.3. The idel have fooken vanitie. Whence wee maie thus reason. We ought not to speake vaine things, or to lie of Godeither in words, or in geffores. But wood, or graven Images are ties of God, becase shey canot represent God, yet , because they frame lo fare and carrie us with them from God, as their figure and flape is until God and fo confequentie they cause veals sale of god . If then wee will not lie of god, we must need neither make, me have anie I mages, graven femblences, For as leremy faith, 10.8. The flocke is a do trine of venitie. Now in this sence we graunt Images to bee the books of the valearned to wit, because partie they teach and lignifie falle things of God; and partly because through the reverence of the thing fignified, and the place, when as they fland to the open view in churches and elfewhere, they eafily drawe awaie others vnto superflition, and reach the people Idolatrie, as experience sufficientlie beareth witneffe. 3. It followeth not, if it were fo that Images did teach the valearned, that therefore they shoulde bee received in the Church, as profitable bookes. For God will not have his Church to be raught by thefe, but by his word & Sacraments. The Scripture astributing the parts of mans bodie unto god, doth fignifie thereby his nature and propertie. Therefore it is lawfull also to fignifie the nature and propertie of god by Images. Auniwere.

I There is a diffimilitude betweene metaphors, or translati-

ons of words & images: because vnto the is annexed an expofitio of the in the word, which hindereth & Roppeth al error. 2. Whe by an anthropopathy, that is, whe the scripture, applying it felfe to fpeak vnto me after the maner of me doch attribute the parts of mans body to god, the worthip of god is not at al wont to be ried vnto the a Laftly god spake their things after the maner of me to help our infirmity but he for bad images. God of olde prefented himfelfe to be feene in mont flage : Therefore we may afo follow she like figns & femblances Ant God indeed moved by certain reasons thereunrodid so, but he bath forbid den ys to folow it. For it is lawful for God to manifest himself what way foever he will but it is not lawful for any creature to represent God by any such sign, as himselfe hath not comanded. And those visible shapes had God present with them to command promise, & heare them water whom he manifested himselfe: which canot be said of such images as imitate those shapes, without flat idolatry; & therefore the Saints did wel in adoring God at them, or in the, as being after a special maner there prefet: which to do in thefe, is impious & idolarrous; be cause it is don through the boldnes & vanity of ma without any comandemet or promise fro god Lastlythole visible shapes continued fo long, as it pleased the Lord to vie the for to ma. mifelt & fhew himfelf, & therfore could they not be drawen to sciolatry; But images & pictures, which me make to represent the manifestations of god, were neither ordained to manifest god, nor to represent, or resemble those ancient manifestatios of god: & therfore are they an object & an occasió of idolatry. Is was lawful for the Ifreelises to have refemblances & figures, Cherubin, Seraphin, Palme-trees, andidiverse pictures in Solomone Therefore is is lawful alfo for Christians to have images in their Temples. Aunfwere. The figures and refemblances of diverfe things and living creatures, as Oxen, Lions, Palmetrees, Cherubins, and fuch like, painted it the Temple of Selamon, were warranted by she word of god. But the worde of God is flat against those images, which the Papiftes have in their Churches. 2. The Images which were pairted in Solomons Temple, were fuch, as coulde not easilie be drawen by anie men into abuse . 3. Ged had this cause, for which he would have shofe Images to bee painted in the Temple, that namelie they flouide bee types of foirsuall thinges : but this cause is nowe taken awaie by Christ. THE

OF MANS THANKFYINES. THE SECOND PART OF THE SE-

This part forbiddeth any worthip to be give vnto images, I now only that which is given thereby or referred to creatures, but that also which is referred vnto god himself. Oh, r. The houses which is give with the fign, is the bonor of the thing fignified. Judges are a fign of god, I berfore the house which is give vn to language, in a figure of god, I berfore the honor of the the fign is a slice the honor of the thing fignified, namely, whe the fign is a true fign, that is, or dained by him who hath autority to ordain is, it who also that honor is give vnto the fign, which the right a lawful author of it willeth to be done vnto the fign. For not the will of him that honoureth, but of him that is honoured is the valle which must preferibe the due honor. Now god hath forbidden any images to bee creeked vnto him: a therefore

images are not true fignes of god.

DbW besforver commely is done unto the fign that redolidesh on god jetshough the figue be not infigured by his comidement. Therfore the honor alfo that is give to the fign religibleth on god, although shar honor be mos comaded to be grue unto the fign. Ant. This realo doth not folow, because the are contrary things rightly attri buted vnto corraries, when the corrariety of the attributs de pendeth of that, according to which the fubicitis opposed,& nor of fome other thing So wee grant that commely against god followeth indeed the contumely against the signe, albeit the figne were not inflitured by god; but not fimply, in respect of the figne it lefte, vnto which that contumely was done, but in respect of his corrupt and bad will, who by shewing contumely against the figne, which is thought to represent god, purpoteth himfelfe, and is minded to despite with contumely and reproch god himselfe. For to the shewing of despite and contumelie against god it fufficeth, if there bee anie intent or purpose of departing from his commandement. But if through a defire that wee haue to avoide Idolatrie, wee detest images, and other falle reputed figns of god, by this cotu mely don vnto the figns, we rather promote, furder & advace gods glory. But the honor of god doth not follow the honor of the fign, except both the honor &the fign be ordained bygod Oo. If it be lawful to have the Images of noble and renowmed

men, much more is it lawful so have the Images of Angels & faints.
Answ.

of despiting or reproching them whose monuments they are The obedience of this second commandement consistent,

as wee have feene, in the true woorthippe of God.

The vices which are repugnant vnto this second commandement are, i. Idolario, which is a false or superstitions wothippe of God. Idolatry is of two forts. I. When a false God is worshipped, that is, when in place of the true God, or besides him, that honor or worship is given to some either imaginary or existent thing, which is agreeing vnto the true God onely. This kind of Idolatrie is especially forbidden in the first commandement; and further also, in some part, in the third commandement; and further also, in some part, in the third commandement. 2. When wen are in the kinds of wossippe, that is, when worshippe or honour is imagined to bee doone vnto the true God by some such woorke, which himselfe hath not commanded. This kinde is properly condemned in this second commandement, and is called wil worshippe, or superstition. They are saide to bee superstitious, who sever adde humane inventions to the commandements of God.

2 Hyperifie, which is a preteding or faining true godlines & worthip of God, doing the external works comanded by god, whether moral, or ceremonial, without true faith & coverlio. This vice is depainted and described in these wordes by the Prophet

PREMINERATE DORES M. 19

405

Prophet Majasi This residence was used as a side dain, much and horse as a first plant of the property of the second for force overded my received by the property of the property of the property of the force of the whole feripeure, we happened condemned of the Londo.

3 Prophermelle which the withintary leading gree or contemps of a lecligion, and of the whole worthly of god heeh internal & externall or elle of flows part of divine weathin. This prophanenes is repugging a least the whole worthly an god in.

the feft and fecand table

Now let vs entrears little more at large of fupe fliere. That William Bip, wherof me before mede metion is reprehended of the lord in many places of boly scripture, Soby Moses it is forhiddle Desit 12.8.7 (hal me des after 21 diefe dings that we de liere shie desieles is every man what fiver fewering out in his owne sien And in the end of the lame diapper he faith John ferom I cowand for make heede you doe tration thate purse motiving sheers, nor sike angle shore for lets also represented by Majas, whose words. efore recited are alleadged by Christ himselfe, Mass. 1. for the condemning of Superfiction or Wil worlding. The Same is ca demand also by Paul Cola S. Brown half there but mis man shan footh you brough Philosophy or come decision of many she medicione of minute cording to the resignating of the worlder, may after christ.

Qb. Sade player and for way forake of the wicked & Wayadie Good demens of men, of of Mojaical of levilh ceremonica Ant. Therebis is falle, which is replied Jone demonstrances, which are added vnto certain places, declare, which alforeieft those humane Laws &prelinunces, that command any thing in regarde of di vine worthin, which is not commanded by God, although the fame be a ching in his own kind noe forbidden of god. So chrift reiedeth the lewes tradition, of walking of handes, whereof he Bith, Marsh. 1 % I. That which goeth into the month, defilesh not the man but that which commesti our of the mouth, that defilesh the men. Hicher alfo mer shar be referred, which christ fpeakesh, \$3:25. We be to rou, Scribes, & Pharifes, Hypocriss: for ye make cleane the viver fide of the sup, of of the plaster but within they are fol of bribery & exces, Now that thele & the like things are lawful ferting afide of an opinio of Superflition in the, the Apostle in fundry places dorh from Bom. La fe. He shat objervesh she dais objervesh is to the larde

824 OF CHRISTIAN RELIGION PART ?.

& he shas observesh not she day observesh is not to she lord. He shas edieth, edeth to the lord for be givesh god thanks: & he that easeth not seasesh mer to the lord, & giveth god thanks. Again, t. Cor. 10.16 Whatforver is fold in the fhambles, out ye, of aske no question for con-Rience fake. For the earth is the linds of al that therin is. Wherfore they are not fimply so condemned, but only so far as they are prescribed for divine worthip. In the same respect is single life alfo condemned, elpecially feeing the fame is not a thing indifferent, but to those only, who have the gift of continecy;ac cording as it is faid of chrift, Mar. 19 13. He that is able to receive this let him receive in: For al me (as in the fame place chrift faith) cannot receive this thing, faue they to whom it is given,

And this is the difference betweene thinger in different or of middle quality of those things which are properly the worship of god. Which difference we must diligently oblerue. I, Bicaufe when men faign other worships of god in shem they faigne another wil of god, which is

to faigne another god. s. Because by confounding of the true worship with falle worth ips, the true god is confounded with Idols, which are worthipped with those worthips invented by men. 3. Because chasteever is not of faith, is fin. And when any man doth a thing as therby to worthip god, his conscience not knowing whether god wil be worthipped after this maner or no, he doth it not of faith, but is ignorant and doubteth whether god be pleafed or displeased with his work: & therfore he presumeth to do that, albeit k may displease god: Wherfore he doth not therby worship,but contemne god.

OF TRADITIONS.

Oreover, that we may make that difference of divine wor-IV I hip, and of things indifferent, full and wholly manifelt: & answere to an objection of theirs, who defend worships inven ted by men, with fuch places of scripture, as where god willeth vs toobay the commandements of men:we wil note & observe that there are foure fores of those things, which men comand. 1. The ordinances of god, which god wil that men propose unto others to be observed: but not in their owne name, but in the name of god himfelfe, as beeing shemfelnes the minifters, and meffengers, not the autours thereof. So the ministers of the Church propounde the heavenly doctrin of God to the Church parents to their children, & Maisters to their scholers: so Magistrates propounde the commadements of the Decalogue vnto their subjects. The obedience OF MANS THANKERVENES

814

obedience of these commaundementes is and is called Gods worfhip:because they are not humane ordinances, but divine, which are necessarily to be obeied although no autority or so. mandement of any creature came therto, yea although al crea tures should command the contrary, Histor appertains manie places of Scripture: As, Prover 6, to My Son, keeps ibe fathers con mandewent, and forfake nos thy Mothers infirmation, t. Theffal. 4. 4. Tee boow what commandements we game you by the Lord Jefus, Hee. therfore that defpifeth thefe, defpifeth not man, but god March, 29.2. The Scribes and Pharifier fis in Mafes fease. Al sherefore what forver they bid you obferue, thas obferme & da Thefe & the like fayings wil vs to obey men as the ministers of god, in those thinges which belong vnto the ministery, that is, which god by expresse commandement bath teftified that he wil have published and com manded by them, but they graunt not authority vnto any to inflitute new woorshippes of god at their own pleasure, according as it is faid, Prover, 36. Put nothing unto his word steaf hereprone thee, and thou be found a lier. And I. Timoth. I Command fome that they teach none other dochrine.

2 The civil ordinances of men, which are determinations and pre-

scriptions of circumstanness necessarie and profitable to the beeping of the moral commaundements of the fecond table Such are the politiue laws of Magistrates, parents, masters, & of al who bear rule over others in the civil fare. The obedience of thefe laws, at touching the general, is the worship of god; because the general therof is moral,& commanded by god himfelfe, namely, obedience towards magiftrates, and others which beare rule in the commo wealth. But as exerning the fpecial of the action as wuching the cir cumflences, it is no divine worthip; because those workes are divine worthip, which must necessarily be done in respect of gods commadement, although no commandement or respect of anie creature were adioined: but thele, except they were commanded by the Magistrares, might be done, or omitted, without anie offence against god:but yet notwithstanding such civil or dinances of magistrats & other governors bind the cosciences of menthatis, we must necessarily perform them: neither are

they neglected without the displeading of god: & therefore by reason of these commandements of Magistrats we are bound also to performe the woorks enioned vs by these commandements, even although we could omit them without giving any

Gegs

oftener

OF CHRISTIAN RELY GEORPART 3.

offeticient the meane to receive our obedierice pure and fold, So to earlie weapons, or not to carrie weapons; to pay a lefter or greater tribune or fatifiely, is not in irielite the worthip of god but the abdition which is in abaye, the like masters due to be ridered that the Magiffrate, is food worthippe. Therfore if the Magiffrate riemmande nor forbid either; it is free to be either but if the command any one thing, he finneth who foever doth the command any one thing, he finneth who foever doth the command; also have been to ever for close, neither offend any man thereby. The reason is, because the generall, namely, obedience towards the Magiffrate, which is gods wor fifth; is violated. Wherfore these specials & particulars ware by an accident made the worship of god, towit, by the comman-

dement of the Magistrate.

3. The Ecclefiaffical or Ceremonial ordinances of men, which are de terminations or prefer lptions of circumstances necestarie, or profitable for the keeping of the commandements of the first table. For they belong either to the keeping and maintaining of order & comelling in Church-affemblies, o in the Ecclefiastical administration of the mini flery; or to external exercises of godlines, both publique & private, or to avoid the giving of offence ware the weaker, or to bring them vast the Char he knowlege of the mush of which kind are the time whice form, & course of sermos, & praiers, & readings in the church, likewife faltes, the maner of proceeding in electio of ministers, in gathering and distributing almes, & fuch like, whereof God hath commanded nothing in speciall. The general alfoof thefe lawer, at of the civil, is moral, if they be rightly & profitably made, er sherfore is it she wor thip of god as it is gods worthip, to hear the word of god, to pray vato god as wel publiquely with the company of the faithful, as privately, to bestowe almes vppon our poore brethren, to receive the facraments . But the Ceremonies shemfelnes are not onely no worthip of god, but neither doe shey binde mens confeiences, nother is the observatio of them necessary, except the omissing of them breede offence. So it is no worship of god, but a thing indifferent, and not binding mens conscience to ye this or that form of praier, at this or that time, at this or that hour, in this or that place to heare the word of god, to pray, toreceine the facraments. Neither hath the church only this right & power to conftitute, or abrogate, or alter by her own authori ty thele ordinances, as the judgeth it to be most expedient for her common edification:but the consciences also of particular

men reteine this liberty, fo that they may either omit the legot doe otherwise without anie offence against god, if there artic no scandal or offence therby among men, that is if they do it neither of contept, or neglect of the ministerie, nor of warren nes,or ambition,or of a defire of cotentio & novelty, nor with the offending of weake ones. The realo is because shen level or sightly obfered, when sher are obfered according so the mind or par pofe of the law-giver. But the church ought to wil that luch ardinaunces and flatures as are made concerning things indifferent, be observed, not in respect of her own authority; or com madement, but only for the maintenance of order & comlines, and for the avoiding of scandals and offences. Wherefore as long as comlinelle or order is not violated, neither offence given, it leaveth every mans colcience free to himfelf For pot in respect of the Churches or ministers commaundement, but in respect of the just causes of commaunding, things indifferent are necessarily sometimes to be done, or to be omitted; and the conscience is hurt not by the neglect of any humane commitdement as in civil matters, but by the neglect of the causes for which they are commanded. Hither belongeth the precept of S. Paul, L.Cor, 10,27 . If anie of them which believe not, call you votage feaft and if ye wil goe, what forver is fet before you cate, asking no quefron for confisence fahe. Bus if anie man fair unto you, which faceif-, sed unto Idoles, ease is not became of him that forered is, and for the conscience (for she earsh is the lords, and al shat sherein is) . and the conficience I fair, nos thine, bus of that other For why floated my librar; be condemned of another mans conscienced For if I shrough gods benefit be partaker, why am I evil (poken of for that, wherfore I give shankes? Likewife, the Decree of the council of the spofiles Ads. 19.0f shings facrificed to Idoles, of blonde, and shas which was firangled, Likewile, she precept given cocerning women to be covered, 1. Cor. 11. Likemile, the Lordes daie substituted by the Church in place of the Sabbath for the exercise of the ministerie, che.

Reply. If the edicles of Magiffreter binde mens conficients, why shen doe not the traditions of the church binde them affect Aunit God gave this power and authoritie of making civil laws wrot the Magiffrate, and bath fit rengthened it with this bad, in that he threatnesh & denouceth his angeragainst them which breake these laws but wno the church & to his ministers be hath not given any such authoritie; but yet notwithst anding he would

Ggg 3

haue

838 OF CHRISTIAN RELIGION PART 3.

have thele lawes and conflictutions to be objected, which the Ministers & the church of their own authority command, nor for any necessity that there is of obeying these lawes comman ded by the church, but according to the rule of charine, that's for a defire of avoiding offence. This nunfwere is delivered in thefe places of scripture: Man 20,25, Te know that the lords of the Gentiles have domination over the and they that are greate, exercise anthorisie over them: But it fail not be fo among you but whoforver wil be greate among you, les him be your fervant. I. Pe. 5.3. Not as if ye were lands over gods heritage, but that you maie bee enfamples to the flocke Coloff 1.16 Les noe man condemne you in mease and deinche, or in respect of an Holie daie ar of the newe Moone , or of the Salborn daies, Galat. 5.1 Stand faft in the libertie wherewish Christ bash mad we free. Neither are the causes obscure or harde to come by, for which God made this difference namely, that there wight be an evidens difference betweene the chail Maniferes, unto whom It belongesh so beare rule over his Subiecles, and to confiraine by corporal force fuch as obey nostand the ministers of the Church, with whenh to fuch rule and power is grammed: but vnto them is committed the charge and office of teaching and influenting men concerming the wil of god Againe hecanfe by the breach of Ecetafiaffield Lawes, if it be done without giving of offence, the faft table of the Thecalogue, for which they are so ferme, is not broken; but by the breach of givil laws, albeit no offence be given therby, the fecond table it breken, in as much as ether forme thing is taken fro the comon wealth, or some occasion is given of injurying it Neither is this reply offorce: That unto the greater and worshier office greater obedience is doe: And therfore the conflictations of the ministers of the church he so leffe meteffarilie to bee keps, then the lawer of the civil Magiffrat. For vnto the worthier greater obediece is due in those thrings which are properly belonging vnto his office. Now the proper of fice of the civil Magistras is to make laws which are for the com mandement it felfe to be observed but the proper office of the ministery of the rburch is, to found foorth gods communate ments And the proper office of the church is to ordain ceremonial decrees, which must be kept, not for the commandement of man, but for avoiding of offences.

4. Humane or dinances, which are repugnant unto the ordinaces of God. These god forbiddeth vs to obey, whether the civil Magi Brate commande them, or the Church, or the ministers of the

Church.

Church dil. 5.19. We aught pather to they god them men Mar. 15. 2. Why transgraffe pe the commandement of god by your tradition?

Having now confidered these foure kinds of ordinances de fivered by men,it is easie to make aunswere vnto that tirft cbiction god commander bus so obey the commandements of men. Hee doth fo hill Such as be good shat is not repugnant unto his word Se condly fuch as he himselfe bash commaunded by men, shas worshippe may be given him. Thirdly, Cir il ordinances which depend on the ansherity of men, not obeying them for divine worthip, but for conficience fake: Fourthly, Ecclefiaffical or ceremonial ordinances pheying shem, but nos respecting therin any divine worship, or conscience, (neither of

which they import) bus onelie the avoiding of offence.

3 Ob.What things the church commendeth by the inflined of the ho by ghost, shose are divine ordinances belonging as she worship of god. But the church decreesh good and profitable constitutions, beeing guided by the guiding of the bolie ghoft: Therfore good conflicutions decreed by the church appersain to the worship of god. Aunf. The general indeed of those comandements, which the church prescri beth by the inflinct of the holy ghoft, sppertaineth to the wor thip of god. This general compriseth the divine laws of god, of not breaking charitie, & of avoiding offence, of keeping order and comlineffe in the church. And in respect of this generall, the constitutions, which the church decreeth by the instinct & motion of the holy ghoft, are also divine, or the conflitutionsof god, as namely, they are a part of those divine lawes, the care and keeping wherof is commeded vnto vs by god him felfe in his woord. But those good constitutions of the church are humane, or the conflitutions of men, as they do in speciall defigne that which was in general by these divine lawes fignified rather than expounded. Wherefore those ordinances are no worship of god, which the church adviseth, decreeth, receiveth or compundeth for the maintenace of mutuall charity among vs,& for the prefervatio of order & comelines, or for the avoiding of offeces, albeit in the chufing & coffituting of thefe, the bee directed by the inflinct of the holy ghoff. For the holy ghoft declareth both to the church, both what is profitable for the avoiding of offices, & also that those things which are com I ded for the avoiding of offeces, are neither the worthip of god, nor necessary to be observed, but in case of avoiding offence,& sherfore that the church reteinesh her liberty of deliberating

Ggg4

Or CHRISTIAN REDIGION DARF3.

of them, or of chiging of themor of omitting them, twher he no fear of oftentes. This doth Saint Paul manifelly declare, where and continue to the gift of continue to yet he added further: But I peak this by permission on by commandenient. Againt, This I found for the work commandenient. Againt, This I found for the which is hones, and that is tangle you may indicate that they detail the thought, and that is thought onto the Lord with two species. Here he afformethoods a both that he wishest alien, that are continued to lead a single life, that so they may the more firly ferme god; and that altitude leaveth it free with their to marry, and he ipeaks he both by the instinct of the he to Ghosh.

2 Obicaion Ged is worth pred by shofe things , which are date to Godralorie . The shinees that the chinch doth decree we dence God glorie, Therefore shele &fo are the waithip of God . Auntweet. Those things, that are done to the glory of God, by theselves, that is, which are commounded by god, to this end, as that by these woorks we should declare out obedience towards him they are the worthin of god abut not those things which ferue for the glory of God, but by an accident, that is, which feret fometimes for the performing of those things, which are commanded by God, uppon some accidentall respects and causes, which if they do not concur, God yet may be honoured both of those that do them, and of those that do them not la that they be done, or left yndone, of faith, which is affured, moredolverbutharthe person is not reconciled vato God, and that the action or omitting of the action doth agree with the word of God

A Ob. The examples of shale who have norforped (todarhous his direct commandement, confirms that it is permitted to men to earthing God who that was filly which the affeines ordains. At all I be example of Samuri-lacriticing in Ramoth, canpos as all chaoling to the factifices; they were the worthing of God, because they were commensated by God; and as observiting the places appointed for factifices, they were free, when as yet that e sign to appointed place for the article of the overshape. Where for a specific place for the article of the covershape. Where for a specific place for the article of the covershape. Where he dwell, as he hig most first and commodious way stell how they holy Propher, that the worthing of God did not confident at this current fatters of place, which was let free

OF CHARACTERANT OF COMMING

ento the godly the fore the remple was built of Salomon Laftly, as concerning the perion, although the Prophets were stored harons family, set had they jby reason of their extraordinary function, authority to factifice. This alto may be faid as touching Elizafactafting in the account Carmon. Now as for Manach, who is faid to factifice in Zorah, either the did not himfelfe factifice, but delivered the factifice to be offered of the Angel, whom he took to be a Prophet, or be himfelfe offered it being commanded by the Angel, and fo did nothing befides the divine haw of Ood.

In like maner is the answere cafe to other examples which they heap together, and bring in. Abel and North, Gen. a. and \$. offer facrifice: but not without the commandement of God beeatile they did it with faith , Hebrever, 11. But no faith canne be without the woords of GOD, Romeres 10. The Reshabires, leven, 25 refraint from wine and haftandrie, according to sheir father Isualish's commandement; and are therefore by god emmended : Buttonadab meant not eo inflitute any newe worthippe of god; but by this civil ordinatine; to banish from his potterity mor, and fuch fins and plunifiments as accompany riot. So allo Daniel fafting, Dan t a undebe Ninivis fafting Jong warno worthip of God, but an exercise, serving for the firring vp of praier and repentance, which were that worthin of God which ivin those places commended. Now in John Be wiff Mar. a.) not his hind of living, food, and apparell, but his folicity, and remperancy is commended, and is the worthing of god, And, Heb Ts nor the raiment made of shoops & goates fkins, neither the wanding in mountains, caues, and dens, but faith and pattence in calumities is fer forth and commended settle worthip of God ...

Ob. What forever is done of faith, and players god, is god, or flip. Thefe work table is they are undertaken by men undertaken are done of faith, and pleafe god. I herefore shefe worked undertaken are more boluster with, mentioned fine a feet a divers fort is the worthing to the defining god a worthing to a feet a divers fort is the worthing at guid, and indifferent actions pleafing who god. The worthing of Ood doth so pleafe god, that the contrasy thereto displeateth god. Exterfore came be done of faith. Dura to the things which are in themselves indifferent as so that their contrast which or the method of the contrast which are in the melose indifferent as so that their contrast which are necessarily also are necessarily additioned.

THE

OF CHRISTIAN RELIGION PART 3.



848

HOV shals was sake the name of the Lord sha God in vaine for the Lorde will not haide him quiltlesse that saketh his name in vaine.

In the first & second commaundement god framed our minds & hearts, nowe hee frameth also our ourward actions, & that in this & the south commandement.

Ther are two parts of this third comidents. A Probibition, or a cit minetio. There is probibited the vaints/age of gods more, that is, in what loover falle, vain, or light & trifling thing, which tendeth either to the digrace, or at least wife not to the glory of god.

The name of god fignifieth, I. The Astributes or properties of God: this is those thinges, which we affirmed of god As Gen 1 3.10 When fore doel show ashe my name? Exod. 3.15. Thue Shale show far some shachithrenof Ifraell, The Lord god of our fashers, she god of Abrahon, the god of Hasch and the god of lacab bath fent me unto your shis is my name for ever, & this is my memorial vuto al ages. Exod. 35.2. The lard is a mã of war, his name is Jehowa, 2 Je fignifie sh God himselfe: As Pfal. 116,42. I wil take the cup of salvation, or cal upon the a une of the lord; that is, I wil call vpo the lord. Pfal, s. 11. They what have thy name, that is they that love thee. Pfalm 7. I will fine praise to the name of the lord most high. Deut. 16.2. Thou shall offer the peffeover unto the lord the god, of theep of Bulloch, in the place wher the lord balchoofe to cause his name to dwell King S. S. I pagpofe to build an house unto the name of the lord my god 3.11 fignifieth she will or com andones of god,& that either reveiled & true, or ima a Sam. 17.45 gined & faigned by men. I come unto shee in the name of the lord of bofts.4. It fignificababe wor hip of god traft, invocation praise profoffrom Micaha, 5. We mil math in the name of the land our god. Mat. 18. 19. Respizing them in the name of the father, the fon , and the Holie Ghoft. Act. 21.12.1 con readie nos to be bound onlie bus alfo to die at

To sake the name of the lord lefes.

To sake the name of the lord or to name or victhe name of the lord, god verily, doth not forbid; but he forbiddeth to vic it fall ally or vainly. The prohibition then in this commandement is, Then their not take the mans of god in vain; that is, thou that not by you for fore one, but nether that thou make any volonorable metion of god as neither against nor besides that honor which is due to the bim, neither yet lightly neither muchout just cause.

Nows

Now as in this commandement is probibited the abusing of gods name: fo in the fame contrariwife is commaunded the Awful and right ving of his name. The commadement then of this ordinaunce is, Thou fhalt honourably see the name of the lord by which comandement he willeth that we make no mention of him, but firch as is honorable, and worth, his divine maiefty: & as in the first commandemet he requireth his internal worthip to be done & given to him alone, to here he requireth his external worthippe, which confiftesh in the true confession and magnifying of his name, to be performed of every of vs both publiquely, when loever it is exacted for the illustrating & fetting forth of his glory,& privately.

Vinto the prohibition w annexed a Commination, whereby god might flew that this pare also of doctrine is one of those, the breach wherof he chiefly detelleth & punisheth. For feing the praile and magnifyng of god is the laft & principall ende for which man was created, & feeing the chiefe good & felicitie in ma is the praise & worthip of godit followeththat the chief evil & mifery is to despite & reproch god, & therfore that the

chiefe & greatest punishment is due for this evil.

The vertue of this communatement confifteth in the right & ho norable viage & raking of the name of god the parts wheref are thefe. 1. The propayation and foreading abroad of gods orme do-Hime, northat propagatio, which is done publickly by the mimiltery, & which is belonging vnto the office & fuctio of teaching in the church, & whereof mention also is made in the fourth comadement: but this propagation of true doctrine is that inflituting & inflructing which spertaineth to every one because every one privately in his place, is bound to bring others to the knowlege & worthip of god. Teachel I thy Sous to Deut. 49. thy four Sons. Den. 6.10. When thy Son fact aske thee in the time to chine, faying what meanthefe toftimmier, o ordinaces, & lave, which the lord our god hash comadended yout I he fhals shou fay onso sby Son, we were Pharaohs bonded in Egyps:but the Lord brought vi out of Agypt with amigher hand Deu. 11.19 To fool seach shem your children, freaking of the when show first in thy boufe, or when show walkeft by the way, & whi show hieft down, & whi show rifeft up Luk. 12.32 When show are conversed, frengthen sty brecheren. Col 3.16.Let the word of christ dwel in you plensionsly in alwisolbus, wa-ching, & admanishing your own selnes in platmes, Hymnes, and spit-

puel Some ti Factiges & Exbers one abother, & palefie one another, 3 The celebration familing, or magnifying of god, which is a co. memoration & recounting of gods works, and properties, ior ned with a liking & admiration of them before god and his greatures to this end that we may fignific and declare our li king or approbation, and reverence towardes god, that god may excel about all things, and that fo our fubication vnto him may appeare and he manifelled . They therfore which ben and comfe finns against this commendement, because they finne against the praising & magnifiyng of God, when they speake impious things of God as if he for looth were their executioner to toyenge their quarell & they fin against praier & invo eation, when they grave of god those things which are flat aminit his word Some man wil here reply I'ms whom god doch precised vife viles then we may alfo nife vil Vato this we answerest Alimprenationen evil-vilbinges which are made abjeluvelle without four prophecy or special revolution, are suner 1. They may be done without private hatred and defire of revenge. 3. They confibe done in respect of gods glarie anely, and she preservation of the true church A We mult not improcate or with evill, as is it an ewill that is as it is the destruction of them, against whom we

The confastion of the truth which wee knowe concerning GOD, which is the flevying of our judgement and opinion concer nine god and his will certainly known out of gods worde: According as our duty bindeth vs, vve fignific & declare our minde and knovyledge, for the fetting forth of gods glory, & for the furthering of the falvation of others, Rom. 10. 10 AV ith she bears man bile overh uncorigh seouf neffe, and with the mouth man confession to falsasion to Pet. 3. 15. Be ready alwaies so give an emplyere to every man that asketh you a reason of the hope shat it in you, with meetinefle of reverence. And hence it appea-Tech, shas shey who lead a vicious and bad life finne against this comandemens, became shey finne against she confession of the truesh, when as they boast themselves to be christians, & shewe the contrary in their life & maners. Thefe three parts, or vertues of the right & lawefull viage of the name of god, which hauchin now propoled, agree in this, that they are a commemosation of the truth cocerning god again they differ in this, that she decirine, or propagation of arme decirin, tendeth to the in Aruction

finuftion of others, The celebration of god refrecteth our liking & Subjections The confersion of the known much becokenech the certainty of our opinion & sudgement ... > 3 3 2 0 112 minutes

4 The reale of god, which is an ardent lone of god, and a griefe for any reproch or contempt which is done to god, & an endevour to put a way that reproch from the name of god, & zo avoid has our felues, & so banish stif from others. This zeale: is required of every one, that every on according to his place & calling & as he is in duery bound do vindicate & maintain the glory of god a season and the hor her all the a lat N 3

Invocation, which is praier, whereby we erane of the true god none other bleffings, than god hath commanded es to aske of him onely which praier & pericion proceedesh from a defire in vs of gods bountifulnette and liberality & is made in true convertion, & in a ful perfusion of gods promites for the mediarours fake. Pfalm tof. t. Praife she tarde, & cattojes bie name. Mat.7.7. Ashe & it fhal be given your feek & ye firal findt bracke and is that be opened ones you s. tob 5414 Thirte she affer tance that we have in him, that if we aske any thing according to his withebeneshing on a stone of med Ladow bearings 6 Thankef gluing, which is to seknowlege & rofeffe, what & how great benefits & bleffings we have received of god, & wa to what obediece towards god we are in respect of the bound & ready, or proported & that therfore we will yeeld visigized obediece vnto him, to the vtmolf of our power . Whatfaren . Col.3.17. ye fhal do,in word, or deed, do alin the name of the Lord tofier, gooding thathe to god eve the father by him 1. Thef 718 In all thinger gine that . for this withe will of god in chesp Tofile boward you Pfa. 104 & Praife the lord, because be is good, for this mercy endweth for roers Righs & trofus foreing, which is comprehended under from

tation, as a special under the general to the is a ser and or theng The chiefe questions concerning an oath or iwearing."

- I' What enough it, all and I muse more gode sade Aler
- Of what things we may formy I fisod you've so sollw
- echeraten in cheu ligest 40 of fra editota in grande
 - Whether a chriftian may take a right & lawful waith, I WHAT AN OATHISWOOD And sweet

N each is an invocating on god, whereby it defired that god, who is the viewer of the beartes, would be a wheneffe ward him that (wearesb.

forwards, that he wil not lie w decrine in that watter, wheref he fore rest, to that god woulde pamift him that for areth if he do lie or de ceine. In this definitio are the other four quellions also copre heded. Findermore, an oath was ordained by god, that it might by the bond of truth between men, by a seftimony or record, that god is the an per et defender of the much An oath is oftetimes underflood & take for the whole worthip of god, because, by whom a man (weareth, the fame himselfe professeth to account for god.

3 By whom we muft (weare.

WE must freez be god only. I. Because god bath comided on to V freer by him only, as he alone is to be feared & worthip. ped, s. God wil have invocation to be vied unto himfelf only: There fore he wil have vs to fwear also by himselfe only, because an oath is an invocating on god. 3. An each doch gine & afcribe onso him, by who we frear, the inspection & viewing of mens harts, the hearing of the, & infinit wifdom & knowlege. But god onely is the viewer of our harts. leb. 3,35. He knew what was in ma. 4. By whom we frear, unto him me give & alcribe the executing of puniffment, & onipotency, as whereby be must maintain the truth, & punish him shas liesh: But god alone is omnipoter & executour of punishment Mas 10,28. Fear ye not them which hit the body but are not able so kil the famle: but rather feare him, which is able to destroy both foul & body in hel. Wherfore we may not swear by any, but one ly by god, and therfore fuch oathes as are fworn by faints are idolatrous,& forbidden of god.

Ob. But Tofeph foure by the life Pharash: Therfore it is lenfal to forar alfo by ma or creasurer. And. Some grat that he finned in fo doing, namely that he erred, following the custome of the getiles, who were wont to fwear by Kings, that therby he might keep close from his brethren who he was: but wee may make answer otherwise also; naely, that it was not properly an oath but onely an affeveration made for to thewe the evidence of of the thing, comparing it with a thing which was certaine & evider: fo that the tenure & meaning of fuch affeverations is that those things which are avouched, are as certain, as that ma certainly liveth whom he that sweareth, namely, as being knowen & yet living or fo certain as he that fweareth certain ly wishesh that man to line, whom he nameth. So also shal the meaning of losephs affeveratio be, as Phorash liveth, that is, as truely as Pharaoh liveth, or is in fafetie, or as truely as I with

847

with him to live, & to be in fafety to truly fay Ithefe things. The fame lenfe & meaning is to be rendered of the like.

3 Of phas things we are safecere. X 7 E must frear, 1.0f fuch shings as me aree, because he that fweareth of thinges that are falle, maketh god witneffe of a lie. a. Of things that we certain for he that fweareth of vocer tain things, sweareth with an evil cosciece, & with a contept of god, when as hee dareth to make god a witnes of that thing, which he knoweth nor, whether it be a truth or a let& he that fo fweareth, it is al one to him whether hee make god witnesse of a lie, or of a truth: & withal bee defireth that either god will bear witnes voto a lie or if he wil nocke accounted the witnes of a be, that then be wil punish him that (weatesh 3. Of in fall things for he that I we areth of vnlawful things, maketh godboth a favourer & an approver of that which he bath forbidden in his law, & fo be maketh god corrary vnto himfelf because hee defireth god to punith him, if he do that which god comideals & furthermore, either be hath a purpole todo against gods & & mandement, or if he fwear not in earnest, he alleagesh god for witnes of a lie. Whatfoever things we ought not to doe, god forbidding the the fame neither ought any man allo to freat. 4. Of perfible things because he that I waterh of empositioles bungs either is mad, or fweareth hypocritically, & fo fweareth of a be namely, he (weareth that he wil do that, which neither be will do,neither thal at al be done. 5.0f things maightir neces fary most eable, worthy of fuch & fo great a confirmation & which require that confirmation by oath for the glorie of god, & fafesie of our weighbours. Because he that sweateth lightly beweth no reverence that he hath of god & he that doth eafily frear doth eafily also for fwear, But the principal & chiefe cause of an oath ought to be the glory of god first, & then the fafety & welfare as wel prayat as publique, of our neighbours. Ob. Things to come are vocastain; therfore we must not frear of things to come. Aunf. We must not indeed (wear of the event, as which is not at al in our power, but of our own prefent wil of doing either now, or hereafter, that which is iuft & lawefull, & of the prefent & future binding of our felues to do it, whereof every man may & ought to be certain. And fo fware Abraham Jack, Abimelech, David, Jonathas, Booz, & others, binding themselves to a future personsmance of certaine duties.

4 Wbe-

4 Whesher alloushes were be kept.

ATHES conceived, or maderightlie of things leafull, true, certaine, maightie, and possible, are to be kept For if once thou hast ack nowledged and testified thy less to to be eightly bound to keepe thy promise, and hast called God to recorde hereof, when as afterwards thou wittingly & willinglie breakest thine bath, thou dost violate & breake a institution, do dost either accuse god, the witnesse and maintainer of this bond, of vanity & lightnesse, or provoke him to punish thee Plans, 4, 1. He then for areth to his own hinder ance, and changes into the lord, or sweet wed. Num. 30.3. Whose we work he were to the Lord, or sweet an earth to bind himselfe by bonde, he shall not breake his promise, but shall doe according to all that proceedeth out of his mount.

But ouths that are made of unlawful things, ether by an error, or by Ignorasurce, or through infirmitie, or against the conscience, it is sinne to keepe shem. And therefore fuch oathes are to be retracted and recalled leaft we adde thereby fins vnto fins. For bee that Reepests an oash made of unlawful things, heapesh fin upo fin, bosh in that he fware and fo bath a will to finne, and alfo in that bee ende voweth so doe that which he forere, and to confirmeth that will of finning by an oath. For what thinges god forbiddeth, those things he wil not have men either fworn or vnfworne to performe, and what he forbiddeth vs to will, or promise, or swear, to much the more doth he forbidde vs to doe the fame howe much the more grievous a thing it is to doe them, than to will or promise them. They therefore who keepe that which they. have ill fworne, heape fin vnto fin; as did Herod putting John Baptift to death by pretence of keeping his oath: & likewife fuch as keepe Monasticall vowes, whereby they have sworne Idolatrie, and impious fingle fiving. Neither is this argument of any force. Anoath is neceffarilie to be kopt, but they have form shefe shinges: therefore they must needes keepe them. For the Mafor is true of a lawfull oath. But an oath, which is made of a thing forbidden by god, is not to be kept : because it is not a fawful oath; which also is amended and corrected by repenting thereof, and by defilting from an evil purpole, not by perfifting therein, or by performing it:according as it is faid, Eph. 4.18. Les him that flots, Heale no more; and according to the exsmple and doctrine of David, 1. Sam. 25, who (weareth that he will destroic Nabal, together with his family, Saying, So and

more alfo dee Gatzhiro she vanades of Duroid; for finelie I will no atter of at ober the heat, by the desenting of the date, under her pifferb examp the wall. But after he had been a thingall feels the given thanks to god, that the executing to hilfilling of this outh was hindred by her, & conrmeth by a new och, that this is gods blef fing and benefite, laving Bleffed be the and god of threet, which four the this die to meete me, & baffed be thy canaletre baffed be then, which haft keps me this date from committing to theuth biands and that Mine band bath not faved mee. For indeeds, is the lard god of I frait U. verbish hath kerps me back from harding the of 1.081 1. Her that power to der, and yer doll times, maketh god witner of a be Auniw He that fweareth indeed ought that is fawful, and is in his power; and does is not, maketh God which of a lie but if it be an evil thing which he live arethance recalling therof is better than the keeping. Obiection & The such of peace which was made to the Othernites, loting was against the and tiens of God. Is is labefull therefore to hepe ments diede of things unlerful Aunfw.t. They were not excluded from gence, If any of those Nations, which god had commanded to be deftroyed, did aske peace of the firaclites, and did embrace their religion. Now the Gibeotites defire peace; and are adindeed to ferue the rabernacle for woodcleavers & drawers of water perpetually. Therefore the peace which was promised the afbeir it was obtefried by france & guile, yet was it not repugnant to gods commandement a Phe Ifraelices do not ther fore keep this oath, is that they were bound thereby, because they fware it being deceived, and thinking the Gibeotites to brue bin of another courry: but first for avoiding of offence, whosby the name of god might be diffraced among the Heathen, if the lewy had not keept their dath, and then, becamfe is war law ful and inft to Tane them, which defired peace, and embraced their religion alshough no oath had been wade at all.

Out of those things which have beene spoken concerning the keeping of lawful suches, auniverse is made voto this question, Whether outher extered from men against their will are to be keeps. Extorted outher are to be keeps, fitter containing in the that is tomerful, or if they have the foreastended conditions, although they be vaprofitable & hur ful varo vs. But was wicked author me man sught to be forced, neither vietily should nicked outher be shound by any nature from vs. but we must choose to die rather. But is flowy

Hbb

wicked

4028

wiched on impious oather bee made, through feare ar infrancie . gainfl our confeience, those doe not bind, and are to be recalled because what is impious to be done, that is impious to be form nesber is one fin to be heaped on another. Now extorted caths that are not impious. which are made of things lawful & possible shough hareful & bard, ere doubeles to be heps, bicaufe thou are bould by gods law so chafe the leffer evil If it be just to do, which thou through constraint hat promifed, it is just also for thee to promife by outh to do it For what we may lawfully do, the fame also we may lawfully promile by a p oth to do. As, if a ma falling into the hads of a thief shald be required by the thief to give a peece of mony for the redeeming of his life, verily be not oly may, but also ought, if he be able, to perform that which the theefe requireth. And if this be lawfully performed voto a theef, it is lawfully also performed vnto him by an oath, Likewife, it is lawful also to promife by oath filence vnto the theefe, & fuch an oath made for the keeping of filence promifed vnto the theefe, both may, and ought to bee kept.

Objection. That which is hartful was the commo wealth, u me so be promifed, crif is have been promifed, it is not to be heps: Such fi lence promifed unto the theefe is harsfull to the common wealths sherefore it is not to be promifed or if it have been promifed it is not to be keps. Ant. That which is hurtful to the comon wealth is not to be promised, that is, if we may do it without the hazard and danger of our life And further, if at that inftant, when a man is in such danger of his life, he be not rather to provide for his own fafetie, than to reveile such a thing. a. It is rather profitable, than hurtful vnto the common wealth to promife filence vnto the theef, & to keep promise. For he, which bath promised filence by oath vnto the theef, is by this meanes faved. Moreover if he thould not promife by oath filence vnto the theefe threatning him death, he shoulde therby neithet profit the common wealth, nor himselfe. Wherefore to promife filence by oath vnto the theef, and to keep it, feeing it is the leffer evil is of the two rather to be chofen.

Whether a Christian mais sake a right and lawful outh. "Has a Christian maie sale an oath, belides that it is no cellariely gathered out of that, which hath been already spoken of an oath, it is also confirmed by divers reason The first Heb. 6,16. reason is drawen from the end of an each. For an each is a confirmation

Ses OF Canalytandel tenament. Res. Ses

sion of faith part create se distilled of debuses, a bond of sivil at des . Ch. givesti and afribest the praife or mainstimance of the much sa Godo Wherfore aroush is lawful & necessary for christias, benaula the east string of faith & mith & the deciding of debats is pro . highle Jamiul & neceffary bar al & plorious voto god The for cod reason is drawen from the definition or name of do cathates canfe an outh to a roflification of the wie by an invocation of Ood, wherby we defire of god fuch shings as are agreeable winto his matter . oul manifested in his voord, so wis shee be woil lies record with the track But this invocation of god as lawful therfore an oth is lawful invocation is the worthin of god: Therfore an oath alfo must necessarily be judged to be the worthip of god. The third reason is drawn from gods commandement Deut, 6.13. & 10 20. Then fhale feare the lord the god & ferme bim & Shale fureme by his mame, lias 65.16, He shar | we meth in she earth, that foremety the mangad let. 12.16. And if shey wil learn she maker of my people ye to (weare by my name, The lard liveshat lither are referred dipenter (1245, 22, ally those places of feripture, where an oth is taken feethe and 48.1. true worship of god. The fourth is drawn fro the exemples and Ptal. 6; 10, gratife of the faints, whose other are in scripture approved Ne Gen, 21.23. ther only the exaple of the godly Parriarks & Apoltles, proud &c that the godly may take a just & lawful oath but the Apostles alfo by their example confirme the fame, & efpecially Saint Paul, who in many places prooveth those things which hevetereth to be most true, by interpoling of an oath. As when, be fides many other places, befaith Ro.9.1.1 fay the truth in Chrift, The nos, my conscience bearing me where in the holie ghoff Row.19 For god is my witnes who I ferme in my (pirit, in the gofret of bis fon, that drea. Cor. 1. 23. I cal god for arroard upon my fable, that is, I ealgod vpon my head, or with the danger of my life, as a revenger revenging this injurie of Llie, For god is my recorde, how a Phil. 1.8. Thong after you al Ye are witnesses and god alfo, bow holdie, and in. \$1. The. 3.10 Alie, and winblameablie we liebawed one felues averne you.

Thefe & the like examples doe fufficiently thewe, that it is graunted doubsleffe wine christiates to take a inflaceb in lawful mat sers. Wherefore all shale places of feripener, which ferme to for bid orbes, forbide aft nathing of fish as bake nos abofe lawful cantes and conditions of an agabi Which also is apparent by comparing the

places of the old & new restament, & by the end and draft of chtift, who went about to free the lawe from the comprions Hhha

of

8528 OF CHRISTIAN RELIGIONSPART, 3.

of the Pharifees. Wherepon in S. Matthew, cap grathe and in necessary ouths are forbidden: & this to be four manifest both by conference of other places, & alfo by the purpose & scope of chrift, who (as it was faid) freeing the true meaning & fentece of the law from the corruptions of the Pharifees heweth the by the third commandement, are condemned al oths, superfic out & vnneceffary and in them not only those that are direct oaths in which the name it (elfe of god is expressed, but also indirect or oblique oather, in which the name of god is vader frood, being diffembled and cloaked by vetering in place therof the names of creatures. And fo he taxeth the hypocrified the Pharifies, who did exercise those indirect or oblique forms of (wearing as if they did not feeme by rathe fwearing to prophane the name of god, if they expressed not the name of god in their oath; and as if they were not periured and forfworne,it whethey expressed not the name of god in their oath, they asterwards breake their faith & oath given in that indirect form of fwearing. But christ sheweth, shas even shen also she name of god is forme by when beaut of earth is named because there is no part of the world, wherein god bath not engraven a marke of his glory, And when men (weare by heaven and earth, in the fight and hearing of the framer of them both , the religion of the oath is not in the creatures by whom they (weare, but god him felfe only is called to record, and for a witnes, by the citing of thefe fymbols & badges of his glory. Neither doth god flick in the words, but in the fentence and meaning rather, than in the figns and fymboles doth the honour or dishonour of gods nie confift:like as chrift also teacheth the same in expresse words, Mas. 22, which words are to be coferred with this place which now we have expounded Objection Bus Chriff faish, freeze nos as al. Auniwer. That, As al, is referred to the divers formes of fwearing, not to the very worde of fwearing it felfer as if they should fay, sweare not fastly or rathly at al, to wit, neither directly, nor indirectly. For he shas (wearesh by she Temple, by Heaven, by Earth, affirmeth those things which he avoucheth, to be as tru, as the temple is truely gods house, heaven gods seare, & earth his foottoole. And this is all one, as if he should fweare by the life of god. For he provoketh god to defend and maintaine his honor, in punishing him that (weareth, if he deceive & fpeake fallly. Objection. The taking of an oath belongesh onely so a publishe outb.

enhant to a private such An(1. This is a falle reftraint, because those things which the scripture delivereth eccerning an oth, are not restrained to a publike oath onely, yea, a greate part of the proue & convince, that a right of influent in we less a track in the less a wight of influent privately, then publicly, as by the very testimonies themselves of sacred scripture is sufficiently declared. The exist plet of hot men, affirming the trueth, by private oath, and giving their faith privately vinto others, do likewise manifestly declare that a private oath allobeing rightly made & conceived is allowable in christians. 3. The same is proved also, by the end of or author the end thereof is the confirming of faith & trueth, and the deciding of debates belongeth privately also to all christians, & therfore so doth an oath it selie also, whereby we confirm and establish faith and truth.

Vato the parter of the obedience of this commaundement are opposed those finnes, whereby either the right taking and ving of gods name is omitted, or the il and vain ving & taking

therof committed.

Visio she propagation of the delivine communing god, is opposed an amission magical of occasions and abilisis to instruct others, or to bring shem puts the knowledge of the trush, especially our children, or others, who are committed visio our trust and charge. Hither belongeth Christes parable of the servaintes employing their Maisters talents in trassque, Mas. 25. Visto this is also opposed. A labing as summing of such sall, or speech as is had of god or divine messers. Pl. 19. I wil delite in thy stances, or wil not forget thy word. And in the same Plaim: Salvation is for from the wicked, because they seek not after the law. I not this also are opposed the corruptions of this join or of howeverly destrine, whereby some fall the Prophets prophetic feeting is avourted or spread abroad concerning god, and his will or works. La. 24. The Prophets becomfound.

Into the catch miner a magnifing of god as repagation. Consense of god, or the omissing of his peatle. Consense) against god, or had phemic, which is sto speak of god such thinges as are contrary to his nature properties, and wil, either of ignorance, or through an hatrod of the cruth, and of god himselfe. Now the scriprure diffinguishest the blass being your management of the what several is speaked to the cruth of the contract of the contra

Hbb 2

854 OF CHRISTIANRELT GTON PARTS.

before das a blafphemer, and a perfectuer, and an apprefler. Bai Twai received in mercia-for I did it ignorantlie through undefined if from the blafphemia against the sholle shost, which is, against their conscience to strue against the knowen truth of god, whereof their minds are convicted by the testimony of the story glidhiwhich sin who commit, are punished by god with a blindnes, to that they never repent, nor obtaine remission, maintain it is built glidhim to be forgiven unto membar the blass shost and the forgiven unto membar the blass glidhim to be forgiven unto mem. Which is a pearent, seeing Paul saith he was a blass shorter, and yet obtained pardoniand teing like wise Christ affirmeth that some blass phemy is forgiven, and some is not forgiven that the name of blassherry is taken in diverse sense.

Vinto, the contession of the trush is repagnant first, the denial of the trush for fear of harred, or persequation, or ignominie. This denial is of two lores; the first is an energial and general excelling from the yells lon, which is, on edit had the profession of the trush; either caraintie, or downs fullie knowen and received, with a certainte and proper fed advise, and with the while their define of restling god, or without anic griefe or remove of thing and so finding this casting arrows of the truth, and trushous anterpurpose of obeying god in apphing to himself the provise of grace, with the trush properties. This denial is propertied to the properties of the care of the car

The other denial! It forcial and perstenter, which is the certile! weaklings, & is committeed, either through error not voluntaricineither purpoled, or through tear of affliction, whenas not withflanding there remainert fillin the have an inclination & griefe deteffing that weaknes & denial, & tome purpole allo to firuggle out of it, x to obey God, by applying vnto himfell the promite of grace, & by giving himfelte vnto repetitee. Into this dental may the efect & regenerate fal, but they get out of ir again, & return vnto the confession of the truth in this life, as it is thewed & exemplified in Peter, Mai 18. Secondly, Pan confession is opposed distinuitation or diffembling and biding of the trush, when as gods glerie, and our weighbours foferie requiresh a confeffion of the reach webich therequiresh it, when fulle opinions con errning god, and his woil, er word, or concerning the church, feeme to be confirmed and firengthmed by our filece in the minds of memor, whi shofe things remaine fecres and hidden, which god wit have known and ψ

į,

nanifeft for the mainteinance of his glotie against the reproches of the wicked for the convincing of the obflinate, and for the infrating of shofe which are de firous so learn: or laftly, when our filence meterb vs Suspected rate approvers and aberters of the wicked . Thirdly . 1 mo she right and harful confession of truch , is opposed an unseasonable and untimelie confession, bat is, whethy without any advancing of Gods glory, and without the furtherance of any ones fatety, and without any necessitie of discharging his calling or dutie, there is firred sp either a derifion and evil entertainment of the truth, or the herceneffe and crueltie of the enemies agamff the godly. Such a confession, whereas it doth rather dar ken, than ferfoorth the glorie of God, and rather hindereth, than furthereth the fafety of the Church, warveth plainly fro the scope and end of true and lawful confession, and therefore is not a sight ving, but an abusing of Gods name. Therefore Christ forbiddeth it, Mass.7. Gine nos shas which is belie sa dogs. And Part Tie 1.10. Reielf bim that wen beretique, after once or swife adminision, knowing shat he that is fuch, is perversed, and fin . mesh, being damed of his owne feife. Neither doth that croffe this, which is faid 1. Per 2.15. Be readie alwaies to gine an anfwere to everile menishas artest you a reason of the hope thes is in you, which mechanes and reverence. For Peter willesh us to be alwaits in a readine or farmifbed to make answer cocerning the fum & grouds of christiandoctrin yet loas that it is not necessary to veter and expoud al vnto évery one, butvnto al those which require a rea fo & an accour of our faith, therby ether to learn it, or to know it. But who we foe once so feof at the true doctrine, which hath bin expouded & confirmed vnto them, if they again require a reali & accour of our faith, we are not to make furder answer. For so chrift himself, after he had sufficietly cofessed & confirmed his doctrine by testimonies, answereth nothing vnto the High Prieft & Pilate touching the falle witneffes, &, Lu, 22, him felf rendreth this realo of his filence: If I halselyon, you wil not beleene me A nother reason is given by Isaiah ca.53.He was oppres fed, o wes afficled, o did not open his moush, that is, because christ knew he was now to fuffer according to his fatherswil, after his cause was sufficietly defeded, he is not careful of deliverig his perio fre injuries, cotumelies & punishmets For he knew that this obedience did tend to his fathers glory. But contrariwife, when the highprieft adjureth him, he confesseth himself to be Hhh 4 Chrift.

Christ, because then his silence would have given suspicion of contempt of the name of God, whereby he was advanted. Objection We doe not perceive who are faine and dogs, wherefore as are so render a version of our faith so all wishous pressing anie difference. Answere. Christ doth not call all weeked men swine or dogs, but those only, who contemne and make a mocke of the doctrine confirmed, which they have heard, and which hath been expounded write them. 3. Christ willeth not us to sudge of dogs and swine by the secrets of their hearts, but by their peefent words and deeds.

If againe it be replied , In matters of difficultie , and fuch as me bard to be indged, except chere bee delivered four certaine and exall rule how to sudge and deals, mens conferences are left movering and in doubt. I. But if also we are to imige of the surverde forme of frine and dogs, it is hard to pronounce, who are to be accounsed for faine or dogs, Therefore ment confesences are left in doubs, vaso whom quand when confession must be made: The Minor is falle . For Christ wil have none to be counted for dogs and fwing but such as shew mani. fest stubburnes and obstinacy in their words and deeds, of who it is no hardthing to judge out of the word of god. And furder the holy Ghoft is promited vaco al that aske him aby whome their judgements & actions may be directed, that they er not, And laftly, feing in this life we attaine not unto the perfectio of gods law neither in other things peither in this point: they who joine the defire of Gods direction with an ear well care of gods glory, and loue of their neighbour, may & ought to be certaine and affored, either that their counsels are foruled by the holy ghoft, that they er not, or, if they er, that yee their erfor is pardoned and forgiven them. And this certainty fuffieeth for the retaining of a good conscience. Birtheller

If lastly it be objected, That syrans; and manie Magistrass, which perfecuse the church, are swine and dogs, And therefore we according to Christs commandement are not so make answere was shem; if they demand our religions we answere that this reason is a fallacy of the accident. For if the Magistrats demand our religion, or any other by their commission & in their name, we are necessarily to make answere of our confession write them, both in tespest of their office, whereunto we owe obedience, & also in tespest of gods glory: according as it is said of Christ, Mar. 8.38. Whosever shall be assumed of me, and of my words aming this adult are not constituted.

finfal

OF MANS THANKEY LENE HO TO

finful generation of him (bal the fon of man be afhamed alfo, when her commert in she glarie of his father wish she Holie Angela AndaWhen "Mat. 10.2 they final being you waso the fringgog set unia she rulers, & Princes, Luk. 13. take no shoughs how or what shing ye fhalanfwer, or what ye fhel spoak

For the bolie ghoft (hal seach you in the file hour, what ye ought to fay. Fourthly, was touful confession is oppled she abusing of chrisfilm liberty, or giving of offence in things indifferent, which is, by the ving of thinges indifferent, to confirme errours in the minds of the advertaries, or in their minds that are weake, or to alienate them from true religion, or by our example to provoke them to an imitation accompanied with an evil confeience. Rom. 14.15 . If shy brother be grieved for the mees , now walkeft thou not charicabliegdeftroie not him with thy meat, für whom Chrift died 1. Cor. 8.9. Take heed leaft by anie menus this power of years bee an occusion of falling so them that are weak And, All. 24 Paul makerh a vow, that he might free himselfe from the suspicion of revoking from Moles.

Fiftly, unso me confession are opposed al frandales and offences give in maners, when as namely they which proteffe true religion, lead a lewde & wicked life. For thereby they give occasion vn to the adverlaries & those that are weak, to italge & speak il of that religion, whose followers they see to live all and therfore this is reputed & numbred among the chiefe consumelies & abules of Gods name Roma. 14. The name of God is blaft bamed a mang the Gentiles shrough you. View the wicked faid God; sthan being on 16 haft show so doe, so declore mine ordinamness, show show flowideft sale my covenant in shy mouth'ts. Tim.3.9. Having after of godlinefe,

but have demied the power thereof.

Pres reale for the glarie of god is opposed, In the defect commend nes, or lisbernes in maintaining gods glorie, which is, aisbernes to be firehen wish a griefe whe god is reproched & fo neglect gods plory: er mot to have and there in words and deeds a define to hinder, accusding so his place & calling the repraching of gods name, or to faign & presend real for gods glary. They run into this vice, who forbidde nor rath outher & blaiphemies, because they are not led with a zeal for the glory of god, whereby they should be moved to re proue & forbid (yet to, as it be according to their degrees and callings) that which god reproveth & forbiddeth, a In the exceffe is opposed, an arring or ignoral reals, or a zeale of errour, which Paul, Roman, to.calleth a geale nos according to knowledge, which

which is to be displeased with words & deeds, wherby gods glo sy is fallly thought to be impaired Now this is done, whe as as sher we take that to be she glorie of god, & endever to defend it, which is not she glary of god neither ought to be defended to, whe we take that so be an impairing or defacing of gods glorie, & labor to repel it, which irno impairing of godr glorie, nesher oughs by any mean to be repelled & again, when either gods glarie is otherwife defended, that is ought to be defended or the impairing of gods glorie is prevented & repelled . showife, than is oughs to be repelled.

- Vaso giving of sharks is opposed, t. The omissing of shakegiving a ingrassende, which doth either never or feldő times think of and magnific gods benefits, or if he think of the, be doth it coldly. 2 Hypocrisical that hefuther, wherby we diffeble the greatnes of gods benefits, neither efteem the to be fo great, as they indeed are, A denial, or externating & leffening of gods benefits, or to make him 41. Cor.4.7. felf,& others autoes therof. What half thou, that thou half not rece ved? If show haft receved is, why glorieft show, as shough show hadft met received is?4. The neglets of gods gifter, when as they are imploied

not to gods glory, but vnto abules & the reproch of god. " Ynteright & lawful forting is opposed, t. The refusing of a lawful oth whene avoidesh to take an oath, which tedeth to gods glorie, & an the lafety of his neighbour. 1. For freezing, when wittingh & mittinglie a ma deceivesh by an oash either in bearing winneffe, or in promise made cocerning his own wil & purpose. 3. An idolarrow meily which is take by another, belids the eru god 4 An outh made of as unitenfiel shingras was Hernds, to perform what foever Hero dias daughter should aske. 5. A rash outh, made of a lightnes, that is, without any necessity, or vpo no great cause. Hither belong those places which forbid swearing, Mar. 5. & 23. & James 5. Ento invocation is opposed first, a neglect or omitting of invocation,

which is required, as being the fountain of al vngodlines. This is, neither to craue of god, nor to with for benefites & bleffings necessary for va. They cal not upo she land. Hither belog those pla ces, which forbid vs to give over, or be weary of praying if wee have not help at the fac time, & after the fac maner, which we would, as 'The parable of the widow & the wicked judge, d con-

simming in praier t. Theff. 5.17. Praie continuallie.

Secondly, was vocation is apposed at unlawful invocatio, that is, wherin is wating some necessary circumstance of those, which are required to the lawful & true invocation of god . The chiefe kinds

b P(al. 14.

e Luk, 18.

d fom.11,

kinds of this unlawoful invocation are fille bebling & vain repetition, & oraing unto god for fuch things, as are repugnant to his wil & Law. Thirdly, Liplabour, or prayers made wishout any true mosis of the bars without a defire of gods boutifulnes, only in words, or outward motio of the body, or without a submitting of our wil vnto gods wil, without true repentance, without faith beleving to be hard, without the knowlege of gods promifes, without confidence & trust in the mediatour only, &without acknowledgement of our own weaknes & infirmity. Fourthly, idolasrous in vocatio, which ei ther is directed unto falle gods, or creatures, or tieth gods hearing of vs & his presence to acertaine place or thing, that is, without the comandemet or promile of god . For as in the fire comademer god forbiddeth that honor which is due vnto him alone, to be translated vnto others; & in the fecond comandement forbidderh any other worthip of his name & god-head to be vied, belids that which himself ordaineds to in this thirdedmandement hee forbiddeth the profession of both (namely both of the worthipping of any other befids the true god, & of any other worthin, befides the true worthin of god) & therefore condemneth alfuch adoration & worthin For invocation aferi beth vnto him, vnto whom it is made, infinit wisedom & power as who in al places & at al times understandeth, & heareth eve the feeret grosnes of them that cal & invocat on his name, &is able to help & preferue al, even belide & against the order of fecond raules, & to give them thologood things, which can be gi ven onely of him who is the almighty creator, governot, & lord of al things. Wherfore idolatrous & vaine is the invocation of Pagana; Turks, lewer, & of al; who imagine & thake with them felues another god befids him which bath manifested himself in his word by Prophets & Apostles, through the fending of his fonne, & his holy fpirit :bkewife idolarrous is their invocation, that invocate on Angels, or on the faintes departed: because they attribute and give vnto them the honour which is due vnto god alone Mas 4. Then (bals wer(hip she Lord she god, & him onlie (hale thou ferne. Revel. 19.10. I fet before the Angels foese to vvorshippe himbus bee faide vnto mee, See thou doe it not : I am sky fellouve fervious, and one of shy breshren, which have she se-Rimonie of Lefue. Worthippe GOD. So, Actes. 14. Paul and Bar nabas refuse divine honors to bee done vnto them by the men of Lyftra.

866 OF CHRISTIAN RELEGION, PART. 3.

The objections of the Popiets, which wfe invocation and praier was the Saints departed.

7 Nto God onely is due serple, that is advration, which gi veth unto god an univerfal and general power , providence & dominion: but devision, that is weneration and honour, is due unto Saintes, wher with we venerase and worfbip the Saints for their bolineffe and merits Ant This is but a frivolous shifting. For we derract not neither take away from faintes, either living, or departed, such honour and worthip, as is an agnifing and celebrating of that faith, holines, & gifts, which godhath beflow ed on them: & an obeying of that doctrine which they have delivered vnto vs from god; & an imitating & following of their life & godlines. But this honour, that they vnderstand & heare in every place & time, the grones, thoughts and withes, or defires of them that invocate, & relieve their necessisties, is due vnto god only: & likewife, that through their interreffion & merits, is given vnto vs remission of fins, eternal life & other bleffings from god, this honor is due voto chrift onwie therfore cannot be translated voto faints without manifor facrilege & idolatry, whether it be called by the name of Postain or by any other name whatfoever,

by Whom god bonouresh, the fame must we also benear. God bonouresh the Sainter. Therefore we also small bonour them. Auniwer. We graunt this concerning that honour, which god giveth vnto the saintenfor therein invocation is not comprehended, as being an honour due water god alone, who saith, Ha.42.8. These

he wil not gime hir glary so another.

3 God beareth on by his own power and vertues the Saintes hears we by grace, or by the vertues of god. Auniforce. God doth not communicate their properties stree others scheeby he wil be difeerned from others. L. Chra. 6.30. Those soft humaft she hears of the children of man. And Acts. 1.86.15.11 is a loribed winto god, an proper voto him, to be the feareber and beholder of hears.

4 The faints have by the grace of god grocks miracles, wherby also god is discerned from creatures. Therefore god hash communicated some of his prerogations of propersists ones the faints, on the confequent the knowledge of the absorbest or afficient of all that praise who show And This reason is doublely faulty. First, the confequence is not of force fro a general particularly put, vnto a certain special wherfore it followeth not, that god hath communicated

OF MANS THANKEY LNES.

nicated with his Saintes a knowledge of heartes vniverfally, or of the heartes of al that make invocation; albeit it were true (which yet we grant not to be true) that he did communicate some of his prerogatives or effentiall properties with the Saints: except it may bee prooved by certaine testimonie of Scripture, that amongest those some communicated preropatines, this is also conteined. But the contrarie hereof hath bin alreadie proved. Secondly, the proofe of the Antecedent drawen fro the example of miracles, is of no force, For there is not anie power of working miracles transfuled by God into the Saints, neither doe the Saints worke thefe by their owne vertue, or by any vertue communicated vnto them by God, but are onlie ministers of the external workes, that is, of foretellings, or tokens, which when the Saints doe, God doth manifest vnto them, that he will by his own vertue, not transfilled into them, nor by the like vertue created in them , but by his owne proper vertue beeing and remaining in himfelfe alone, worke those woonderful workes, and proper vnto an omnipotent nature; and if we speake truly and properly, he it is alone that worketh them . The Saints are faid to worke them by a * figure of speech, as being the ministers of the outward work, * MATORNIA. which God addeth vnto the working of the miracle, as a figne of his presence, power, and will. Wherefore it doth not hereof followe, that either the infinite wisedome and vniverfal know ledge of harts, or other effentiall properties & prerogatiues of God are communicated with the Saints.

Abijah knewe the thoughts of Feroboams wife. 1. King. 14. Elifeur knewe the thoughts of the King of Syria. 2. King. 6. Peter knewe the coofinage and fraud of Ananias and Sappliyra. Acts. 9. Therefore God hash communicated the knowledgeof mindes and heartes vinto Saints. Aunswere. A fewe extraordinarie examples make not a generall rule. They knewe thefe things by the gift of prophefie, wherewith they were endued by reason of their office and calling, which they had, and bare for the edifying of the Church: neither yet did they know alwaies, neither the thoughts of al, neither by any power within them to behold hearts and minds, but through a devine revelation from God, they knewe only at fuch a time, and fuch things, as was requifite for the profite and vtilitie of the Church to be reveiled vnto them. But hereof it doth not followe that the Saints departed also are endued with the gife 862 OF CHRISTIAN RELIGION. PART 3.

of prophely; bicaule ther is, no need therof in the life to come, & they bear no longer that office, which they bare in this life nether doth it follow, that they behold the minds & harts of me or voder frand from god the thoughts, affections & necessities of al men.

Christ faish, Luk. 15, 10. That the Angels of God reioice for one sinner that convertesh. Therefore the Angels behold the hearts of mi, The same is likewise proved of the Angels ont of Daniel, Cap 9. and 30. Therfore the Angels being in heaven, beholde repensance in menu hearts which are on earth. Annowere. A cauters all gathered and concluded of an effect, when that effect may come of other causes. For it is not necessarie that Angels should know those things by the beholding of mens harts, which they may know either by effects, or by signes & tokens, or by divine testimony & revelation. For it agreeth not to the Angels onlie, but vnto al the godlie also nearth, to reioice for the conversion of one sinner, neither yet doe they behold the hearts of men.

The foule of the rich glusson fave from bell Abraham and Lazarut being in heaven, implored Abrahams help, and knewe the flate of his breshren in shis life; and Abrahams fonle likewife did heare & fee the foul of the rich man, Therefore the foules of the Saints in heaven fee and heare the flase and praiers of them that converfe here on earth. Aunf. First; they doe amisse to take that properly, which Christ spak allegorically & by the way of parable, in traflating his speech fro corporal things, vnto spiritual things, not there by to thew that these are like vnto them, but by applying his speech as might best fitte our capacitie, to advertise vs of the flate of the godly & wicked after this life. For fouls have not either bosomes, wherein to receive one another, or eies to lift vp,or tongues to be dried with thirft, or fingers to dip into water, neither do they vie any mutual partly or coference frohel & heave. Christs purpose therefore is by theschigures of words to expresse the thoughts, affections, torments, & state of the wicked abiding in pains after this life. Moreover, were it fo, that thefe things had bin in fuch wife done, as they are reported, (against which yeakhe very words the selues are) yet cold nought be, hence prooved for the beholding of minds, neither yer for the knowlege of al external things. For neither Abraha nor the gluton is faid to have understood the secret thoughts & cogitations of each other, but to have knowledge of the by speech.

OF MANS THANKEY LINES, 10

speech. And Stephen also being on earth, saw Christ being in beaven:& Paul beard Chrift fpeaking fro heaven: neither yet doe at the Saints fee, or heare, what is done in heaven, neither did Stephen and Paul fee or heare thele thinges at all times. Christ according to his humanity maketh request onto the Father for vs al, and therefore according to his humanity he knowesh the defire and necessisies of them that call woon him in alplaces and at al times . Wherefare the Saints alfo have communicated verso them from God she beholding of hears, and she hearing of prairs . Aunil. The example is valike. For the humane vadefranding & mind of Christ understandeth & knoweth, & his bodily eares & eies also heare & see all thinges, what seever according to his humane nature he should or would behold either with his mind, or with his outward senses, by reason of his god-head, which sheweth them ypto his humanity vnited thereunto, or allogiveth vnto his senses a vertue & force of perceiving of thinges which are fardest distar, Neither yet is the force, or wisedome of his humane nature infinit, as is the power & wifedo of the God-head, neither doth he know by any transfused vertue into him, the thoughts of minds & harts. For of the measure of knowledge convenient for his manhood, it is faid, Mer. 13.32 Of that daie & boure knoweth no main, no, not the Angels, which ere in heaven, neisher the Son himfelfe fane the Father, Of the reveiling of the fecrets of me vnto him by his divinity, it is faid, Mar. 2.8.When lefus perceived in his fpirit, that thus they thought with themselver, e. But nowe, that al things are reveiled voto Angels & Saints, which are reveiled vnco the humane vnderflanding of Christ by his God-head, they wil never be able to pro ue out of the Scripture. For Christs humane nature doth excell & furpalle in wifedome all Angels &men, both in respect of the personall vnion theroof, because it is united to his God-head, & alfo by reason of his Mediatourshippe, which office his humanity beareth & executerh together with his di vinity:yes fo, that there is stil kept in the administratio thereof the difference of both natures. Wherefore this example of chrift doth not proue that the Saints know al things, either by beholding the things the felues, or by divine revelatio fro god. In the divine effence (bine all the Images and formes of thinges. But the angels of faints departed behold the effence of God. Mat. 5.& 18. Therfore they behold in god althings, which we do Juffer, & think. Aunt First, the Major proposition, which they put, is doubtfull John t.

& vnicertain. For it is manifest that god knoweth al things, & doth in his wifedom comprehend the most perfect & perpemal knowlege of al things but whether that understanding of thinges doth so shine in god, that it may be also beheld of creatures, this verily they have not as yet proved out of scrip ture. Secondly, neither is the Minor true, namely, The she bid fed behold the effence of god, wherof it is laid , No man hath feem God at any time. Laftly, albeit there is no doubt, but the holie Angels & men in the heavenly life enjoy a cleare knowledge & an immediate manifeftation of God, whatfoever it is ! yet we are not to imagine, that they naturally k nove al' thinges, that are in God. For then should their wisedome be infinite. that is, equal vnto Gods vviledome, vvhich is abfurd & flat sgainst the testimonies of Scripture, whereas Angels also are faid not to know the day of judgement. Likewife, t. Per. 1. 7. so which the Angels defire to looks. And Ephel 3.10. To the insent, shat now waso principalisies and powers in beavenly places might be known by the church the manifold voifedome of god. They profit therefore & encrease in the knowledge of vvisedome, & of the counsels of god, by the very exequation and contemplation of gods works. Novy feing that which they fpeak of, is no natural, but a voluntary glaffe, or rather a divine manifeflation or illightening that is, the Angels & bleffed men have not this in their own nature to view & fee in god his whole vvisedom, but god, according to his good vvil & pleasure, doth

dolatry. 10 The friendship and fellowship of the Saints with god & christ it fo great, and fo neeve, that hee cannot denie shem this manifeftasion. Ich. 15.15. Henceforth call you not fervaists for the fervaint knowverb not what his maffer dosh but I have called you friends: for al things that I have beard of my father , have I made knowen to

manifest & communicate vnto every one such a part thereof as leemeth good vnto him, as it is faid, no mil knoweth the father but the forme, and he to whom the forme wil reveile him; vve affirm therfore the invocation of faints fo long to want a grounde & foundation, & fo to be superstitious & idolatrous, vntil they thevve out of the ftripture, that god vroulde reveile vnto the faints the knovyledge of the thoughts'& affections of them which cal vpon them . For that invocation which is not grounded on the certains and expresse vyoorde of God, is i-

yea. Much pure them doth Christ thu in the heartunite dife. Revel. 14.
Thate follower the lambe whitherforcer he goest. Aunswere. This cause is valufficient. For this friendship and fellowshippe continueth, although God reveile not vato them all thinges, or whatsoever they will, but only those thinger, which for them to know, is behouefull for their owne salvation and happinesse, and for his glorie.

11 Chrift is the melie Mediason of redemption or the Mediason redeeming vo by his fatisfatlim, a beeing god & manibutshe Sainte or allo mediatore of interceffion proping for vettence me thus aca Son: Mo interceffor a hinder not the being of one amelie Mediator . Bus the faints ore antie interceforamerequefters. Therfore their intercefon bindreshans, but that christ mais be the onlie Mediason. Aunfin. We denie the Major, or diffinction of mediation & intercession becaufe the Scripture reacheshithat Chriff and Mediatour did no only by once dying redeeme ve; & was in the sime of his bumiliation Suppliers ware the Father for w, Heb. 5.7.9. 19. 191.7. but that al to be continuallie appearet and maket interceffing for win the prafonce of bir fasher, Rom 8, 74 mbo is alfo as the right hand of god, and whech request for we Ho . 7 a. a. Bas abis me, because be anderes ever. bash an exertafting Priefthood aberfore, be is able alfa perfettly so fane there that come vato god by him fet by be ever lives be make intercoffien for them t. lohis s. If any wen finne we have an artiscare with she fasher, lefue chrift, the infl Wherfore both the merie or fatisfaction and the interceffion is shrifts alone, and by our confidence in hith alone we steen approch ynto god sharis, we are to aske & expect his promited blellings, For the benefaction & intereellion of christ oriely is of thet-price and women hineffe with god, that for this merit onling god ingracious and favorable vned vale and being which and account of noting

12 Against the former ainter they reply with another distinct to Christia sha only Mediator and intercession by the northings and versus of his own merit and intercessions the faints are intercession; by the workings of the versus of christs merit er intercession; sharing their in mercission provides with god for versus only the merit and intercession of their straight with god for versus one they which is proper tous their straight of the st

144

they which by their own proper vertue & worthines, but alfo they whichby christs vertu merit of god those blessings that ar promifed for the merit of Christ only, are put in the place & office of chrift. For no man befides chrift is able to merite of god any thing, not fo much as for himfelf, muchles for others. by his own obedience & interceffion:wherefore our adverfaries by this reply overturn their own doctrin. For if the prayers of the faints are acceptable vnto god, & are heard of him, through the force & vernje of chrifts merit & interceffio, they cannot be accepted, nor obtaine any thing for vs, for their own holines & merits, as the papifts have hitherto taught vs. For he that flanderh in need of a Mediatour & interceffour himfelfelcannor be the interceffour for other men, abeit hee may praie for others. For hee is here called an interceffour, who by the worthines & glorie of his own fatisfaction and pe-

tition, obtaineth grace and favour for others.

13 Here they reply. The faints praie for vo in heaven, because in this life they praise one for another, of in heaven their love is more fervent towards ve that in this life; to this male be done without any initarie vuso chriftour Mediasar de wish an after ed perfuefion of be ing heard either for their merits, or for the merit of chrift, Therefore we are to praie wate them. And The colequece of this reason hal deth not. Because the praying of one for another is no sufficier cause, for which he shuld becalled vpon, or praied to, who doth pray. We gladly yeeld & gracy that the faints in beaven: doe most earnestly defire of god the defence & deliverance of their brethre namely of the church militant on earth, & that their praiers are heard according to the wil & coule of Gods wherento they submit them-selves. And that this is the meaning & opinion of the ancient doctors, whe they speak of the praiers of the bleffed for the church, the confidering &conference of the places them-felues doeth showe. But that the faints vnderstand & pray against the evils & dangers of every one,& heare our petitions & requests, we deny. Wherfore neither living in that heavenlie fellowship & fociety nether converting in this life, are they to bee called spon or praise ed voto, without manifest Idolarrie.

14 God faith, ler. 15 1. Though Mofer & Samuel flood before me, yet mine affection could not be sowed this people. Ther foreshe faints departed pray for vs. Anf. This is a figure of speech representa-

tiue,

in siene

the bringing in the dead praying, as if they were yet living; so that the meaning and sense is: Though Moses and Samuel were now living, and should pray for this wicked & reprobat people, they should not obtain grace or pardon. The like place is in Eq. C.14.10. Though Noch, Deniel, & Job were in the midfi of it, As I line, faith the land god, they should be liver but their owne santator, their right resusface, there Daniel, which was yet living, and Noah, and lob, which were long since departed, are placed by the prophet in the

middeft of the wicked praying for them. 15 The lard (aith by Ifaiah, 1. King. 19.34. I will the fend the Citie to fane it for mine own fake, er for Davidmy fervents fake, therfore we are heard alfo shrough the meris and intercoffion of the faintes. Aunt This protection & preferving of the Citie is not promifed in re feet of Davids merite, but in respect of gods promise of the Mellias, which thould be born of Davids posteritie. Reply. The delivery of the Citie from the lerge of the Affrias a not promifed & performed in respect of the promise of the Mestias became this promise mighe have been fulfilled wishous that benefite of deliverie, as alfo is was fulfilled after the taking & overshow of the citie. Ant. They er, that reftrain christs benefit to those things or promises onely, without the performace wherof the promisemade vnta David, cocerning the Meffias could not have bin kept. For al the bene firs & bleffings of god both corporal, & spiritual, both before & after the Melias was exhibited, as wel those without which the promise of the Messias could, as those wirhout which it coulde nor be fulfilled, are all performed vnto the church for the Meffins fake. For al the promifes of god in him are yes, of are in him Amen. And To doth the feripture expound the like kinds of Ipea. king, 35, 2, King 32. & De.7. Laftly the benefits, which god also per formeth vnto the wicked posteritie of the godly are attributed vato the godlines of their godly parers, not of merit, but of mer ey, & for the truth of gods pompiles. As, Exed. 20. 8 32. & Dene-4 16. Ge. 48.16. Lacob faish of lofophe for Les my name be named voo she, & the name of my fathers, Abraha & Ifach Here Facob willeth bimfelfe & his fathers to be called up after his desh. Therfore it is lawfull mealups she fains departed Anfilt is an Hebruig phrase, which fig nifieth an adopting of fonsifo that the fenfe is let them be cal led by my name, or let them take their name from me, that is, let them be called my Sonnes, having the dignitie and title of Patriarks, that two tribes of liraell may come therein. The like

liia

2 Cor.1 30

phrase

*According to the ould Latine, LET THY NAME BY CALLED VPON VS.

phrase is in Maiah, Cap. s. In that day Shal feven women far to me many Les vs be called by thy naesthat is let vs be called thy wines

17 tob S. Cal now if anie wil answers thee de to which of the faints wilt than surne? Here Elephas's xhorseth lab to crasse the aide of some Saint Aunf. The words which goe before doe shewe, that these words belong to a comparison of men with Angels, whome he faith fo far to excel men in puritie, that they do not fo much as make answere or appeare being called by menne. Wherefore this place doth more make against, than pleade for the invo-

cation of Angels,

This is tra flated accor ding to the olde Latine translation, the wordes wherof the

18 " lob. 23. If shere be an Angel, one of a thousand to speake for him, to declare mans righteoufnes, He wil have mercie upon him, and wil fale, Deliver him, that he goe not down into the pit: I have founde one, in whom I am reconciled onto him. And. Here the old translatio speaketh suproperly. For the words are thus, If shere be an Am-Papilts vige gelwish him, or an inserpreter one of ashoufand, to declare unto man his righteoufnes, Then withe have mercie upon him, and wil far, Deli ver him, that he goe not down into the pit; for I have found a reconci-Hation, Now then albeit this were the fenfe, that Angels pray for men diffressed & in affliction; yet this made nothing for their invocation. But it is manifeft that this is the fefe; If a man difeafed or afflicted, be in his calamicie inftructed of the wil. fuffice and goodnes of god, either by an Angel, or by a Prophet, or by some teacher (for these also are called Angels) & repenteth him of his fins, & affenteth vnto the doctrine and comfort ministred vnto him:him wil god deliver by their mi nifterie, by whom he doth inftruct him.

> 19 Mat. 15.40. In as much as (faith Chrift) ye have done is von one of the least of these my brethrenge have done is so wee. Therefore what honor of invocation we give vnto the Sainta the same is also glven unso Christ himselfe. Answere. That honour of the creature may & ought to be referred vnto god, which god willeth to be done vnto him:but that honor of the creature which god forbiddeth to be given vnto the creature, is not honourable, butte prochful & contumelious vnto God. Now the reason is fortific whereas they wil feeme to draw it from the wordes of Christi when christ speaketh of the duties of charitie, which god willeth vs to performe in this life towards those, that fland inneed

of our aide and help.

20 If the Angels underflanding our necessities prais for vs. 40

are to be praied vuto, it is lawful alfo to praie vuto faintes; But that the Angels praire for vs. is cofirmed by the words of Zucharie 1.12. The Angel of the lord annivered and faide, O lorde of hoftes, how long wite show be vamercifull to Jerufalens, and to the cities of Indah ! Aunfre. The Major is not wholly to be graunted, namely, that all the Angels understand at the wants and necessities of at meny For the calamities of Jurie were open not only to the fight of Angels, but also to the fight of men. 1. We denie the confequence which they frame from the Angels vato the faints departed. For vnto the Angels god committeeth the care & protectio of his church in this life. Therfore they being also here on earth, fee & know our miferies, which the faints fee not vnto whom this charge is not committed, & they praie particularly for ma ny, which we cannot affirm of the faints by any testimonies of scripture.3. There is another fault in the consequence, in concluding that we must pray to them, because they pray for vs: because not every one who praieth for vs, is straight waies to be invocated, as was before declared. The fame is to be answe red of the dreame of Iudas Machabeur, a. Mar. 15. Wherein hee faw Onias the High-Priest, & Ieremias the Prophet praying for the people. As for that which is faide in the book of Baruch cap. 3.4. Here now the praier of the dead Ifraelites the Ifraclites are there faid to be deade, which were yet living & invocating on god in this life, but by real of their calamities, like vnto those that are dead. Wherfore this fentence standeth true & certain that the invocation of whatfoever thing, befides the true God manifested in the church, is Idolatrous, & is repugnat vnto the honour of Gods name, which god in true invocation will have exhibited and done vnto him.

THE FOURTH COMMAUNDEMENT.



Emember shou keepe holie she sabbosh daie: sixe daies shals shou labour and doe all shan shou half to doe, bus she sevensh daie is the sabbosh of she lord shy God, in is shals shou doe noemanner of woorke, shou, and shy some, and shy dampher, sty man servame, and shy maide servame, shy castle and she stranger shas is wishin shy gase. For

in fix daies the Lorde made heaven and earth, the fea and at that is in them, and rested the seaventh daie; where fore the lorde blossed she seaventh daie, and hallowed it. The parter of this fourth commanuatement are in number twee. A commanuatement and a reason of the commanuatement. The parts of the commanuatement are also two: The first is Morall. That the Sabboth be sanctified, that is, that some certainetime be abouted to the ministeric of the Church, or to the publike service of God. The other part is Ceremonial and Temporarie, namelie, that that time be the seventh daie, & that therein beckept the Leviticall ceremonies. That this part be temporary, & the other per petual, is understood by the end of the commanuatement, and by the causes of both parts, where smore shalbe spoken afterwardes. Now we will in sewe words expound the wordes both of the commanuatement. Which beeing once knowen, so much the commanuatement. Which beeing once knowen, so much the commanuatement. Which beeing once knowen, so much the come spoken concerning the Sabboth.

Remember thou keepe holie the Sabboth daie, that is, with great care and religion keepe holy the Sabboth daie. Not without cause dorh god so severely command the keeping of the Sabboth. I Because the breach & violating of the Sabboth, is the breach er violating of the whole worship of God. For the neglect of the ministerie doth easilie corrupt the doctrine and worshippe of God. 2 Becamfe by the exacting of the ceremonial or typicall Sabboth, God would fignifie the greatneffe and necessitie of the foiritmell Sabboth. 3 Because God wil have the externall Sabboth to serve for she beginning & perfecting of the spiritual Sabboth in Us. 4 Because be willeth the Sabboth to be kept holie, and to bee fanclified, that is, that finnes should be eschued and avoided therein, and good workes done, & that it should not bee spent in flourhful idleneffe. Now god is otherwife faid to fancisfie the Sabboth, than are mi God is faid to fantlife the Sabboth, because hee appointethit for divine worship; men are said to sanctific it, when they referre

it to that vie, vnto which God hath appointed it.

Thou and thy some, & thy daughter, & c. Hee wil have also our children & family to cease from their labours for two causes. I Principally, that these also maie bee brought up by abour parents of masters in the service of god, & may be admitted unto the ministery of the church. For God will have these also to be mebers of his church. A Because he will have, speciality on the Sabboth day, lake & bountifulnes sowards our neighbor to be should be feen in the church.

The ffrenger , &c. Hee willeth also strangers to intermitte sheir labours, and that, if they were converted vnto true reli-

gion, bec ause they were of the houshold of the Churchif they were infidels, he comadeth it them, not in respect of thefelues, but in respect of the Israelits; I Leaft by their example they should gine offence unto the Church, Leaft their libertie might be an occafio to the fewer to accomplishe by them those labours, which it was not Lawfull for them to worke by themfolues, and fo the Law of gou fhoulite be deluded. Hereby is answere made vnto three questios. I Wbether other nations were also bound unto Mosaical ceremonies if any of shem lived among the lawes, W bether they which are aliens fro the Church, maie or ought to be forced to religion. 3 Whether the Sacraments, among which was also she Sabboth, oughs so bee common vinso infidels with the church. Vnto thefe questios we thus answere. As concerning binding & confirming, the strangers which conversed among the lews, were not forced either to al ceremonies, or to religion, but to external discipline, which was necessary for the avoiding of breeding offences in the Church, wherin they lived. For a magistrate ought to be a maintainer of discipline & order, according to both tables of the Decalogue, amongst his subiects, & to forbid manifest idolatrie and blasphemies.

Moreover, as concerning the binding, there was a peculiar confide ration and respect of the sabboth, which was not the first by Moses prescribed vnto the Israelius, but commanded by god from the beginning of the world vnto al men, & fo did bind al me vntill the comming of the Meffias Although indeed this commandement & ordinance was so growen out of vse among other nations, that they accounted it among the nuber of the chief reproches, wherewith they derided, & scoffed at the Iews, Fardermore the fabboth was no facramens unso infidely, because nether did the promises belong vnto them, that god would bee their fanctifier: neither were they therfore conftrained to cease fro their daily laboures, as for a restification or confession of this promise, but onlie for avoiding of offence, & for preventing of fuch occasion of breaking the Sabboth, as might be given by the vnto Gods people. These things are also the better vnder stoode by this, that sheir cassle also are comaded so rest, whose rest had no respect or colideratio either of gods worthin, or of a facramet, but was comaded only in respect of men Theraloccafio of laboring might be cut off by forbidding the labour, or wfe of their beafts. 2 That alfo they faring brute beafts, might tearn how greatly god wil have regard to be bad of mercy & favorablenes towards men. For in fixe daies, This reason which is annexed vnto the com

mandement is drawen from gods reft, & apperraineth to the ceremonial commandement concerning the feverali day.

And refled on the feventh day. That is, he ceased to creat any new parts of the world, as being now perfect, and fuch as god would have it to be. This feverth day he confect ated to divine fervice. I That by the example of his owne reft, as a most forcible & offectual argument he might exhort men to the imitation thereof. And so the imitation of this reft is double; Ceremonial or fignifiyng; and Moral or spiritual, or fignified. 3. That shis reft of the feventh dais might be a monument of the creation then finished and absolved by god, and of his perpernal preservation and governing of his work ever fince that daie, unto his owne glorie, and the fafetie of his chofen: and that to it might be a pricke to ftir vs vp to the · confideration and magnifying of gods works towardes mankind. Furthermore, God did not therefore grant fixe daies unto laboner, and the feventh unto divine worship, that on other daies the worship of God should be omitted; but he requires these two things: I That on the fabboth daie, there bee not onlie a private forwing of god, as on other daies, but also a publick serving of him in the church & That on that daie al other labors should give place to the private and publishe fervice of God, which on other daies everie one doth exercise according to his vocation.

We are further to beware of a levish Superfficio, which christ also doth once and againe refuce in the Gospell, namely, to shink it unlawful to perform on the fabboth day whatforver works belonging to the necessitie either of his owne life, or of anothers. For by the end of the commandement it appeareth that only fervile works, or fuch as hinder the exercise of the ministerie are forbidden of god, but not the le which hinder not the publick fervice of god, but rather furder, foster, and advance the same. So Massh. 12. Christ defendesh his disciples, pulling she eares of corne on she fabboth daie, to drive awaie hunger and himfelfe healeth a man, having a dried hand. Luke.14. Christ faith, that an Oxe or anic beaft falling into a pit on the labboth, may be drawn out thece, without anie fin. Machabæus fighteth on the fabboth dais, that there might bee some preserved which should keepe the fabboth . Mac. 14. And of the like actions there are two feafons given, T. Mac, 2.40. If we al doe, as our breshren have done, and fight not against the heathen for our lines, and for our laws, then shall shey incommentie defrois we one of the earth. Therefore they co. cluded

cluded at the fame time, laying : Whofeever fhal come to make battle with vs upo the fabboth daie, we wil fight againft him. For the mainteinance of their life and religion, they fay it is lawful to fight eve on the fabboth daie. By the same reasons doth christ defend his disciples & himself, Man ra citing a place of Hosea, cap. 6. If ye knew what this is, I wil have mercie and not facrifice , yee would not have condemned the innocent, And Marke. 3. The fabboth was made for man, and not man for the fabboth: that is, ceremoniall works must give place to moral works, so that rather the ceremonies must be omitted, than such workes of charitie, as our necessitie, or the necessitie of our neighbour requireth . And Mat. 12. 4. Haue ye not read in the Lawe, howve that on the fabboth daies , the Priests in the temple break the fabboth, and are blameles? But I fair unto you, here is one greater than the Temple. Alfo, Joh. 7. 12. Yee on the fabboth daie circumcife a man. If a man on the fabboth daie receive circucifion, that the law of Mofes should not be broken: be ye angrie with me, because I have made a man everie whit whole on she fabbash daiei By which words he theweth that fuch workes as hinder not the vie of the Sabboth, but rather further & effa blish it, (fuch as are the works which appertaine fo to the fervice of god or lacred ceremonies, or to charity & loue towards our neighbor, as that prefent necessity will not suffer them to be differred vntil another time) doe not breake or violate the (abboth, but are most of al required to the right and lawful ob servation and keeping of the Sabboth.

Now we are further here to observe, that there is a threefold difference of forbidding works and fins. I Labours are forbidden, but in a respect onlie, to wit, as they hinder the ministery of the Church, or as they give offence to our neighbour. But sins are simplie forbidden. Labours are forbidden onlie to be wied on the sabboth daie, sins are forbidden as al simes 3. The ceasing from labors is a type of ceasing from sins, which is the thing fignified by that type,

What things are remaining to be knowen concerning the fabboth, wee wil nowe confequently goe forwarde to declare. And because one part of this commandement is ceremoniall, we shall not vnsitly afterwards adjoine the common place concerning ceremonies. Lastly wee wil annex in briefe wife vnto these the common place concerning the ministerie of the church, because by this commandement is the externall publique service of Godenacted; and therefore also the ministerie

11

874 OF CHRISTIAN RELIGION PART 3.
it selfe of the church, and the vie and honour thereof.
OF THE SABBOTH.

The chiefe Questions.

I How manifold the fabboth is

2 The causes for which the labboth was inflirused.

3 How she fabbosh is fanctified, or keps holie.

4 How the Sabboth is broken or prophaned.
5 Howshe Sabboth belongeth unto us.

HOW MANIFOLD THE SABBOTH IS.

THE fabbash signifiesh, a quiesnes, or rest, or ceasing from labors. I Became godrested on shas daie, naely, from making any new or mo kinds of creatures, though not from preferving of the same which he had made, or from continuing the generations of the singulars of every kind. Became the sabath is an image of the spiritual rest to come. 3. Became we also and our samilies, or our easile are to rest or come. 3. Became we also and our samilies, or our easile are to rest or case from our works on that daie: not from all works, but from houshold & civil works, & from others of the like kind, that god may then shew and exercise in vs his works.

And this concerning the name of the fabboth.

Furthermore, the fabboth is of two fores: Internal, and externally The Internal, or Moral, or Spiritual is the fludy of the knowlege of god & his works, of avoiding fins, & of worthipping god by cofeffion & obedience. To be short, The spiritual sabbosh, or spiritual reft, is a ceafing from fins, or an exercifing of the works of god. This labboth, although it be continual & perpetual with the godly, yet is it be gun in them in this life, & is called the fabboth, both because this is that true reft fro labors & miferies, & the confectation of vs to gods worship, & also because it was in times past signified by the ceremonial fabboth And this spiritual fabboth shalbe per feetly & perpetually continued in the life to come, wherein is a perpetual worthipping & magnifying of god, al those labors being left & furceafed, wherin we are now busied & occupied. The external or ceremonial sabboth is a certaine time ordained & inflituted by god in the church, dedicated to a ceasing fro works & labors, & given to the ministerie of gods word, & to the administratio of the facramess, or to the external publick worthip of god, This ceremonial fabboth was necessary in the old restament, to be the seventh daie, and that on that daie (as also on other holie daies) the Le vitical ceremonies should be observed. This selfelame ceremo nial fabboth is a thing indifferent in the new Testament. This

This External Cabboth is also of two fores: Immediate, and Mediat. Immediate is shas which was immediatlie instituted by god himselfer and this was diverfly taken in the old Testament, Namely, I. It fignified daies, as everie feventh daie, which was in a more peculiar fente called the labboth, both in respect of gods rest tro the creation of the world, and in respect of that rest which was comaded the people of god to be kept on that day. It fignified also other festival daies wherein the people were to rest, as on the seventh day. So is the first daie of the Paschal feast called the fabboth, Levit, 23, and in the same place the feast of Trumpess is called a fabboth:likewife, the feaft of Tabernacles, 2, It fignified also the whole seaven daies, or, the whole weeke was called by the name of the chiefe daie, the fabboth, Mat. 28. Now in the ende of the (abboth, when the first daze of the (abboth, that is, of the week, begat so denne. 3. It was taken for everie feventh year, wherin the lews were commanded to intermit the tillage of their fieldes. The commandement is given them, in Levi.25.4,26.35. And hereof also the whole seven years were called sabbothes . Levis. 15.8, Those shall number feaven sabbothes of years unso thee, even seaven simes feaven years. The Medias external fabbosh is that, which god doth mediatly conflience by his church, tuch as is in the new Tettament, the first daie of the weeke, to wis fundaie, or rather, The Lords daie, which was instituted for the seventh daie, or sabboth day, in respect of Christs resurrection

2 The caufes for which the fabboth daie was instituted.

HE final causes, or ends for which the sabboth day was instituted, 1 are thefe. I. The publick fervice de worship of God in the charch, exercise of praiers, confession and obedience, in which confisteth the Rudy of the knowlege of god, of good works, and thankfulnes, God wil, and therefore doth he especially ordain the sabboth, that he be worshipped and invocated of vs in this life, not only privarly, but also by the publick voice of the church. The main teinance and prefervation of the ministery of the church, which is, an office & function instituted by god to teach and instruct the church concerning god & his wil, out of the word of God delivered by the Prophets and Apostles, and to administer the facraments according to gods holy inflitution. This is not the least end, for which the sabboth was ordained. For this ordinance & publique preaching of the doctrine being joined with praier and thankelgiving and with the vie of holie rites, is a pubick exercise

exercise ftirring and cherishing faith & repentance. 3. 71 min inflienced, that it might be in the old reflament a type Squiftyng the Spiritual & everlasting Sabboth. Ezec. 20.12. Moreover I gave the alfo my fabbother to be a figne betweene mee or the that they might know that I am the Lord, that fanclifie them. 4. It was inflitused for a circumstance of the feventh daie, that namely the feventh day might advertise men of the creatio of the world, of the ordering & menaging of thinges to be done, & of that meditatio which they are to vie in confidering gods works, which he in fix daies created & accomplished. f. That on shat daie the works of charity bountifulnes of liberality (hould be exercised. 6 For the bodilie reft both of men & beaffs, but of beafts in respect of mi. 7. That men should provoke one another by their example to goddines & to the praising & honoring of god Pl. 22.23. I wil declare thy nice unto my bretherentin the middest of the congregation will I praise thee 8. That the church may be feen & heard among men, & be difcerned from the other blafphemous & idolatrous multitude of men, er that they may joine themselves thereo, who are as yet separated from is. So was in the old testamer also the sabboth a mark, di-Ringuishing the people of Ifrael from al other nations,

The works which are to be done on the fabboth daie, or the parts of the fanctifying of the fabboth day are comprehended in the word Sanctifying, which parts we will briefly

expound.

The parts then of the fantilitying of the fabboth, are, t. Rightly & structy to teach & infirmatithe church concerning god, and his wid. The teaching, which is here commanded, is of another kind from that, which was métioned in the third cómádemet. For there it belongeth to every privat person to teach here the sunction of teaching is enjoyned as proper vnto certain persos, & that vnto such persons, as being surnished from aboue with necessary gifts, are lawfully called by the church vnto this su they gropound & deliver sound doctrin to al mé, both in publicke assembles, & in private instruction.

Rightlie to administer the facraments according to gods devine institution. This likewise must be performed by the ministers of the church lawfully called to discharge this sunctio. And as the doctrin, so also this administration of the sacramentes

is not tied to certain daies, but it sufficeth if the administration be publique. & be done by the ministers, (who bear a publi que person & represent in the ministery the person of godhim felf talking with men) & if also in the affemblies of the church those things be done by the which god hath tied & annexed vnto the ministers. So circlicision was administred on any day. which fel out to be the eight from the infats nativity. So Bap sifm also may be administed at any time, AH. 8.8. 10. But the ad ministration of the facramentes ought chieflie to be exercised on the fabboth daie, Therfore, Num. 28. & 29 befids daily facrifice, ther are certain facrifices appointed, which were to be performed on the Sabboth, & on feftival daies, Furdermore, this adminiftratio must be in publike affemblies. For so Christ also instituted his supper (as which amongst other ends must bee also a bond of church affemblies) to be administred in the affembly of the church, be it great, or be it fmal, Mat. 26. Drinkeyee al of shis. Vnto the right administration also of the facrame: belongeth the excluding & debarring of those, who god hath commanded to be excluded from the Like as it was not lawful for those that were aliens from the country & religion of the lews, neither for any of the vncircucifed to eat of the palchal Lamb, Exe, 12. So neither ought the church to admit vnto the lords supper those that are not baptised, or those that are baptifed, but yet are aliens in their doctrine & manners from christianity. I.Cor. 10. 2 11.

3 Diligentile & daile to frequent the publique affemblies of the church, and there attentionly to give over two the Heavenile Do-Etrine plaintie opened & delivered, & diligently to meditate after therem, & examine is but especially to sped those daies, which are deputed vnto the ministery & service of god, in reading, meditation, & in discoursing of divine matters. These thinges are made manisest by the nature & necessary dependancie of correlatives. For if god wil have some to be teachers, hee wil also have some to be hearers & learners of this doctrine. And the study of learning is not without private Meditation. Therefore have the men of Berne their commendation. As 17.11. Thus they received the voord voich al readinesse, few forched the scriptures daile, whether those things were so. But vnto the especially is the study of knowing the doctrin of godenioyed who either serve, herafter are to serve & minister vato the

Church.

878 church. 1, Tim. 4.13. Gine assedace soreading, so exhoreasion de to de Efrin. And I. Tim. 3. & 2. Tim. 2. Paul wil have the minister of the church to be fit of able to inftruct, o to refute the adverfaries.

To use the facraments according to gods inflitution. So god com manded the paffeover to be celebrated in a folemne affembly of the people, & vnto other holy daies & fabbothes hee affigned certain facrifices. And in like maner god wil, that as his do Arin should be heared, so also the right & lawful vie of his facea ments (hould be feen & beheld in the publick meetings & affeblies of the church becaus god wil have both thefe to be marks wherby his church may be knowen & discerned fro other feets & peoples. Again, as the word, so also the facraments are an infrument or exercise to ftir & maintain in vs faith & godlines. They are also a publick profession of our faith & thankfulnesse towards god, & a part of gods publicke worship in the church. Therefore the vie of them is most agreeable & fit for the Sab-

both day.

Publick invocation of god, wherby we inine our confession, thanks giving praiers, & defires wish the church. For god wil be invocated not only privately by every one, but also publickly by the whole church, for his owne glory, & our comfort, that lo wee may the It fie doubt that god wil hear ve, feing he hath promifed to hear not onely vs, but also others, & the whole church praying forms together with vs. For therfore hath god annexed a special promile voto publick praiers. Mate. 18.19. If two of you hall agree on earth upon any thing, what foever they that defire, it that be given them of my Father which is in heaven. For where two or three are gathered to gether in my name, shere am I in the middeft of them . And giving of chanker, et praise unse god is promifed to god as a special worthip Pf.12. In the middeft of the congregation wil I praise theec And the fame is commanded, 1. Cor. 14. When show bleffeft wish the foirist, how hal he shat occupiesh the roome of the unlearned fay amen, at thy giving of chankes: feeing he knowesh not what shou faieft And, 1. Tim 2. I exhort, that first of al supplication, praires, intercessions, & giving of shanker be made for at men. Now wheras christ ellewhere commandeth that when a man praieth, he enter into his chamber, of whil he bach flow his dore tray unto his fasher which is in fecres : hee by thefe words doth not condemne & forbid publicke praiers, but hypocrific & oftentation, & fained godline flewhich the words teftific that goe before, When show praiest, be mos as the Hypocris. Now

Mat. 6 6.

Now hypocrifie is a faigning & an oftentation or flew of godlinesse. We are herefurder to obscrue, that in this commandement is prescribed the publicke invocation of the church, but that which was in the former commandement prescribed, is the private invocation, which concerneth everie particular man.

6 To bellow almes, that is, to perfourme the duties of love and charity, therby to fanctifie the fabboth, in shewing our obediece which we yeeld vnto the doctrine. Hisher appertainesh the fermon of chrift concerning the fabboth, wherin he declareth against the Iewes whether it be lawful to do good on the Sabboth daie. And whereas god wil haue this Sabboth to be kept al our life time, yet wil be haue exaples & testimonies therof to be shewed especially on the ex ternal or ceremonial fabboth day, that is, at those times which are allotted to the teaching & learning of gods word. For if nei her at that time any man shew his define of obeying god, when gods doctrine foundeth in his eares, & when god willeth vs, furcealing & omitting alother cares, to meditate on godlines & amendment of life : he giveth a token that he wil far lesse do it at an other time. Therefore hath it bin alwaies the custome in the church, to bestow almes on the labboth day, & to performe the works of charity towards those that are in want. Neb.8. 10. Send pare unto them for whom none is prepared, for this day is boly un so our Lord.

7 The homome of the ministery of the church, or our obedience towardes the whole ministery in life, and manners; and this is the moral Sabboth Now that obediece towards the ministery coprehenderh manie thinger: First, reverence, that is, an acknoweledging of Gods order and will in the ordeining and maintaining of the Ministery, and in the gathering of his church by tethat is, a declaration both in woordes and deedes of this our acknowledgement and judgement of the Ministery. 1. Con 44. Let a man fo shinke of ve , as of she Ministers of christ, and disposers of the ferreses of God. Secondly, sans, whereby wee gladlie both frequent divine assemblies, and heare and learne the doctrine of the church, and with well vnto the faithfull Ministers of the Church, not onelie in respect of that duetie of charity which we ovve, but also in respect of the ministerie, which they discharge.Pf84.How amiable are shy Tabernacles? My foul langesh, yea and faintesh for the courses of the lord Thirdly abedience in those shings

thing , which are belonging times the ministerie. Hither belone this workes of love towards God & our neighbour even the whole life of a Christian, which is the fairitual or morall Sabboth. For to hold and celebratethan (piritual Sabboth, is, in the direction & ordering of our life to obay the voice of God fpeak. ing by the ministerie of the Church . For God will therefore have the crue doctrine to be learned of vs, that we maie ohat it. Fam. t. Be yee doers of the word, and not bearger suite, decelving your owne femer. Fourthly, Thenbefulneffe, that is, such ducies as tend to the prefervation and maintenance of the Ministee rie Ministers and Schooles. For if God wil have ministers to be in his Church, he wil alforhat everie one according to his abilitie helpe forward and furder the maintenance of the mis nifferie, & Schooles of learning, & doe his endevour that the ministers, teachers, & Schoole-masters behoneftly provided for. Hither apperuine Moles Lawes of the first-borne, of first fruites of tithes & such like offerings, which were aloned to the Priefts & Levits by way of Ripend, whereby they might fustaine their owne life & their houshold, that so they might wholly be emploied in the ministerie. And albeit the circums flances of these bawes are abolished yet the general remaineth for ever because God will have his ministerie to be mains tained to the end of the worlde. Fiftly & laftly, Louising me. deration in bearing with fuch infermities of the miniflers, as doe not enormously or manifellly corrupt or hinder the minister ry, & hurethe Church by offence. 1. Tim 9.19 Againft an Elde receine some meenfarton bas winder ewo on abres wieneffes, Sciog the this is the Sanctifying & keeping hobe of the Sabboth, at tol loweth that those workes must needes bee contraviers their wherebythe Sabboth is broken and profaned.

B. How the Sabboth is broken or prophened.

THE Sabboth is prophened, when either it is non-es all/andified,
or is not familified wight, but fuch works are dade as binder the
minifferite on are correct to subject works which belong tones the familifying of the Sabboth, and were even now rehearfed. Wherefore the
parts of the prophening of the Sabboth (had be ahofs, which are opposed vatte the parties of familifying of the Sabboth. We will
shortly propound them on this wife.

I Vnto the delivering and teaching of the Dollrine, a opposed the omitting, or neglect of teaching. At all a corrupting or maintaining of

the dell'ins, or a fitting of in vnto the opinions, affections, lufts, or commodities of the magistrates or others, 1. Cor. 2.17. For me are not as manie, which make marchading of the word of got bos as of fucerisie, but as of God, in the fighe of God, fpeake we of Cheift.

Vise the right and due administration of the facroments, is appofed an omissing or neglett in the Church of exhortanion to the recelving of the facraments: as alfo a corrupt and unlawful administration of the facrament, when fomewhat is either taken from or added to the ceremonies inflinated of God or is altered & changed in them, or when some are excluded from the Sacramers, which should be admitted, or are admitted, which shoulde by Gods ordinance be driven from them, or when the people is not inftructed concerning the right and lawfull vie of them. Vnto the findie of learning the doctrine, is repugnant, 1 A comsemps and neglets of the doctrine: that is, either not to afforde our presence in facred affemblies, when there is no just cause to hinder vs,& to bufie our felues in fuch workes on the Sabboth daic, as might have bin differred: or not to give eare and attendance to Sermons & the preaching of Gods word, or not to meditate confider & examine the doctrine of the Church, a Curioficie, which is a defire & fludie of knowing those things which God hath not reveiled, vnneeeflary, ftrange, & vaine. 4 Vnso the right ofe of the facraments is contrarie, the omissing & contemps thereof: as also a profaning of them, when shey are not revfing of them, when as falvation and the grace of God is

ceived as God hash commanded neither by them for whome shey were ordained. Likewise also contrarie thereto is all superstirious tied to the observation of the rites and ceremonies, or when they are yied to fuch endes as God hath not appointed.

Vinto publike praiers is opposed the neglect of them, and an Hypocriticall profence at them, without anie attention and inward de-Likewife fuch reading and praying as ferveth not for any edifying of the Church. I.Cor. 14.16. When show bleffeft with the fairie, how shall be that occupieth the roome of the unlearned fay Amen , at thy giving of thankes ? For hee knoweth not what thou faieft. For show veritie giveft shanks wel: but the other is not edified. To the bestowing of Almes , is repugnant' a neglect of the wirks of Charities as when we do not according to our power fuccour the poore that stande in neede of our helpe.

To she honour of the ministerie of the Church, is apposed the con. KAL

semps of the ministeries as whe either the ministery of the church is abolished or committed some vinworthy & mable or indenied to be the means & inftrument which God wil vie for the gathering of his Church, libewife when the ministers are reproched, when their doftrine is heard Stnot obeied in the ordering of our life, whe the works of charity are neglected, whe necessary maintenance is not allowed the ministers, whethe defence & protectio of them, & other duties of thankfulneffe are not performed towardes them, when the maintenance of Schooles & fludies, & learning is neglected, when the tolegable defects of the ministers are not borne with, and when for fuch the ministery suffereth teproch & contumely. In like maner also is it against the we of the whole ministerie, not only when Some one privately neglecteth or amitteth the vie of the minifterie but alfo when one by his commandement & perfwans or example, or by some other hinderance, calleth away his children, family, or any other from the vic of the ministerie.

S. How the Sabboth belongeth unto wes HE feventh day was even fro the beginning of the world L deligned by god to lignifie that me thould after the exam ple of god himfelf reft fru their labors, & efpecially fro fins, and afterwards in Moles Lawe this comandement was againe to peated, & then withal was the ceremony of cealing fro labor on the feventh day ordained to be a Secrament, that is, a freme & token of shat fignifying, whereby god fignified himfalfe to be the fanctifier of his churchythat is to pardon ber al her fins & offences, to receive her into favor to indue & rule her with his haly fpiric for the beginning of news & everlasting life in her in this life, which afterwards thould be accomplished & perfefled for & by the Meffias promifed to the fathers. And this the reason, why the ceremonial fabbook of the feveral dair inter 19 be aboliford namely, because it was expical, admonification people of their own ducie towards god, & of gods benefits towards them, which was to be performed by Christs for which felfe-fame caufe alfoal the other facremets & facrifices & eeremonies made before & after the Law/were abolished by the coming of christ by who that was fulfilled which they fignified

But although she ceremonial fabboth is abrogated or differentled in the new seftements yet the moral fabboth continueth fill, of belongeth unto us, or even the very general of the ceremonial fabboth belongeth vato ve, by desh fill remain, which is, shus form sime isso be whered for she minifherie of she Church, For wee must ever have fome day, wherin the word of god may be raughe in the churches the la ments administred. But nevertheles we are not seftrained or ti ed to have either faturday,or wednefday, or any other certain day & therfore the faboth doth nor belog to veceremonially, in special & particular, albeit it doth belog so ve & so to al me, & ever continued both morally & ceremonially in generally

Obiettions against the abrogating of the ceremoniat Subboth. 376 THE Decalogue is a perpensal lew: The communicationers of the Subbook is apare of the Decalogue: therefore is is a aperpunal! lev. and mi so be mostified, Aunf. The Decalogue is a perpentialt law: as ir is a Moral Law. But the additions, or circumftances and limitations of the Morall precepts, annexed by waie of fignification, were so be kept vitil the coming of the Meffias: The commundences of the Devalogue belong onto ve. This is a commundement of the Decalegue. Therefore is belangeth onto vs. Aun! The commandements of the Decalogue which are morall belong vinto va. But this commandement is in part cents moniall, &fo as it is ceremonial, irbelongeth not voto vs, al. beit the general belong sarows. The ren(his; who she'cer remaint Lave belong estines were warre ofpeciathic thefert One persof this Lew of fandifying the fabboth is ceremonial, a Paul faith, Coloff a 16:Les no man condenano parcia refpettafiat hotierlagia The Aprilles thems other did change the fabboats. 4 From the souls or peopose of the Lave lewas ary perof things that were so be fulfilled by christ namelie of land shearion and everious pe must give place to the thing thereby fignified . Likwife is maded fevering by dist flinguishing of the leastrom other nations but this levering fied for & by the Mind yd air we reden to wo do to the 3 . The Lord Feters of the fallbuck delends to a figure becken men and the chief on of afracil for every and med vertafting roumders Atand 1 The ceremonial Tabboth was perentil mailchiffectiones who is the end of cer emonies a The Sabboshiv eremails an concerning the shing fignified, which is a cleaning from finne state a reft in God for in this fened are all the reposof the old atframent evernale evernthe kingdom pat Davidalido which yet was to beenverthrowen before the comming of the Mclies. 4 We grant the Mofaical ceremonies subs changeable yes is folow-

tish not sherof, shat the Laws which were made before Mofes sime are chage-

d

b

b d OF CHRISTIAN RELIGION. PART. 3.

changeable, in the number whereof also is the keeping of the Sabboth date. And The ceremonies, which were ordained by god before Moses, are also changeable, because they were types of the benefits of the Messias to come, & therfore are by his coming about the decrease of the Messias to come, & therfore are by his coming about the facrifices which were prescribed vnto our first Parents.

3 The Laws which were give of god before the fat are not types of the be nefits of the Meffias, & bind al mankind for every for then was not given as yet the promife of the Meffias, & there wat one and the fame ci dision of almankind But the Sabboth of the feventh day was ordalned by god, affoone as the creation of the world war finished , before the falof mankinde. Therfore it is univerfal & perpenal. Anl. The Mafor propolition is true concerning the moral lawe, the notions wherof were imprinted in mans mind at the first creation: but It is not true, as roughing the ceremony or observing of the feventh daie, as which after the fal was made a type of the benefites of the Meffias in the Mofaical lawe, & therefore in like manner as other ceremonies which were either then, or before inftituted, it became fubiect to mutation and chaunge by the comming of the Meffias. For god would not have the first dowes of thinges to continue or remaine, the thinges themfelues beeing once come and exhibited. Wherefore albeit wee grant that the exercises of divine worthip were to have beene kept on the seventh day according to the commaundement & prescripte of the decalogue, as wel if men had never finned, as now after they finned yet notwithstanding feeing god hath en roled this ceremony amongett the shadowes of the Messias to ece, he hath, by this new law enacted by Moles, made it chage able tog ether with other ceremonies.

6 The case of a law being perpensal, dosh make the law is felfe all perpensal. The memory and celebration of the creation, and the medial sion on the works of god is a perpensal case of the Sabboth. Therefore the Sabboth is perpensal. Aunswere. A lawe is made perpetuall or vnchaungeable by reason of an vnchaungeable case, that is, if that case it, & do necessarily or perpetually require this law as an effect or meane: but not, if at other times, that end may be there come vnto by other means, or if the law giver may as well obtain the same end by another lawe. In like maner, seeing also, this law of sanctifying the sabboth of the seventh day being repealed & abolished, we may neverthelesse goddly

godlily & holily by other means meditate on gods woorkes, it followeth not that this law of the ceremoniall labboth is perpetuall, although the memory & celebration of gods creation & works ought to be perpetual: & therfore hath the church by common consent according to christian liberty wel chaunged this ceremony of observing the seventh day, being taken away by chrift,& hath subflituted in the place of the feventh day, the first day of the weeke : yet fo, that there is observed no difference of daies, which is veterly forbid in the church, leing one daie is not holier than another. Wherefore also great difference is there between the christian observing of the lords dais, o the levist observing of the seventh daie. For, I for as not lawful for the leves to change the fabboth, or to omit it, as being a part of ceremonial warflip. The christian church resaining fill her libertie alosseth the first day onto the ministery, without adicining any opinion of necessity, or vomfhip. 2 The old ceremonial Sabboth was a type of thinges to bee fulfilled in the new testament by christibut in the new testament that figuification ceafeth, & there is hadregard only of order and comels mefie, wishous which shere could be either no minifferie,or as the leaft wife no well ordered miniflery in the church.

OF CEREMONIES.
The special Questions.

I What Ceremonies are.

3 How the Ceremonial Lavves differ from the Moral la wa.

3. Hou manie forts of ceremonies there are.

Whether the church may ordeine ceremonies.
WHAT CEREMONIES ARE.

CEREMONIES are external and folemne actions ordained in the ministerie of the church, either for order fake, or for fignification.

2 How the ceremonial Laver differ from the Moral.

1. CEREMONIES are semporarie, the Moral are perpersual a. The ceremonies are done at alike. The Morall are figuified. A The Moral are as the general! The ceremonial are referained in special. 5. The ceremonial! serve for the Moral: The Moral are the ender scope of the ceremonial.

3 How many forst of ceremonier there are.

Consider men. Those that are commanded by god, cannot be chan
Kkk 3

886 OF CHRISTIAN RELIGION. PART 3, ged, but by god only and those are either facrifices or facra-

ments: A factifice is an obedience, which wee perform to god. A Sacrament is a token, wherby god testifieth somewhat to vs.

Those ceremonies which are ordained by men, may be changed by the advise of the church, if there be good causes for the changing & alteration of them.

4 Whether the church may ordaine ceremonier.

THE church may and ought to ordaine ceremonies because with a out defining & determining of circumstances the morall cannot be kept. There are notwithstanding ceremonies, name to be observed by the church in ordaining ceremonies, namely, they must be such ceremonies as are not impious, but agreeable to the word of the lord. Secondly, they must not be superfixious, but as we must not shink them need fary to be done in their must they her done with offence. Thirdly, they must not be soon man, 4. They must me be idle and improfitable, but must alrend to edifying.

OF THE MINISTERIE. The chiefe Questions.

1 What the Minifterie is.

What are the degrees of Ministers.

3 For what end & propose the ministery was inflituted.

Viso whom the ministery w committed.

What are the duties of functions of Ministers.

THE Ministerie is a function by god ordained, of seaching god word, or administring his facraments according to his divina adiamics. The parts then of the Ministery of the church are was 1 To preach gods word. Rightly to administer the facraments.

D'has are the degrees of Ministers.

F Ministers some are immediately extend of god, some mediath by the showth immediately verticalled the Prophets and Applies. The Prophets were iministers immediately called of god to teach & open the doctrine of Moles, and of the promise of the Messia to come, as also to correct their maners in the church & common-wealth of Moses, & to viter prophecies of events in this without the church, having a testimony and warrant that they cold not erre in doctrin. The Applish were ministerial mediately called by christ to preach the doctrine occurring the Messia now exhibited and to spread it throughout the whole world, having a testimony and warrant that they could not error the mose and they could not error and warrant that they could not error and warrant that they could not error and the message of the could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and warrant that they could not error and the country and th

in doctrine. Mediasely were called, 1. The Evangeliffs, who were helpers of the Apostles in their labour, and were sent of the Apolites to teach diverse churches, a. Bishops or Passours, which are ministers called by the church to teach the word of god,& to administer the facraments in some one certaine church. 3. Dollors, who are ministers called by the church to teach in se certaine church 4. Governors, who are ministers chosen by the judgement of the church to administer discipline, and to ordaine thinges necessaries 5. Dedcoms, who are ministers chofen by the church to take care for the poore, and to diffribute almes. many a ministre of dayant

3 For what and and purpofe the miniftery war inflitured.

OD would that in al ages of the world there shoulde bee Joublike alsemblies of the church, in which the true docirine concerning god and his wil might be heard, chiefely for these causes. L. That god may be magnified and invocased in this life by mankinde not only privately, but also by shapablique voice of the church. Pfal 68. Gine shanken unto god in the congregations. 2. That she publique and ordinary preaching of she dollrin, she praving out of praiers, and giving of thanks, and the vie of the facraments may be an exercise to stirre up and cherish faith and goddinesse, as which without exercises doth easily through our infirmity waxe colde. Eph.4. He game Some Apostles Some Prophess, and Some Evangelists, and Some Pastors and Doctors for she gathering sogether of the Saints for the worke of the ministerie, and for the edification of the body of christ. 3. That men may provoke one another by their example unto godlines, and to the magnifying and praise of god Pfalm. 22, 22.1 will declare thy name on so my bretherencin the middeft of the congregation wil I praife thee. 4. That there may be preferved and maintained a confent and agreement in the church in the doctrine and worthip of god. Eph. 4. He game Paflore and doctors for the gathering together of the Saints, til we al mees sogesher in the unitie of Faith. 5. That the church may bee feene and beard among men, and maie be discerned from the other blasphemous et Idolatrone multitude of men. And he wil have the church to be feene & beheld, that the elect may be gathered vnto it, & that the reprobate may be made more excuseles, while they cotene & édevor to repres the voice & calling of god which they have hard. But here show not hard? No doubt their found went out through a Rom. 19.18 al the earth of their woorder into the ends of the world . Cor. 2. 14. Mon shoule be vare god, which atwaies makesh ve so triligh in chrift,

to

aes

ant. e in

e er

& makesh manifest the favor of his knowledge by us in everie plate: for we are unso God she frees faver of chrift, in shem shat are favel, in she shat perifb:to the one we are the favor of death unto death, to the other the favor of life to life. 6 That god may apply himfelfe to our infirmitie, in teaching men by men. 7 That bee may shewe his lone towardes man, in that bee will have men to bee minifters of the great work, which also she fon of god did administer. Now these caules belong not to any one certain time, but to al times & ages of the Church & world. Wherefore god wil alwaies haue the ministery of his church preserved, & the vie therof frequered, & therfore the general & ground of this commandement, or the moral part therof doth bind al me eve tro the beginning of the world vnto the end:namely, that some sabboth be kept by them, that is that fome time bee allotted vnto publike fer mons,& praiers, & to the administration of the Sacraments. A Vnto whom the ministerie is to be committed.

VNTO whome the ministeric of the Church ought to be committed ,Saint Paul plainlie delivereth in his Epistles to Timothy, and to Titus. And, briefly to comprise them: The ministeric of the Church is to be committed. I Vnto men, a Having a good testimony in and without the church, 3 Able to teach, thu is, Rightlie understanding the Doctrine, and baving giftes in some

meafure rightly to propounde the fame.

What are the duties and functions of Ministers.

THE duties and functions of Ministers are. I Fairhfully
to propound and deliver the true and sounde Doctrine of God,
that the church maie know and understand it. Rightly to administra
the facraments. 3 To go before & shine unto the church by their exiple of christia life & coversation. 4 To give diligent assendance unit
their stock, 5 To reals their service in such indgements as are exercised
by the church 6 To take care that regard covespect be had of the port.

THE FIFT COMMANDEMENT.

ONOVE thy Father, and thy Mother, that
thy dates made bee long in the lande, which the
Lund thy God giveth thee.

A

Nowt followe the Lawes of the fecond table of the decalogue, the obediece wherof doeth as well verily respect god, as the commandements of the first table; but the

workes are immediatly exercised towards men: For the subject

of the forund sable, is our neighborg. Of which subject this is affirmed, Then frais love him as thy felf:like as christ also briefly com priled the lum of the fecond table, laying, Mass. 12. 39. And the fecond is like conce this: Then fhalt lone thy neighborer as thy felfe. He faith that the fecond commandement is like was the first or great comendement, or, the second table is like vnto the first table, which is thus to be underflood I As southing the kind of the chiefe woor-Rippe of God, the fecund table is like varo the first, and fois the seconde saide to bee like vato the first, in respecte of the ceremonial, which are not the chiefe worthip. 2. Ar tonching the kinds of eternal punishmens, because the transgression of both tables meriteth eternal punishment. 3. As souching the unseparable coherence of the lowe of god and our neighbour. For our neighbour cannot be loved without the love of God; and the loue of God is declared and exercised by the loue of our neigh bour. Whence also we may gather the causes, for which obedience is to be yeelded unto the fecod table, namely, t. That in this abedi ence God himfelf maie be worthipped and our lune sowardifim Shewed and declared by our love sowards our neighbour for his fabe .2. That by the love of our neighbour our conformitie with God maie appeare. 3. That the focietie of mankind maie be preferved, which was ordained of god for the celebration and magnifying of his name.

Moreover this fift commandement is placed first in the fecond table, I. Because this is the cause, the bond, and ground of the obedience of the rest of the commandements following. For if this obe dience frand, which is of the inferiors towards the superiours, who are those which command the obedience of the commadements that follows, then must the obedience towards the rest of the commandements necessarily followe. a. Because the Lord annexed a special promise, and a singular blossing waso this com mendement, to wit, length of life; and thele two, namely, the commandement and the promise, doth this fift commandement conteine. Now the end of the commendement is, the prefervation of civil order, which is the order decreed and appointed by god in the mutual duties of superiors and inferiors. The Superious, are alfach whom god hath fet over others to rule and defend the. The inferious are those, whom he hath submitted to the power of others to be ruled and defended by them. The duties of fuperiours are coprehended by the name of Father & Mother,

890 OF CHRISTIAN RELIGION. PART 3.

commanded to be honored. I. Becamfe the father-like power and governments wat the first among men. 2. Becamfe this is as it mered rule, according to a bisch others are to be compessed and framed. 3. Becamfe is it most beloved somen. 4. Becamfe soing the bond of dutie to word Parets is the greatess, the contempt of them is the more beinous and grievous, which therefore also is with greater four itie condensed by god 5 Bicamfe god wil have superiors to bear afasher like mind to affection towards their inferiors. By the nue therefore of Parets are understood al superiors, or who soever rule over us. For these dush god give to instead of parets, to they discharge the dusy of parents, there are as it were gods vice general in ruling and governing us: & then first were magnificats substituted by god for Parentses unto us, when the malice of men began to encrease.

Our superiors are, 1 Paris shifelines. 2 Schoolmasses, seachers, ministers, 3 Masses or lords. 4 Massistrates, 50 or elders. Vinto al these are presented in this fift comade met sheir dusies so mands their inferiors, or shofe that are souder this & first, she como dusies so al, the finds as are peculiar on proper so some. For who god comade the duty of inferiors towards superiors, he doth also of the cottrary command the duties of superiors towards inferiors. And whe he commande the second of the cottrary command the duties of superiors towards inferiors. And whe he commande the second of the cottrary command the second of the cottrary commande the cottrary commande the second of the cottrary commande the cottr

nour. Now amongst these degrees of the duties of superiors, the first is the chiefe & principal of al the rest, I Because the rest ferue for that & help to furder it a Because this was the first in makind. Ob. God in abis comademens willethonly user paress to be wer (hipped, which is she dusy of inferiors. Therfore he comadesh noshing here to Superiors. Anf. I deny the colequece of this reafo. IBicanfe, whi he givesh the naes vaso the superiors, he givesh thi also the thing it felf,or that fee whence they have the name. & If god wil have the to be honoured, he wil also have the to do those things that are worthis of honor. And albeit somtimes wicked me bear rule, & therfore are vnworthy of honor: yet the office is to be diftinguished fro the persons, & whose vice we ought to detest, their office we must honour, because it is gods ordinace. Seing then the superiours are to be honored in respect of their office, it is manifest that fo far forth only we must yeeld obedience vato them, as they paffe not the bonds of their office. God annexeth a promife to this comadement. First, To fignifie how greatly be oftenwesh that abedience, y how grievoussie be wil punish shofe which do against shis ebedi

abeditee. Sectelly, To fignify how necessary this abeditee is & fo much the more to invite ve to the observing & keeping therof. For this obedience towards parents, is a preparing, & a motiue cause to the whole obedience of the laws which follow S. Paul alleging this promite, Pp. 6, s. faith, That this fift comandement, is the first co "madement with promife, that is, with special promise, or of a cer. tainparticular bleffing, which god promifeth to them that per forme obedience. And the bleffing or benefit which he promi-Sethis long life. Ob. Bus long life feemesh not to be any bleffing or be mitity real of the miferies of this life. Anf. This cometh but by an accidentifor long life is a bleffing by it lelf, though it be joined with mitery. Reply. That bleffing by reafon of thefe accidets feemeth rather worshy to be wiffred away fro vs, that to be wifhed to come voto v. Ant. A good thing is to be withed away fro vs, if it have acco panying it greser evils. But god promifeth vnto the godly toge ther with long life a mittigatio of calamities, & a log fruitio of Gods blelling Moreover the worthip & celebrating of God in this life is for great a good, that the calamities of this life ought not so emer the ballanee with it. If furder it be demaded: Why. she we the wicked alfo en difebedies longlived. One afwer hereto is, what a general rule is not overthrown by the varieng of a few ex aples. For the disobedier, for the most part, perish after an evill maner & vocimely. The rysbes mocketh hu fasher, let the raves of Prov. 30,17 the wally pick is out. Another a(wer is, That corporal benefits are bestowed on the godly for their lafety & falvatio, & therefore are tokés & argumets to the of gods good wil rowards the:but on the wicked such are bestowed, partly that they being therby called & invited to repentace may become more excuseles in gods judgemer; partly, that the godly & elect, which are mingled among the wicked, may enjoy these bleffings. And again, that al godly & obedient childre, are not longlived: that croffeth not this promile, because vnto them their translating into a betterlife, is a most ample & large recopence of long life.

The parts of this commandement, are of two forts. The one are vertues proper either to superiours, or to inferiours, The others are common to both,

The proper or peculiar vertues of this fift commandement.

"HE proper parts of the superiours obedience, or the proper vertues of the foperiours are diftinguished according to their duties and functions.

802 OF CHRISTIAN RELIGION. PART. 2.

The duties and functions of parents are, I. To che ifb and non with their children's To defend and protect them from initaries, 3. To inftruct them, or to commit them to be inftructed of others. 4. To rale and governe them by domeflical difcipline . For the parentes must not only inftruct their children, but also preserve inftruction and knowledge in them, not Scholastical knowlege and inftru ction, but domeffical nurture. The duties of Schoolemafters or teachers, are, I To seach faithfully, feeing they are in the place of parents. 2 To rule and governe by scholastical discipline. The duties of Magistrates may be brought and reduced to these heades, To command the observing and keeping of the Decalogue, to witte, that their subjects live according to both tables of the Decalogue, that is, according to the whole Decalogue, as concerning external discipline. To exequate the Decalogue, or the commendements of she Decalogue, that is, to observe and maintaine the obedience thereof, by punishing them that transgresse against discipline, either in goods, or in name, or in body, or in life. To enall fome positive Laves for mainteinance of civil order, which otherwise would not fland. Now positive lawes are a determining and defining of fuch circumftances as are neceffarie, or as ferue for the keeping, or obedience of the Decalogue. 4 To put alfo thefe their owne Lawer in execution,

The duties of Masters and Lords are, 1. To command such things waso sheir familie as one just and possible: to prescribe inft and lawfull labours, not vnhwfull, not enpoffible, not too burdenfome, and unnecessarie. A To gono them their mages for their la-bon. 3. To governe them by demostical discipline. Syra. 33. 13. The fold decishe what end the bonden belong consiste. After and meas correct is an, and morks upon the forward.

The ducie of Elders 15, who are superiour in age, wifedome,& authority, to governe and further other stip she example of their life,

by their complete, order amountons.

They oper dayles of inferdam, are expedied by the name of Homes. For Home lightfieth and comprehendeth, first the Reve rence of the interiors rowards the superiors, which is, I An acknowledgement of Gods will who wil have fuch an order to be in the calling and degree of superiours, and doeth ordaine the fame, & adorne and furnish it with gifts necessarie, an approbation of shis order, and shefe gifts of god. For if we do not know & acknowlege this order to be good, we wil not honor it. 3. A fubin Sties

Bit and fubmiffed waso shis order, even for the wil and pleafure of God. An onsward declaration of this their indgement and minde in words and deedes, of in ceremonies and geflures, which differ according to places, But Reverence is alfo in the minde; & doth not confift only in outward gestures. And Subjection here comprehendeth such obedience as is not conftrained, but readie and willing. Secondlie, Honour fignifieth a Lone which we must beare vnto them, in re feel of sheir calling and office; and this cannot be fevered from reverence. For whome we loue not, them wee cannot reverence. Thirdly Honour fignifiesh obedience, in all shings lawful and possible, which the Superious according to their office and calling commande; and this obedience must be voluntatie, even as children reisice to doe shofe thinges which are gratefull and acceptable waso their parentes. Fourthlie, is fignifieth Thankefulnes towards Superious, which requi reth that everie one according to his calling, and abilitie, & as occasion serveth, aide and furder them. Fifth is fignifieth lenisie and equabilisie towards Superious; which is, to beare with those vices of Parents and Superious, which may be borne with & tolerated without any reproch vnto gods name, or which are not flat repugnat vnto his Lawe. Herby is eafily gathered what dueties are enjoyned to inferiours, and what things agreeable to their duties and callinges they owe to everie fort and order of Superiors.

The vices contrarie to the peculiar and proper vertues of this fife commandement.

THE first, are shose sinces which are repagatest to those parter or versues of that obedience which is proper to superious. Vato the dutie of Parents is opposed. These to provide and minister necessaries sufference was to children, or to bring them up inviol. This is a left of them their children against inimities on to offend shrough a foolist ower-tender losse, for some smale or no inimites done was them. 3. Not to accussome their children to passience and gentlenesse, or to bring them up in idlenesse and ticentious nesses, and gentlenesse, as to be instruct their children according to their abilities or to corrupt them by their evill attemptes. S. Not to childs she heir children as necessaries by their evil to two sparce and cruel was their children as necessaries or the degree of the fault commissed.

Visio she Schoolmaffers and teachers inflruction and discipline, the same vices are contrary, which are vinto Parents.

Vnto she Magistrases dusie two extremes are opposed, flacknes,

and tytanny. Stacknesse or sloshfulnes in the Magistrane is signer me to require of his subjectes the discipline of the whole Decalogue. or, me to ordaine those thinges, which are required to the preservation andorder of civil society. Or, mot to defend the immeent against interistion, not to restrain, or, to punish too lights such as offend against the discipline so restrain, or, against too lights such as offend against the other more of the Decalogue, or against the positive lawes. Tyrannie; is, either to communate his subjectes thinges that are unish, or, to punnish that which is no sinne, or, so punish more grievously, than the degree of the sails doth deserve.

Likewise, Lords and Masters may transgresse, either by permissing of idle sostifulnesse and licension/nesse, or by uninficonnamentenesse or exaction, or, by defrauding sheir servass of shew wages, or shrough

100 much rigor and everitie.

Now they that are superiours in age, or in unit other autority, trafgreffe against their duty & calling, through falls, or corresp could, or through lightnes of maners, or by their evit examples, or by negled of the yonger fore, or other inferiours, whom they fee to offend, and might by their counsel & authoritie correct & smed. The inferiours fin & transgresse against that honor, which they nive vinto their superiors, either not accounting of them, cribeting in shar place, where god bash placed them; or, reelding more onto the, sha sacy agree unto men: or, leving the more than Gadior densing abedience to their infl and Lewful commandement sor, obeying client in themproises there communad things which of impious or benting show with ininfire Or por aiding therein what things and by what meaner they mixesor, grarifying them flatteringly de unrightenally cityer agiraring sheir in firmisieros by flasterie commending sheir error and vices of marel 41 wifing about according to sheir place, with the reverence, of couring un & prinicipal fault commisted by them. & a last flum, ton drawous grain of The commencerture of this fife command went ones ours

THE common duties unto all on those wetties, which are profer ibed to all degrees both of superiors, and inferiours, ore, on. Thus general inflice, which is obedience according to all lawes that appetition unto all, introspect of exertie dines worth and calling. That this is here commanded is manifell, because the superior abust require this of sheir inferiors. Scincite them by their example to abey; and inferiours are commanded to obey all suffort dinances and commandements. Neither doth it hinder, shap the house of the similarie will deale comprehends the whole abuliance of the law. For there, it is exacted as obedience vnto the voice of god himfelfe, here, as obedience rowards me

a The second common vertue to both is the particular difiribative inflice, which keepeth a proportion in distributing of offices and rewards, or which is a vertue giving to every one his own. Now every mans own is such an office, or honour, or reward, as is convenient & sit for him, or belongethy the him. Romans 13.7. Give to all men their dutie, tribute to whome ye ove misure, custome to whome custome: feare, to whome fear: honor, to whome your honour.

3 Sedulitie, (or diligence, or fidelitie) which is a verrue in a ma wel knowing & understäding those parts which belong properly vnto his own duty & office examining them, & doing accor ding to gods commandement those thinges that belong vnto him.conftantly, cotinually, fludioufly, willingly, and cheerfully; likewife, conteining himfelfe, with this endevour of wel doeing within the bonds of his own dutie & calling, letting passhings that apper tain notto his vocation, & such as are vnnecessarie: and al to this end principally, as thereby to ferue God, and his neighbour, and to doe those thinges which are pleasing to god, and profitable vnto men. 1. The fal 4.1 1. Studie to be quilet, and to meddle with your own busines, Roman, 1 a.S. He shes rules best him doe is with diligence Eph. 6.6. Serue, as the forwards of Christ, dooing the wil of god from the bears. Eccleig. to All that thins hand that finde so de de et with althy power But ie is en be oblewed that this vertue is not only to vaderfland spherere the parts of a mans duty,but allo so examine & fearchaif yet there be ought remain. ing which he knoweth not to belong water his dutie For he that knoweth nor, must feeke & Cearethe otherwise he shal neverthe leffe renderanaceount of neglecting his duetie, because his ig norancewas purposed and voluntary, two is table normes A H !

4 Graving, which is a versue that observe to this which becdmeth a man perso, & sheweth a cost and & square nevin words,
deeds, & gestures, that thereby we may maintaine our good of
stimation or anithority, that our calling be not represented. For,
because good will have superiours to be honored, he will also that
they theselves maintain their own honor. The wave glay, which
is an approbation yeelded vs both of our owner conscience, and
of the conscience of others, sudging aright, seing it is a vertue
accessarie both for the glorie of God, and for the safety and

wel-fare of riverile withour que thick to be defined, for that their ends be withal respected. From its way your milist it is deployen a libition of their Beckel of a superior with the second of their ball constitutions or a book as book or a property of their fall of a tay worry man for our work of their fall of their fall constitutions of their fall of a tay worry man for our work of their fall of their

Moderite is a vertue which track news with niele worth pranitie wherby a man knowing his own imberility and confidering his place & office, wherin he is placed by god keepeth a mean and convenience of perion in opinions and in speech othintelfe, and in actions; and in behaviour, to this end; sharwe give no more to our felnes than becommeth as the we thewe no more gliner or gorgioulnes in our apparel; irrour behavior, in our calke, and life, than is needful, that we for nor our feldes be fore others or oppreffe others but behave our feluci according to our ability, and capacitie, with an acknowledge trans of god giftes in others, and of our own defection. Now, as it was faide, modeflichal deuffliebebah gravity. For if gravitiebenot ioin ed with modeflie, hedegener arrest miss ambition and fwelling Hamilton and modefied ffer he dieh unde und Modeftyn dowards enen acknowledging their ain view, and the difference are in others. Humilitid is romande god Gatter 6.3: Thaintoftene to him felfe shar to Is Diserturges on hot weetsing the detectors to the felfe in a awaic an office ho him ynto y lion it iantampent ad

how, or render affilians the arde our binderest sind neare of ibloud, as rewards our Parents, children, and other kins folkes. For when god will all to to hoher our Parents, fivest also that we louve should be fraction, he will have some Parents of when he will not them into the render out to the rest of the continue them is to be Parents, he will have some Parents of when he will not of the parents of the p

7 Thankefulnesse, which is a vertue consisting of truth and inflice, acknowledging from whom, what, and how great benefits we have received, and having a defire or willing nesses form and returne for them mutual labour, or mutual dueries,

fuch

TOF MANO THENESPYLKES

tich as are honest, and possible Promity.19. He that rependesh a

S. Agairy, which is a verme marigating upon good cause the rigor of first indice in punishing & taxing others offices, patietly bearing with some such errors & defects, as do not enormously harm the publike safery, or the privat wel-fare of our rieighbors, & covering & correcting such vices of others, or endevousing to head & currectles for, this by reason of mens manifolde infirmity is so necessary both in superiors towards inferiors, & minimized superiors, that without it civil society canot consist. Per. 3.18. Be subject to your Masters with differences onely to the good of courteous, but also so the frowards. Mither appertaineth the example of the sons of Neab, Gen. 9. Like wise the commendament of the moderation of gentlenes of Parents societis while children in exactifing correction of significant Fashers, provide not your children in exactifing correction of significant infirmation, of information of the Lurde. Bph. 4. Col.3. 11. Provide not your children to angre, Indi they be discouraged. And cap. 4. Te Master due unto your fervients that which is suff or

annal humaing shas ye alfo have a Mafter in historia.

The vices contraries a shefe common versions of shis fife commondement.

1 : 12 TO she general inflicence oppoled, 1, 14 negleds of fuch
dusie, as inflicture against of every one either of furriours, or
of inferiours, 1 flubborness, and disobalience, and etwalty 3, 11 sking

forw and femblance of obfer ving one day and byperiffe it

2 Fine parsicular diffusions in the articopy and it. Error, which taketh awaie an office fee him vinto whom it is the R giveth it vinto articher, who should hat administer in fee uncowhome it doth not agree. a Raffusion decapting of perfect to providing in diffributing offices, or in giving honors or in bifusioning sewards.

3 Vine Statulinie, is opposed a Registrate of fireficial which either doth not look after matters, or doth willingly let the paffe & performeth the pares of his dusy either not willingly, or not entirely, or not diligently. A so five of diagence, which doth his duty chiefly for his owne glory & commodity facily. Cariofair, which incrudeth & infinuates thinfelfe into other mens due-ties. A registry, which gives that y not bimic freshich he harb not, or botteth of that which he harb.

4 Vnto gravitie are corruly, i. Levitie, not obler ving feemlinefle or conveniency, or conflancy, or not having a defire of reteining his good name & estimation a Swelling or arbition, which is

LII

to life un him-felfe in respect of his own calling or giftee, and to cotemne & neglect others & to be afpiring to higher places & to feek the applaule & approbation of ma, not for any defire of gods glory, or of his neighbours fafry, but only for an ambitions humour and defire of preeminence.

I Futo Modeflie are repugnant, I. Immedeffy, which reteineth not a feemly conveniencie in words, deedes, behaviour, & anparella. Arregancie, which in opinion and speech challengers more vnto him-felfe than his strength wil beare, or doth either admire his own gifts or vaunt of them without need a Show of modeflie, which is in his admiratio of himfelfe yet to extenuate and debale himselfe, & to be backwards in receiving of honors or offices which a man defireth to hunt after his own peaile or an opinion of modeftie.

Voto lone are repugnar, I Vanarianaline, which either hareth, or doth not affection and love those which are neere of bloud vnto him; nei ther is careful of others lafety. 2. Indulgent welle at cockering, which for the love of anic either winkerh at their fine being pernitious either to themselves or others, or doth grati-

he them in things forbid den.

808

Vinto Thankefulneffe are repugnant, I Vinthankefulnes, which doth not acknowledge, or doth nor profelle the author & great nes of the benefit received, or doth not endevor to perform mu tual duties, 2. Volcofol granifong, or parafire-like flattering.

8 Pure Equitie age repugnant, I famour ete & unlerful zige, in cefuring of those that fin through infirmity without any ener mous harming ether of their owne fafety, or others, a Slacknes, not punishing or repreheding according to his place, enormus faults 3 Flaver, which for to curry favor, & for comodities fake praifeth that which is not to be praifed, or attributeth greater things vato one than are befreming for him.

SIXT COMMANDEMENT,

HOV Prate doe no maraber.

The scope or end of this commendewens is, the prefer vario of she life & fafele of mes bodies, of of the welfare both of our felmes & others. Hero er forbidden al those things which rende to the destruction of our life, or the life of others. Now in this prohibition is named murcher ther

by to rake a way together with the effect, the proper emiles therof & ender the name of murther are a fine which accompanie it comprehended, that by fignifying thus the helizoulnes & grievoulnes thereof we may bee the more effectually with drawen & deterred from committing them. And contravily here or commanded all those thinges which rend to the fatery of our life & others. The fubflance & flust of the committeement is struct we neither hatm'by any external work either our own life, of the life of any other, or any may lafety & welfare of bodie, either by force, or by detert neither with in affection or wil an impairing thereof, or fig nine by any tokens any tuch affection or wil, but of the contraty, enderour to defend & preferue the fame to the vimont of our powers amus out a dish arm a day

Here is to be proved I, That internal thinges are all command ded to forbithen by this commenced evens. I This the defence of over neighbour is commanded 3. That the burishy either of the filmes or others to forth them.

1 Internal things are commilded & forbidden, T. Breaufe when the effect is commanded or forbidden, the cases is alfo commanueded or forbidden . From she fcope & end of the towendement God wil not have vs to hure any. Therfore hee forbiddeth the meanes allo wherby we may hurr. ? Who pever is engrie with his brother wouldwifelly fiel be cutfable of thingement, 100 1000 11 com

The defence of our neighborn or commanded Because negatitie commadements include affirmatitues. Thou finale de no monsheri

Therforethou that help & side thy neighbour, to active as at

The harring as welof our feller, as of others to fobliden beente the cautes why god commadetirys to trave regard of anothers life, at the fame in vs. I The Image of god in vitin a. The Smithinke & Shones of mattere, o our original from our first Parents. We tray not be cruel against our owne flesse bucks at haue flued from the fame, namely from our first Parents, and are our flesh, so are we our felires effectally. Therefore wee felle ought to hurt our felues than others. The greater of the priles rangers werewith chrift purchased at the members of the churches Thousand the be of chriffs members. And feeing thefe causes are four in our lakes alfo, it followeth that by this lawe every que a fot bit sento burt or neglect his own life or boulie.

Wherefore, They frale doe no marcher, figni Beth, 1. Thoughals mot defire to murther either thy felfe, or others. For what God will

OF CHRISTIAN RELIGION PART 2.

have not to be done of vs, that doth he not grant so he wished or defired. 2 Neisber shall show insimuse or fignific am defire of muribaring suber the self-se others. For, the defire and wishing whereof god forbiddeth, he forthedesh also any inckling or tignification thereof to be given either in wordes, or behaviour, or countenance. 3 Neisber shall shanput the defire in execution. For, the defire and fignification whereof God forbiddeth, he verily much more forbiddeth the practife & execution there of The contrarie then is: Thou shall loue thy self-e & others. I fa heart and defire, 2 In signification. 3 In practife and execution there on. Hence, spring and articall the versues of this commandement, and like wife the contrarie vices who them.

The versus of this first commandement.

THOSE things that are here commanded, tende (a) is

In both his faid to the prefer auton of the life or fairtie of
men. And the fairtie of men is prefer and either by me harting, or by
helping them. Whereby are made two diverte hinds of activities
of this commandements, the former whereof conteineths the
vertues which tend to the not hurring of mans fairtie; the other comprises the vertues which tende to the helping and

furthering of mens fafette.

The versues not haveing the fafers of men.

I HESE are of three force, For, we are faid, not so have three I watered wit rither being not have to prevoked, or being provided, or being provided in the confident in the first manner of not hurting condition.

Particular inflice, hurting no ma. This particular inflice was horsing anie men, is a vertue shunning all harmings, which are done either by violence, or by deceit, or by noglect of our owne and others sateries and so neither by indevour, nor by neglect hurting the life or bodie of anic, of whom wee are not hurt, except God command it. This is expressed in the wordes, Thou shall do no morther.

In the second manner of not burting confift Militar & aquability. For vinto these vertues it is proper, not to burr, albeit wee bee provoked. Milduer, or placability, or easinesse in forgiving, is a vertue moderatresse & governesse of anger, which shunners all sust anger, so that a muld man will neither, bee angrie for no cause, neither vpon a light cause; & where there is eause of just anger, he doch then also so moderate that just an ger, as that he is not angrie beyonde measure, or passeth the

bound

boundes & limits by god preferibed; that is, he doth not with the definition of the perion that hurr film , neither burneth with a defire of revenge, but pardoneth offences, and allo grie rous miuries : and is difpleafed onely at the reproch of gods name or for uninflice or for the horr of his neighbour, admit ting not into his mind the defire of reveging any minite be it never fo great: and withing alfo from his heart the tafetie & good effare of his enimies, & foch as have il deferved of him. & endevoting to maintaine the fame, according to his ablity. & their necefficie. Mai. 5.3. Bleffed are the meeke: for they fall inherir the earth. Equabilisie ,or equicie, is a verme of neere affinisie with mildreffe, which is a moderatreffe of thrich juffice (which equalleth punishments with the faults yoon good and reafonable cauterar whe inverpett of the publike fafery, or privat fafery of them which transgreffe or for the avaiding of offence or for anie other good canfi, we yeeld formenhas of our right, in punifising offences, olifaing ofinitaries. Oat Breshit if a ma be fallt by occasion in to onle fants, ver which are for is wall refine fuch a one with the for fire of weekenes, confidering the felf, half thou all be sempred. In the third maner of nor hutting confilteth Powerablenes,

The third maner of nor hurting conflicts. Proceedings, which is a vertue flunning all offences, and occasions of enmicies & discordes & endeworing to take them awaie, if anic offences & endeworing to take them awaie, if anic offences & concerd, that is, a diligence both in avoiding coases and occasions of offences, diffeorty, constructions, and harreds: and also in reconciling those which are offended either with vs., or with others, and lastly in reteining & keeping of peace, for the reteining whereof not to refuse troubles, and the diffembling and forbearing of infurites, whereby wee have been charmed, four it bee without the reproch of Gods name, & any gitevous impairing either

of our own or others faferie.

The vertues helping and furthering mens fafetie.

OD wil not onlie that we hurt no man, but also that wee Thelpe both our selves and others according to our power. And we are said so helpe two waies. I By repelling evils, dangers, thin in it. By doing good, or by benishing our selves or others. Of Helping vertues then there are two forts, namely, versues repelling evils, to versues benefiting to doing good.

The vermer repelling roils, which namely are exercised in driving away evils & miuries, are these: Communicative inflice in

ODE OF CHRISTIAN RELIGION PART 3.

puniformens, Forisade, & Indignation Commutative inflice in punifoments, is a vertue observing equalitie of offices & punishmen. inflicting either equal punishments vnto the faults or lesenbe ing induced thereo vpo good cause, according to the respect & confideration to be had of circuftances in civil judgement, for the maintainace of gods glorie, & for the prefervation of mes focietie. For when god forbiddeth the focietie of me to be her med or impaired,& wil have the Magistrate to be the maintal ner of discipline according to the whole decalogue, he wil also have them with just punishmentes restrained, that make any grievous breach of this order. Wherefore a Magistrar may offend not onelle in erueltie, or voiust feveritie, bir also in lenitie or remifnes, and in licencing men to hurt and injurie others. t. King. 10.41 Beeaufe abon baff ter goe out of thine hande a men, whom I appointed to die, thy life hall go for his life, and thy per ple for his people. Levit. 14.17. He that killeth with man her Gul bee put to death. Num. 15 31 Te flat take no recopence for the life of the mursherer, which is worthy to die but he fhal be pin to death! Exed. 21.13 Life for life, eie for eie, rooth for rooth Den 24.16. The fathers shal nos be put to death for the children, for the children put to death for the fashers, but everit man first be put to death for his own finne. Deu.19 . Thon Shalt make cities of refuge, that innocent bland be not thed within thy land Here therfore is commanded, for the defece & lafegard of mens taferje, fevere luftice, which remitteth not punishment without good canse, and observeth equalitie of the offence and punishment. Where of it is manifelt, that this commaundement doeth not take away, but ordaine and effablish the office of the Magistrate in punishing transgreffours. For when God commaundeth a man to be flaine, not men nowe , but God himselfe putreth him to death by them, vnto whome he giveth this in charge. And that the licentiousnesse of doing violence or outrage might not growe ftrong & encreale, he would have transgreffours to be curbed and kept thort by punishmentes. Wherefore the revenge due to Magistrates is comprehended in that faying, Roman, 13.19. Vengeaunce is mine , Failrepaie faish the Lorde. And hereby is sunfwere made vnto this objection. fe is faide here, Then falls doe no murcher: Therefore we must not at al put anie man to death, & by confequent, this inflice doth not appersain to this commandement, at which comme be kept except manie be put to death . Vato which

5

we answere. I We must therefore put some to death, least the societie of men be destroited by the cues & robbers 2 J. in Said.
Then shad does no much, that is, not according to thy own pleasure & last, For god punisheth, who the Magistrare punisheth.

Ferritade is a vertue, which adventureth dangers according to the rule of welinformed real other is fuch dangers as right and suled reason willeth to adventure, and that for the glorie of god, the lafety of his church, the defece & prefervatio either of our felues, or ours, or others against grievous injuries. Now this Fortitude of gods Saints arifeth from faith, & hope, & the love of God & their neighbor, But that beraical Forticude, which is a special eift of God as in Josus Samplon, Gideon, David is to be diffinguifhed from that prefentuelle of minde & comage, which through a cogication of thinking on gods will ought to beeraifed and fired we in alefpecially in governors, I King. 2.2. Be frong, and they sho felf ama. Hither appereaineth the example of the fpies of the land of Canaan, & of the people being out of heart, and despairing for ever compassing & possessing of it, Namb.12. & 14. Like vneochis verrue is worlike Fornitude, which is a defendres of inflice. & an yndertaking of the infl defece of our felues or others abeit it be not without peril &danger. War, is either a necessary defence against those that exercise robbery, & out rages, or cruelty against the people, or a just punishmer for grie yous injuries fultained, which is undertaken by force of arms.

Indignation or zeale is a vertue justly offended, & wrath for the reproch of Gods name, the valuft burring of our neighbour, & for fore grievous injury, which is done either against God, or our innocent neighbour, having morcover a defire, as abilitie and frength affordeth, to repelland revenge the injurie done against God or our neighbors, according to Gods commaundement. Judg. 8. Gideon faid to Zebab, & Zalmunna: The men that ye flue at Taber , were my brethren, even my moshers children: as the Lord liveth, if we had faved their lines, I would not Reyson And Judg.ca.30. The Ifraelits wage war against the Beismits for the wickednes comitted against the Levits wife. As therfore vniuft wars are forbidden by this comandement, fo iust war is allowed in the fife commandement, as a part of the Magistrates dury towards his subjects, & in this comandemer, as a defence both of his own & others lafety & life and confifresh parely in inflice not butting & punishing partly in fortiOF CHRISTIAN RELIGION. PART 3.

tude and indignation. For either it is, as before was faid a necessary defence against the feethat exercise to betty, and riolence, or cruelcic against the people, or a sufficient betty, and riolence, or cruelcic against the people, or a sufficient betty, and riolence, or cruelcic against the people, or a sufficient better from grievous inturies, which is valent the defence of their own life & their neighbors, which private men vie against units force & violece, whe negative sufferest not the Magistrates as de to be required this when the laws & the Magistrate arme a private man against a robber, or adulterer, he vieth then the sword, not unadvisedly to ke, but untilly delivered into his had by the Magistrate, as being the Magistrates deputic and minister. So Moses she the Agyptian in defence of the lifecite.

The versues benefiting or doing good, which namely confift in doing good turns, are thele; Humanity, & Mercy, & Arnity, Humanity, or the lose of man, is a true & fincere good will both in mind, & wil, & hart, towards others, & a declaration therefin words, behavior, & dueties, convenient, & possible. This lefte fame vectue in the scriptures is called the lose of our neighbor, which is Philosophy is termed Humanitistor by this vertue as an en perform that vinto others, which they would have to be done with them; clues, Ramias, to Be effectioned as long two weather with the them; Clues, Ramias, to Be effectioned as long two words or with the them; Clues, Ramias, to Be a fectioned as long two words or with the them; of the books hold of state of the series of the books hold of state of the control of the control of the books hold of state of the series of the books hold of state of the control of the control of the control of the books hold of state of the control of th

Mercie is a versue, which hash a fellow feeling or sakesh apaffice of the calemities of good mi, or of thole, who fin through ignorate or infirmitie, & endoworeth to take the away or to affinage she as much as courty & gods glory permitterh, neubbr reioseth at the calamities of the very enemies themelues, Or is is fortie for the calamities of insucent mentor fuch as falshrough innecace or infirmitie, & a defire to allwage or take away their calamities by honest meanes. Aminie, is a vertue coprehended under humaniticas a special under his generall, & it is a moniol & he cere good wil betweene good men wel knowen one to anneher. performing mutual & possible ducties or le it a vertue redring mutual & fineere good wil, & performing mutual duties fach at are just lawful & possible kindled by the knowledge of vertue. & by communication in both parties. It is different from busin that love firetcheth both to the known & valenown but a mity or friendthip extendeth only vnto those that are known one to another, it that for forme vertices appearing lifehem. The parts then of all that which is commanded ve in this commade intended to in this commade intended to in this commade intended to the said, by our affillance and endorous value the vemost of our power.

The bless commune to the consucration for commendancing.

Villes per commune inflice has ting no trib in opposed, it. Incaffice,

Villes per commune in the wall to hart men, and all visual endainen agent, burting for influring a: Remissuffe, when they are
now hour, who are to be little, by the vinco whom the execution

thereof belongeth, low, on a boll diole o

ıſ

L

ŝ

È

ß.

ø

â

á

ġ

6

o

ø

ė

Paro million is repugnate, I rainfl anyor, haftines, grudging, immoderate revenge, have d, and force. Anger is a floor madera: Haftines is angrines, or a readines vote atiger. 2. Remifier, whe a man is not moved for greevous injuries.

Vinte equabilistic or equippe in repugidatine, it Immederate vigous, whom there is Ind not egoed of circumstatiness: whereof it is laid, Extreme wight, wasterne erong this wife, crucky, and values (everity a Remiforfice that is, not to be moved at fuch thinges, whereaver ought to be moved and when God commandeth.

Like wife paretality and Screpting of perfors. 37 21

por percentioners in oppored, 1. In the exterior, them is thou to overest to keep peace, that their doll not respect gods glory mather thing want & the neighbors fafety. This is in visual gratifying a In the defeat of waith a thing flatte factor.

Contentions, backbrings, flanders, whileerings,

Visio inflice command that is partification is contrary. I find defect, remifies, when these is not purched, which ought to be putched. In the except, one this, and want, and over great forerisis, private revengestally preventing of first inflice. Briefly, anto punishing inflice, is repugnant in whice, which either doth nor at all punish, or doth want to punish.

Vine for siende is opposed, make defect, rimerenfine, & the betraying of anothers latery, when thou six able to vindertake his defence, likewife arthunning of such dangers as god hatroom manded as towndergon. In the excelle yalfmer, or to allow dines, which is, to undersate strings vaneces fary, or impossible.

Visio indiguation see contrary, I Polari angul a Remofine & flow ner, when there is no that pages of earneflines thewed in beeing justly offended with inturies, and in revenging them. Likewise with this are the same repugnal which are with open ceablenes.

Finto humanity are appoled ! Selfe-lone, with a neglid of where 2. Inhammanising Spicefulneser haved againg behover a for hoe of 4. Pring pleafurings and greatifying word open and be de le

Vinto mercy, are contrary, t. In the defect warmereifulnes, amelie. hard bearrednes, not to have compation of choic, of whom wee are to have compation. Likewile, Remicing as another manner barme, and uncompassionerner, vaid of al griefe. Juste axcelle, Ranif mefe, when they are spared, whome god will not have spared which is cruel pitry, whereby the whole fociety of men in burn, yea, and he himselfe also who is spared and to redigne while she

Vinto amisie or frend hip, are oppolode. In the defell al im and treachery, who by friendship is violated semulan merlets of friends, denial of good wil and mutual duties, a faigued thewoffriendthip. 1. In the excesse flatterie, or uniall gratifing like wife beht

nes in joining and looking friendship wood box sibust h. Freeze

THE SEVENTH COMMANDEMENT. How hals not commit adubatie T



The end of this commandementis, The preformation of chattities & wedlack Now white god nameth adultery, he doth not forbid that only, as being the most groffe vice of al those which are repugnant to chastiry, buralfo alsiens that are contrarie to cha-

fixy, and luch as are of neere affinity unto them; likewise their caules, occasions, effects, antecedentes, confequents : & of the contrary he commandesh althing, which make for the prefer varion of chaftiry. The reasons are shele s. Ryone (perial, the refl abar are of neer affinity with that we underflood So who adultery is forbidden other special vices of lusts are condemned & A dultery is mentioned because it is reckoned amongst the groffest vices of lusts. 1. Where the canfe is condemned, shere affected feet is condemned and so of the constraint. So here are commanded or forbidden as wel the antecedents, as the confequents 3:7 be and & scope of this commundement is, the preferring of charting, and protecting of wedlocke among men. What loever therefore maketh for the preferving of chaffity, and for the protecting of medlocke, is commanded in this Law : and the contrary is withall forbidden. The vertues of the seventh commandement are in number three Chaffing, Sham faffnes, Temperancia

Chaffinionis a vertue preferring cleannes of mind and bodie, agreeing agreeing with the will of god, and avoiding all lufts forbidden by God, alvalantal companyings, and inordinate copulation, and at the defires, occo from, caute, and effects either in fingle life, or in wedlock: that first hath his first original from a "Greek word, which fignifies his always, becaute it is an ornament not oby of the whole ma, but also of altherest of the vertues. Where fore that name was given by special regard and preeminence to this vertue, because it is one of those principal vertues that make the image of god. Now there is a double chassissic one of fingle life; another of mariage. Chassissic of single life is a vertue arounding at last sycemations in a fole flate without mariage.

Thuffire of maringe is to observe in maringe the order instituted by the wonderful counsel of God. The causes of chasting are s. The commandament of God. A. The preferoation of Gods Image. 3. A fluide and define to avoid the defacing of Gods Image, and the contamble of the is between god and the charely. 4. Rewarder and panishments. The extremitties of chasting are, Albufus, about causes, and effective at unlawful contamblisms, at current defines the contamble of the corresponding to the corresponding to the corresponding to the corresponding the contamble of the corresponding to the corresponding

Shanefufuerie a vertue abhorring al filthines, ioined with a thame, griefe, and fadnes, either for fome former vicleanenes, or for fear of falling into anie hereafter, and having a putpole and define to fly not only vicleannes in felfe, but also the occasions, and tokens, and fignes of vicleannes. Shanefaffaeff is required onto chaftise, as a furtherance and custe of chaftisy, & also as an effect, confequent, & fign thereof. The extransities or vices comes it to flumefaffnes, are, 1. Shanefafter or impudance, which makes hight of vicleannes. A rude and oplandish half-fallicities are vicioil and per verfe baffathes, when a man is afhamed of that, whereof he ought nor to be afhamed, as of a thing which is good and honests, and requireth not any baffulnesse to be the wed therein.

Temperatele is a vertae observing the meane agreeable to nature, honesty, mediocrity, and order of persons, places, and times, according to the law and rule of nature, in things concerning the body, as in mean and drink. Temperatele is required two chafficies, as a cause without which were cannot bee chast.

The extremisies of semperancie are intemperancie in meat & quallangs of drinket. Bewife an hurdruls temperancie, or too great abiliances and hypocrical; not agreeable to nature, such as is 5

8

Ď

the abilinency of Eremites, 203131003 11911 bitte .

Whereas all form of lifts are repugnant virtochaftiry, and to the drift and feope of this command theret, the lattice are to be mored and observed. They may be referred which there seems a sufficient of the first state of which are tone of the first state of the week against this our corrupt nature, incoming because they corrupt it, and because the corrupt it, and because they corrupt it, and because to that conformity with god, but also be cause this our corrupt nature abborroth them of this kind are those, which are rected by the Apostle, Rom. 1. as confounding of kinds and sexe, likewise the virtage of woman-kind. These heinous sins, and horrible trelpasses are to be paintful of the Magistrat with extraordinate purellments. Incest hach for a great part, a repugnancie with this our nature, albeit there were exaples of incests in our sixth purents; because those were done but of necessary, and by dispensation from the missingles. Therefore this

was an exception from the general rule.

Of the forest hind me whofe which proceed for this me correspondence as formications amont chose that are free fro marriage, adulteries between persons that are both married, edpartyings of ma ried persons with others that are vamaried If a maried person baue companie with another marted person it is a double adulserinfor he violateth both his owne wedlocke, and the others. If a maried man haue to doe with an want ried woman, it is frephrabherin Shoot funitarion is of thole that are vnmaried. Magificator are by dury bound feverely to painish incests and adularies. For they are much more beinous than thefts & rob besies God appointesti derk for adulteries Now although god did aprordaincebar fraple formication allo frould be punishedwich donthy er whon he faith after, Let there not be a whore apray you bee fignifieth that it is to bee punished in his kinde. There are wher thinges also, which are committed of this our cocrupe nature with air evill confeience, as luftes, and evill defines, onto which we y selde or wherewith wee are delighted eneither enderour to avoide them . Such victous and lende defires, and the like, although they bee not punithed in the civill court, yet are they joined with an evil confcience,

feience, and are punished of god.

Of the third kinde are corrupt inclinations, when which yet good men do not yeeld, but with stand them. It also assaic from the allocations, and their confeience is not troubled, because allocations, and their confeience is not troubled, because is defired, it there is remaining in their harts a tellimony of their fines, after remission of their flux, and for a remedie for their fines, after the fall was marriage appointed. Therefore against their inclinations is it to be faid, it is because to many, this solution. But yet S: Paul neverthelesse by those words doth not allow such marriages as are varietyly, hur this to be common wealth, entred in to before a lawful age, or whomes, that is, against good orders and maners.

The perial Queflions of Marriage.

1 What are the caufer of the indication of Marriage.

4. What are she divise of Maried perfens you me I Same

WHAT MARRIAGEIS.

Mariage is a lawful to indiffacult to continued in my one more more inflictured by god share we might have a him to be chaft to to detell at inflictures by god share we might have a him to be chaft to the offerful it inflictures afterwards when the middle forms the land, and it that of feetile is might be a master when his middle distributed in a determine the Lafty, what is might be a fociety and friendle of hebreath, a test of a property and friendle of hebreath, a test of a property and friendle of hebreath, a test of a property and the test of a property of the conference of the amount of the property of the adjoint of all of the conference of the amount of the property of the adjoint of all of the conference of the amount of the property of the adjoint of the conference of the amount of the property of the adjoint of the adjoint of the conference of the amount of the property of the adjoint of the adjoint of the conference of the amount of the property of the adjoint of the adjoint of the conference of the amount of the more of the property of the angle of the amount of the conference of the angle of

910 OF CHRISTIAN RELIGION PART 3.

tors. The Descendents are althe posterity of progenie. The line of Collegerals is either equal, or vinequall-Iv is Equal, when there is equall diftance from the common flocke. Parquall, when the diffaunce is vnequalt. Those prohibitions of degrees of colanguinity from marriage, which are expressed and terdown Levis 18 are moral i Because the Gentiles are faid to be cuff out fo shele abominations. But the Gentiles had no ceremonial lawe. Paul doth most (harpely reprove him, who married his fathers wife, ?. Cor. s. John Baptift faith to Herod, Mar. 6. 18.11 is not lawful for shee to have thy brothers wife. 3. From the chil, because thejend, that is, the prohibition of incest in reverence of bloud was madey niverful, perpenual, and moral.4.10 is the law of nature ? The con innetion hal be lawful, or the marriage lawful, if fuch perfont be well ned in matrimonie, as are fir to be joined. 6. If this continued ion beein she lord, that is, that a believer marry not with an vibeleever but with a beleever, & that religiously in the feare of god 7 # Matrimonie be contracted between two perfort. For they fhal be ruota one flesh. Ob. The fathers had more winer. Aun! were. We must rudge not according to examples, but according to lawes.

What are the canfes of marriage.

The author of Marriage is god himfelfe. For marriage is no Trivention of man, but inflictuted by god in Paradile. None the causes for which marriage was instructed are, as wee may learne out of the definition of marriage; The means of mall plying mankind. The gurbering of the chinch; The image and refeblance of the committion between god and the church. That loose of wandering lusts might be avoided. That there might be a fociety of fellowship of labours and praier. That fellowship is mote needs and strair, and therefore sendently and earnestly help then by our praiers, who whom we are ioined in labour & affection. As, the Parents pray more earnestly for the children, than the children for their Parents; because love doeth descend, not ascend.

3 Whether marriage be a shing indifferent

Marriage is a shing habiferent wast them, who have the gift of continencie. But who foever are not endewed with this gift of continency, voto all them marriage is not a thing indifferent, but commanded onto them as necessary from god him-felic. And as marriage is a thing indifferent to all those that are

endu-

.

9 P. 3

l

C

to

hi

of

m

enducd with the gift of continencies of the same is granted to alperious that are fixed to meet for it. But when a just & lawful time of contracting marriage, is not observed, then is that thing a capite of many evils & troubles in civil & Eccleshaftical affaires. But normalist anding who lover have once lawfully & in the lord contracted matrymony, it is never permitted or lawful for them to dissolute or loofe the bond of matrimony once contracted, except it be for adultery.

A What we the dusies of married perfont.

The duties of married persons, are, I Massal Lone, a Sponfall faith and troth as each to love the other only, continually and coustantly. 3 Communities of goods, or a Sympashie or fellow feeling in evilt and calamities. 4 The bringing foots b, and bringing up of children, 5 Bearing with informaties, with a define to case show. The proper ducty of the husband is, 1 To now is to in wife, and children, a To govern them. 3 To defend show. The proper ducty of the wife is, 1 To be a helper unsolver husband in maintaining, and proferoing their boulded substance. 2 To obey and reversate her bushand When these things are neglected, they grievously stelp alleagains the lawful vie of mariage.

5 Whatshings are contrary to meterimonia ...

Vito matrimon precentery fornications, adultories, incells, vilawful copulation, abuses of mariage; & divorces not in tale of adultery, But the performation is for faken, ar is solicited to admit a for faking, doth not cause the divorces but the other.

THE EIGHT COMMANDEMENT

By this commandement is enacted and decreed a diffinatio of pollessions. For the end of this commandement is the professions for the maintenance of their life. Then had not feel, that is, thou shall not cover, or any seeles, that is, thou shall not cover, or any seeles, that is, thou shall not cover, or any

tempt by guile to conveigh thy nighbours goods vnto thee, Therfore defend preferue encrease the & guile thy neighbour his own. Now theft is onely named, as being the grossest kinde of defrauding, that by it the rest of the like qualitie might be vn derstood, & that for the same, as the scope or end, other vices or sins of like nature, & their antecedents, and consequents might be prohibited & sorbidden.

e

The

912 OF CHRISTIAN RELIGIONPART 2.

The versues of this eight come with their extremes, or quites Ommunarine Inflice, which in a vertee income goods, not covering after en other at and keeping an equality by number in barghines, and an commo trade of life, in the purchasing & exchanging of according to just lawes, betweene the wate and the price defert and the reward, whether it be in purchafe & buye in exchange of thinges. Althongo either are mo meet po famous Therfore those things are translated to another owner, whi are either no mans, or are belonging to other mon /Florabin shat are me mans, become theirs who get them and thehos feat vpon that which is no mans, thou thalt injury no man . This shingr shee being so enosber men, are palled from him, either be violence, the owner being vnwilling therto, or by grant, seene ding to the owners wil & liking Thoje thing t are passed from the Owner against bir wil, which are either by right of warre, or by captivity taken away from an enemy. Those things are pushed to may wish she owners tiking which are pailed voto another antiet by inheritance, or by contract & bargain. By inheritance things are paffed over to another, eitherby tellamer, or without any te framet. A cimall or bargain, is a content & agreement between any of passing over any thinges, or of the communicating or exchanging of them, according to full and honeft lawes . Al contractes are comprehended vader commutarine iuftice.

Now there are sent forts of contraction bying and felling; when a thing is paffed from the buier vnto the feller fo that the bui pay the feller a infrequivalent prite for it . This is fometimes either with a condition of felling it agraie, or with a condition of not felling it agains, for that the buier cannot fel that, which he bought, vinto others, Vitas buving belongeth the buying of revenues; for that is no vlury , so neither is the fetting out of ground to farme at a certaine rate yearely to be paied. Loans, which is a contract, wherein the vie of a thing is paffed to another fo that there be repaired as much again. In loane a thing is given not that the fame thing should be restored, but the like, or that which is of the same value. 3. There is another lone, which is called Commodation, when the vie of a thing is graunted a man for a certain time. So that with out anie price or valuation the felfefame thing be precifely re-A red

ole and founde & Donation, or by deed of gift, when a is pelled from the sight owner, who hath the right of githe free grate at mil water another protections; any recopence nations Therefore this is repugnant unso inflice. Attre requireth it, if they be given with that mind and seto have recompensed f. Exchange, when a thing is sunged by the levial owners content, or when one thing d like value is given for estother.6. A lessing rebire, which is a arred wherby the vic morethe right or possession of a thing is passed by the right owners to another vpon a certain price Bior a certaine time, fo shar the tame thingbe reftored fafe. A found y. Pholoing or gaging, when a thing is passed to another wheing bould to be his for vie, will fuch time as other thinges ish are awed him, are repaired vnra himror while string is de brered a ma for a cettain time that ifen the meane feafo it be per redocuted, the other may have the right of wing it at his se alten & Commissing on reali,when a thing is delivered as appelier when to the mister of offe, nor she possession, but antie the keeping cuffed, of the shing decommisted was him 9. Parsaglife, which ha certains contract ried by them who transper agether, where one emploies his money the sthes his mark, or labor, with this condition, that part of the gaine may como to each of them. To describe manual, wherin the sie of symbund, or the polletion of a groud to sie a palled by the owner viscons hus. bandman, with a certain condition as namely, that he ril & labeautite ground delivered anso him, & be boundermothe Mafas an performe certain daty, or fome certaine formes-Thefe diverse binds of constacts are so be observed, for the better vn-

declanding of communities justice.

Thexarenes or view ones are to communities in this or thefe, t. Varo communication inflice are represented to missiful amove frances of things, which are done either by wichnes as robberden may guite of de raise as thefis. Thefis she raking away of that which belongeth & purpose to deprive him shercof. The foreial fores of thefs are, Robberie of acommon treasfuries Counterfeiting of merchandire, when one vieth fleighes & guiles in contracts: Sacrilege, esfinges, and al corruptions of contracts, among which viury bath not the lowest place. Visoy is dist which is taken about the principall in

Mmm

ŧ

014 OF CHRISTIAN RELIGION. PART. 3.

in regarde of the loane only. From I finis are exempted till contracts, Partnership, Buying, contracts of paying reasts, suff recompense of any dampage or laste. There are many Question of vivry, concerning which we main judge according to that taying Doe as above with he does were, and when their with the form done were threather doe mer above true procedure in an actual vive

contented with those things which we prefeasly strions the methy gotten, & methy suffer poverty & osberodiso menodise, neither are broken through want and pentury, not gape after their mens goods or substance, not over things, occideste and vanceeffary. The extreme of this vertue, lattle defect, are shift and coverous fresh the excellent signed safasfal, when one maketh wile as if he were vanishing to receive such things, which yet he ostild and greatly would receive. Likewise, Intermentis, which is, to refuse at things, and so perfectly a strong of the second strips.

3 Fidelitie pr fairbfidneffe, which is a vertue that heedethanothers harma & undeveureth to aver them, & gladie & dilgently perfourmeth all the partes of his calling & doinghis duty, to this end, that god may be bonoured, & we fulfeine our life, & that there may be sufficient of things necessarie for vs & ours, & alfo shar we may would succoun, & make supplie of necefferies wato others. He that vadergooth not that labour, which he is able deought to vndergoo, committeth thein Ob There is mention made of fidelitie in the fift commendements Therefore is hesh to plare hire. Aunfile is no abfund thing that one and the fame vertue should be placed in diverfor omandemets for directe ends & refeets For the ends of actions make the acti ons differ, Fidelisie is placed in this commendeness, as it is a dillgence & cindever employed in the withfliding of others difcomodities, & in doing fuch works & labours, wherby we may get vs food taiment and things need fathe. Ridelisie is plaged in the fife combandement, as it is an obedience thewed in doing our du ey. The acres on berof are Infaithfulnes, not respecting or heeding any harmes and dammages, neither diligentile perfourming the duties of his calling & vocasion, Likewile, Rechlefieffe and Shebfuluffe, which onely taketh part and fruition of publique commodities but it selfe conferreth nothing to the common focietie of men.

4 Liberalisie, which is a vertue giving to them that want, according

ritto adacrs his own goods, not by any die hod or obligatio, but according to the law of god on a turn god hon own a bility, & the tic take, with a biberal home, according to his own a bility, & the macedials as a throwing where, when, to whom, and how much he may give, & wherevery an educative & meane be more nebaloring as a lanes, & trough a pendigalitie. The Extremes whele eleganthe desort a tec. A liberative or transfer for fig. & of entire for every single a lane of turn a fair and grant and give or turn a fair and given in the first or turn a fair and given in the in exception that gas. Of this wice it is fair, Sicke a methon, who a define the by the in the bibliogs.

rides to free the control of the con

Thurstown which is a versuo elcHeming & Bunning riot, and al variere fliggen ences of gift alle ping those thinges which archiniona to wet govern, and blookly remploying them to his own ofe destresign arterlong ward hiel, nachae frending more, than he feich zubeneedent This wo their offered so this comman debiambeciale, if in this commandentent Liberal tie be commaniedatio postrace the cot the new elfo here forbidden, name ly Oxeclathing wherein is opposed Sphring our & Parkittony. Lib seliste back Parlanges agode sorter setter both are two meanestherween che famo entrentes that saiberween Covetoubles & Whicheilit Reberguff diberality without Parfimonic degene amoth anto. Prostigality and Platfiguenis withour Libera line degeneratoria aro Collegouise de land Baiones. And therfore heris her boers Debo is morfour ingracus her be sparing, who is not kberal Liberatine enlargerh cor givingarcanting to ruled reason. Parlimonie restraineth the fame according to ruled reasons and spareth so much , as is requisite for neces. farie vies. So then thele two vertues are exercised in the fame matter, and between the fame extremes, & thereforethe fame vices which are contrarie to Liberalitie, are repugnadit 'alfo to Parfimonie.

7 Fragelitie, which is an economicall or householde vertue, dispoing of thinges well gotten. honefly, wifely, and profitably, for matters profitable and necessary, or defraying charges upon such thinges ever as are necessary, and frustrul. This vertue is of more affinitie with parsimony. Fragality, as similarly consistent & dependent on ruled reason. The extremes are the same both of trugality, & of parsimony, to wit, Prodigality & coverens me, or niggardinesse.

Cersains obietlions against the former distinction of Rights and

poffeffront.

I IN the Apolles time al things were common. before now laffe al goods ought to be common. Answere. There is a different measurement and were induced upon good canses, why they should then bring in communitie of goods, a It was then to be forced, leaft if they didde not fell their possessions, they should be violently deprived of them. 3. They didde not being enforced there by once have, but freely. For their passing with their goods in common was voluntary, nonewood compelled va to it. And therefore Peter saith to Ananias, while he remained in most once there has effect it was saide to remained in most once there has effect in an field, basis most in this own power 4. This castome was of fure purelie at phase sizes. This commisse of goods was not in all this observe can seen Maccolony collection was made of almes, which were sent released.

a Masserall chinges are vachanged it. Community of goods is no small. Therefore communitie of goods is vachangeable, and sherefore is now a differ of bre observed. Answer Maturall thinges are vachangeable, in respect of the Moral law, but not in respect of na

tural profit and varietie.

3 Christ faith was the soung man, if then with be perfect fell all, and gine is to the poors. Aunswere. The examples have a diverse reason: because this was a special railing of a Disciple, belonging to an Apostle-shippe. Againe, Christ woulde thereby fignish, howe far off he was from the perfection of the law, wherof hee gloried.

All thinges are Christes, therefore all thinges are Christians. Anothere, All thinges are Chustians, or ours, as concerning the right to the thing, but not as concerning the right in the thing. All things are due vnto vs., but we may not lay handes of any thing before, the time.

5 Al shinges betweene friender are common, Aunswer. Al chings

betweene

betweene friendes are comment, are ditie, or,a e offreson For wee souchting necession is wie being leviled by shad are to aske things of our friends, which we woulde have them aske of vs But al thinges among friendes are not common as concerming the possession and right: because voto everie one belongeth a diftinct polletion and right of his own goods . This polletion of goods, or diffunction of rights is enacted(as we have faid) by this commandement because if we may not steale, we must then poffeffe our own: & that for thefe caules. L. To maintain our febies. 2. To yeeld fomeshing for the maintainance of the ministerie. 3. For the main teinance of the common wealth, a. For the maintenance of our friendes.

THE NINTH COMMANDEMENT.

HO V hale me boare faile witneste against shy neighbour. coveds byges no enclass

The drift or and of this come ordinames & mainteiners of the much among wen Neither is in this commaundement only bearing of falle witnes forbidden, but all chale thinges which are of necre affinity

therewith the general whereof is lying. Then fall not bear falle witneffe of thy neighbour, or against thy neighbour. In this segutive commidemer is compreheded an affirmative, which is: Beare therfore true witnes of or for thy neighbour that is be time & defirous of learning & knowing the with . The name of Truth here is taken for trueneffe, or truth peaking, that is, for the agreement or correspondence of our knowledge of speech with the thing wherof our speech is. True we terme the speech it selfe agreeing with the thing.

> The vertues of this ninth commandement rogether with their vices of the rate wo ...

THE chiefe & principal vertue, which is here commanded, I is truth I. Truth or tiuenes, is a vertue, wherby me love true opinions and speeches, and seeke after them, and receive them & gladly professe & defend the according as both our dury, and persons, places, times, and other circumstances require, vnto the glory of god, and the lafety of our neighbour. This end ma keth that the Devil canot be faid to be true, although be sometimes speake that which is true. For bee is true, who speaketh

Mmm 3

OF CHRISTIAN RELIGION, PART 2.

918 and loveth the truth, and dorn affection it for the glorie of god and the lafetie of his neighbour. Trail may allobe defined on this wife: Truth is a firme election in the wil whereby we com fantly embracetrue lentences & spinions Jpeake that which is true, keep covenants, and promiles, and avoide all deceiled diffemblings both in speech an Louisvard geffute. True confett. on is commarended both in this and in the third commandement at of centimes the lame vertue is required to the obediece of divers commissionenes Em in the third commandement whe contille is required as it is the honor & worldip of god immediately respecting god and here it is commanded, as there is a wiftin ve hoe to decribe our neighbour bur to with his fatery & wellare VA der the name of truth, we compette libertie of foced ; which is vertue, wharby, as much as the time, place, 3 neteffice regul reth weprotelle abe septh freely & boldly, & are not willide and

through the feare of dangers.

Para truth, in the defeet are reprignant, I. Miller, white which pertain alguile, differnounce, negligence invide flanding the truth of things hes of courte he likewite flanders, back bitting evil speakings, which kindes of lying are repugnant with with to fignific otherwise by outward gettures, than thou thinken, & than the thing it lejo is So then in this commandent from cipally is lying forbidder Parating siveferred allo will of hamine which is alying in the mind off cious bes, or bes of courte feer the be avoided Becaule evil is not to be done, that good may come of it. And allying that doth exprelly diffemble the truth in to demand Rut a much which is vitered by a figure is no ly whe ther hounderstand it or no, with whom we deal, This is to bee observed bat we be not too tigorous in examining the actions of the Saincing: & allo, that we excute nor those things which have no need to be excused . Ob. That which profite the mit her by how sest no ma general A duriful the is of fuch qualitte. The foremin no finne Aun! The Mine is talle, Keply But yer the prails aroften not to be forten Aupfwere, Wee mult pur a difference berweene the hiding of the truth and hing Obiection God baffeibile mid wines, became ober sold a lie. T berfore God alloweth and Blesh of lies. Ant. God the efore bleffeth the mid-wines, becaule they leared god. & flue not the infants of the Il selites a Vinto muth, in she defect, is repugnauns vanishe or levisie, which is a readines to

lying.

面は出出日本はあるとなった

h

'n

.

.

ú

e

e

8

lying. He is vaine, who lieth much, often, & eafily, & that without any thatie. A lier is he, who hash a defire to lie . Vnto trush in the excesse is repreguent 1. I naimely professing of the truth, which it, so cast pearles to frine, and to gine that which is holie voto dogs, as Chrift faith, who by thele words doth wholy forbid vnn cellarie and vnumely professing of the truth, For, as the verte bath it in the Poet, He shat warnesh out of sime, dish harme, 1. () wiofier, which is to learch after thinges vnneceffary, or vnpoffible. These thinges may suffice for this chiefe and principal vertue of this ninth commandement. The vertues which follow, wait vpon truth,& they al are as it were of truthes retinue. 2 Fairenes of mindis a vergue, which taketh wel things well or doubtfully looken or done & interpreteth them in the better part, to wit, as far as there are any reasonable causes to induce thereto,& doth not eafily conceive fufpicions nether flicketh vpo fulpicions, though they be fuch as are juft, & hane reafona ble caules: be doth not ground theron, neither directerh his s. dions accordingly, neither decreeth of determineth ought by them. It is defined after this maner, Fallenes of mind is a neighbor-vertue vinto truth, allowing of others wils vpon probable tealon, & having al evil mindednes, & drawing allo foe things that are doubtful to the better part; and hoping indeede that which is good, but yet as touching mutable thinges, thinking that the wils of men may change, & that a man may er concer ning anothers wil leing the infolding & fecret places of mas mind are not beheld. The extremes of this vertue, in the detect, are, Slaundring & Suspicionines, Slaundring it, not only faifly to criminate & attach the innocent, but allo to interpret things indifferently spaken in the worler part, or allo to enterlace & coin fome falthood. Sufpicion nes, is, to take things wel or ambi guoufly fpoke, in the worfer part, to suspect evil things, of those that are good, or to suspect without cause, or also to make too much of true lufpicions. It is lawful for vs foetimes to lufpect, except we wil be fools. Mas 1 0,16.17 Beware of men: beye wife as ferpents, and impocent as dones. In the exceffe foolish credulity, & foolift flatteris Credalitie is haltily or vnadvisedly to interpret any thing or so affer to one without iuft & probable cause Or, to be leeve a thing of another, when there are manifest or probable reasons to the cotrary. Flatterie or affentation, is, to praise or like things not to be praised, therby to get ether the goods or favor o'f Mmm 4

920 OF CHRISTIAN REL'ECION. PART 3,

of struck. Therefore it is also here ebgesher with truth comfided.

3. Simpliciting which is open struck, githous withless or ferches and compassing which is a version which doeth properly and plainly speake and declared in a real and common life. Total in a compered, with simplicity and fairenesses of mind or conditions. The surrous of simplicities and simplicities and simplicities and compered in a compered in a compered in the compered in a surrous of simplicities and simplicities and simplicities and surrous and converted in the compered in the converted in

4. Conflance, which is a versue not departing from the knowen truth, neither altering his purpole without good and necellarie eatiles, but conflantly speaking and doing such things as are true, such and necelfary. Or, it is a versue petishing in the truth once found, knowen, and approved, and in the like maner professing and defending the same Conflancy is need faile for the preservation and mainteinaunce of the truth. Therefore it is here also commanded. The extreme broad is the defelf, are, I need and commanded. The extreme broad is the defelf, are, I need to the true purpoles and opinions without reason, I also excepte the extreme are, Persinacte or Stoical fifther and rigour, which is a vice ariting from a confidence in his owne wit, or from pride and oftensation, refusing to yeeld or depart from his opinion, albeit it bee such as he teeth by strong reasons to be salle, but persisting in salle opinions, or visual and vaprositable actions.

Detilinger a readines to learn, which is a versue learching after the reasons of true opinions, easily believing, and yeel ding to the forther teach or them better things, and that yppon certaine reason, and framing his wil ready to effent worto true or probable reasons and so leave those thinges which before he held and embraced. The famouse the experies of Docility, which are of confiancy, whereuncoalfo this Docility is neces-Sary. For Cauffancie pichow Decilisia degruerasesh intu Persinary: and Decilitie without confiancis degeneratesh into Levinie. Now all thele vertues which have been rumbred, ogree and are hisked verie wel one with macher For Trash mult be sampered with Fairnes of mind and Simplicioie, perceived and knowen by Docilitie, preserved and maintained by confluencie, And to these former vertues are required to the beeing of truth. Now the three vertues following are required to the profusble beeing of the truth in the world.

6 Taci-

4

ı

1

c

P

ī

t-

P P V

ta

6 Tacinonlet or flowers which is a vertue withholding in fileneralings feeral & voneceffa the to befooken, where, when, and us far as is needful & avoiding over much babling & talka tuenes. Or je is fisch armier of profuling the truth, wherby fe-crethings, whether truther file are heperlofe; & speeches vn necessary & yaprofinible are avoided especially vntimely, and pernicious freeches, &cfueh as gine offenverthe sewence bereof in the defect, are, Printing fooliffs praving and meacherie, Prasling , is , not to bee able to keepe close sny thing . Foolifb Presing or futility & folly of speech, is to freak unleasonablic, immoderath & folishly In the exectfo, Hanghaines, Percifines, & diffembling of the mathywhere are necessary or probable caufes. Provifores or morofale, is on overwath flemases & burying of the truth, where gods glory and the latery of our neighbor, or our own or others entire, or the lone of our triends require th vs to (ticale Silemorpishon affabilisis bettomp the morefitie, or per wiffmer, and Affabilitele wieling Silvanes becomments practing of for lift praising babling and shings harsful; wanterflary value, or ferrese. 7 Affabilitie w reading of forething, which is a verree gladly, & with fignification of good will, hearing, son wering, fpeaking where need is your a necessary & probable coulejorie is a verme eafly encertaining the materal ralls of others, & giving bg nitication of the good wil in conferences, speech, & ecftures, Or gentlenes, facilitie affabiliste, confid in giving care, & making answer voto others, with some fignishes ion of good wil. The fame are the extremes of Affability, which are of Tachurnity, or Silentnes: likewife levity, Affentation, or affectated and lawerealong and training this wired by to spillidella barod

8 Primitie or planfanture, which is a vertue of speaking the muth with a certaine grace & elegancie, to teach comfort, exhibitate, & nip, or much sor, it is a certaine since of truth and speech, to wir, the truth signaturely vettered, either to moue, or delight others, without bitternesses, & keeping the circumstaces of place; time & persons. The Extremes are, t Semritinis, & Dioacisis, Semritinis is obscene and bomly lefting, especially in lerious matters. Semra, (that is, a scurrulous person) is so called from the Greeke word may, which signifiest dangs because he speaketh slithines & dang. Dioacisis or feosing, is a vice of setting bitterly, & of desiding, boarding and exagitating others, but especially such as are miserable. a Statianie or foolighness, & south

fortifines or unfavorines. Feelifines is an antime ly affectated of the banty. Socializes is an about & an favorie, affectation of the nity. Now, From the is an effect algebraic of the mir, but may now with flanding be gotten by experience to matters; a section which i preadeth falle flanders of others, confirmed doubted from the more part, with a defice of sevenge, and an edecour to hursor to raile envir.

THE TENTH COMMANDEMENT



Hon shalt me cover the neighbours house partie wife, nor his fervant nor his maid, nor his Ox, m his Ase, nor anie shing shat is his....

The fope and end of this communications is rightness or inward obediese of all our Affection was words god or own neighbor, which must also be observed in the other comade mets. Neither

yet is this comademer supersisions: because is is added as the famer comademers, so be a declaration of the share niversal because this is spoke of the whole to general & successive it is also added to be as a rule of levil, according to which we must rake of massimum a obstites of all the other comademers. For in this comademer is comaded original inflice or righter usines towards good meighbor, which is the true knowledge of god in our mind, a power, inclinatio, & define in our wil, & hart, & in all our parts, to obey god, & his known wil, and to perform who out neghbour for gods sake all duties required, and to regard and numbers this safery and welfare.

Vino wiginal inflice, miginal fin, or escapifice in repugnite, which is an inordinat appetite, or a corrupt inclination & pronenes, in the mind, will be hart. & corrupt to god, & defiring those things that god for biddeth in his law, which enfued up the fall of our first parets. & was fro them derived to altheir posterity, to depraying & corrupting their whole mature, that al, by reason of this corruption, see become obnoxious to the everlasting wrath of god, neither are able to doe ought that is pleasing to god except pardon be granted for the form of god, the Mediatour, and our nature be senued by the holy gholt.

Of original inffice sou and one neighbour there are two ex manuer.

1. In the defect, Original finan rowat des our neighbour, which is a delite and withing of those things, which hurtour neighbot

2. ln

3.

of a

· ·

Well Tim

di

.

.

S,

ŀ

ŀ

ı

ñ

In the excelle, Two dinate lone of our neighbour, which for his fake wee neglect good. We can chere to the level, that not only correspond to the property of the part of the part of the property of the part of

The Pelaghans dehied concerpifeence to be fin, But Paul faith the correspondence or J. J. Hand wer known concerpifeence for logh Jexcept she lie had faid, Thou flade nor logh. Their objections are shele.

1 Ob. Nasmat things are not fins Concupifceme is a natural thing. Therewer was fin An. There is a falls ev of the accides in the Mi nor For concuplicence was not before the fallow entited after the fall Againe, this word Natural, bath a diverte construction. For in the major it fignifieth a good thing created of god in na mie to wir, mam appetit before the fal, which was not contrarytothe law. In the Minor it fignifieth a thing, which we have not of nature; but which wee purchased witto vs after the fall. Replie." In affection or apperies, even in nature nowe corrupted, w defire good shinger, and ofchise hursfull shinger, is not finne. But fuch is concupifcence : Therefore it is no finne . Aunfwere. An inclinatio, whether it be according to gods lawe, or inordinate, which is mooved towards fuch things as displease god, is fin. To defire the fruit of a tree, is naturalli but as it was defired of Eucheing forbidden of godit was fin But original fin or conapifence differ. For cocupilcece is a propention to those things which are forbidden by the law, Original finis the guilt of al ma kind, the want of the knowledge & wit of god, as Jacobson, as

Ob That which is not to now power to cause either to be in ws, as not to be in vis, in one of the power. Therefore it is no sin. Answ. The Major is trace everythe thouse loft that power through currowne fundation there will not fully. For god requiring of vs viposificile things, dorn not injury vs. because he commanded them, when they were possible. Neither hash he now lost his right of requiring that UF vs. which he less with vs.

3 Objection. In septime from it is the many of therefore conceptioned in the fine in those there are beginned. Auniwere. The guilt-of fines taken avoid in baptimer, blic not the corruption or inclination to fin.

924 OF CHRISTIAN RELIGION. PART 3.

4 Objection. Since makes have absorbed to the write of gallecupifeence dot not make the aggreenesse absorbed to gold write. The
fore concupifeence is so flow. Auniwere. Concupifeence doth no
make the regenerate obsorbious to the write of gold write itsy
reason of the grace of goddous this commets not thereof, at econcupileence were no fin. For neither to other fins codemne the regenerate. And this is sixthen the School men
say. The Formall of fin is taken awais, and the Martriall remained.
3 Object. Where the formall of finne is taken away, there all the
thing is selle is taken away that as the maner full of finne, or fine is
selfe: But in baptifine the formall of fin is taken away. Therefore his
is selfe is taken away in Baptifine. Auniwere. There is a double for
mal of fin. 1. The guilt, that is, the appointing of it to punishing,
which guile is taken away. It be supagnessed with the Law, and inclination to finne, which abideth.

Ow we have expounded the decalogue or Ten commindements, there are two questions as yet remaining content ning the law, which have him heretofore handled, & now in briefly to be run over againer. How the Law is possible, in, How may keepe is, 1.18 has is she infer fibre have fines in which the we are we able to fulfill is. S. I crome faith: Les him by accomfed, who faith, she law is unpossible to wit, with great machrist. And againe, Les him be as

curfed, who faish, the les is poffible, show le, wishour grace.

I Hen she Lan is poffible. "Hat this quellion may the better be underflood, wer eren diffinguish the watter of man no is was forff entire and vicorrupt, and afterwards fallen, and ancine reflered Vino matrice entire of unen rups the whole Lawe as touching al parts & degrees thereof is pof fible, as vnto Angels. Vnto the regenerate, who have nature reflored agains, the law is possible to As concerning our wind order and discipline. 2. By the benefite of imfiliposition and regeneration, both which benefites wee obtaine by faith. g. Ar southing the beginning of inwards and answards obeillence in this life, 1. lohn. 5.3. Likowile as concerning the imputation of chirfs inflice, in who is our victorie. He that without the beginning of obediece, that is, without regeneration glorieth that he knoweth & worthip peth god is a liar, But the Lave ir unperfible to the regenerate, in re spect of god, that is no souching the perfect inward and outward obedience of the law, For they fulfil not the law perfectly, because they do many things contrary to the law And those things also, which

ba

gra wit

PAJ is t

Th

of

te

dij

kn

20

¥¢

be

by

A

C

shey do according to the Law was unperfest. For in the regenerate are many fins yet remaining accordinal finner, meny actuall finner, ignorance comiffere information which their first themselves not withit anding acknowledge and bewaile. Therefore regenerate finners differ much from conveyances finners. And this difference is threetoold. I. The pumpofein god himfeste of faving the regenerate is threetoold. I. The pumpofein god himfeste of faving the regenerate. I the consume fund inspensance of the regenerate? Even in the very funer, of the regenerate share remainers found from the printing of conversion. The violed and conveyance are in whome is nature fallenting not reflued have neither whole observation, nor the beginning of observations.

. . What is the vie of the Law.

CAint Paul teacheth two vies of the lawe , in his Epiftle to The Galachians t. The knowledge of fin. a. Ther it is a Schoole-Maifter unto chrift . In nature uncorrupted the vies of the lawe were 1. Confinmitie with gode . A good confesence. In nature corrup ted, the vies or endes of the lawe are, t. Maintenance of order and discipline, as wel in the regenerate, as undegenerate. That wee maie knew that godin, and what he is 3 The knowledge of finne 4. A preparing to despains in the reprobate. L. A means whereby repertance may be kindled and sucreafed in gods chofen. A levil or rade of tiving vonto the faithful, and that where since we would send and freete, as vistoose make. The lawe then hath his vie both before and after convertion. It is profitable for the acknowled owners of fin and repensace; breaufe it is armite vano vet, wher was me ere to frame our life de shak fulnes. La cwilc, is is eglafia vata ca, wherefor we maie fee our wants, that fo our remoing encreasing our praying alfo may encrease, whereby wee defire more and more to bee conformed vato god and his law.

The objections, whereby the advertaries endevor to prove that there is no vie of the law vato christians, are these, it has which cannot be less to be tamphs, because is profited nothing. The law cannot be less of the law is to be tamphs, that we may strine & endevour to come as neere as we can vato it. Object, the char commandesh on profit the things, commandesh on profit the share commandesh the Laws, which is unpossible: Therefore and commandesh unprofitable things. Aunswere. He commandesh unprofitable things, has is, if they be simply unpossible. If they be alwais un

926 OF CHRISTIAN RELIGION. PART, 3.

paffible.3. If there be no other roles of this the anniling line that that things be some which are commanded Now wee trans heard before which are the ends of the law for which ends of the law before declared, god wil have both the Liw to be commanded, and in to be raught the fame Obiection at When goto the will be ye fo what we are not sole so attain unto, that we may not defire. God oil not give us perfect fulfilling of the tex inshis life; therefore wer much not to defire perfectly to fulfil the invuital. We ought not to craor defire that which god wil not give vest hat is, except godel vs to defire it. But god willeth were crave in this life, & to defire the perfect fulfilling of the lave, 1. Became be with length fi chase is in tho e that defire is & thertore hee and give it vi after this life, if we defire the fame here truly & from our haren the we may now go forward in godlineffe, & that the fludy of leving h. cording to the prescript of gods law may be daily more &more kindled & confirmed in vs. 3. That by shis defire of facilities the in God may exercife ve in repentance on abedlence, tare or bertupa.

us. 1 God wil bene mad la A 4 TOit el



He chiefe Questions hereof are state bries

1. Why praire is necessary and antiwe sale.

31 What is required to true preter, E DW 14.

4 nell'hazieshe fume of praier by chrift profoi

SORTS OF PRAIRE THERE ARE

Plaier is a position in model with an anders & connect define, whether reserved in words, or mes reserved, whether we aske of the strunged medical in the word shofe spings, rechief the lossed somewhated whe wheal of himproceeding from an ask movement of our meaning and needs, which humilisis, & repassance, & confession of domonene we worshings, and in some armost four way of and in a confidence of five small in gold proprise, we christofake out Medicore.

Saint Paul maketh mention of three forts of penieral. Pening on for good things. 2. Depractions against evil things. 3. Interestions of requests for others, the General of these specials is Procession, Edwards of these specials is Procession and Advancion. But praire different not with Handing from Juvocation and advancion. For Advancion is often times taken for the whole worshippe of god; because whom we

WOI-

1

.

d

worthin, him we account the true goddan praise is a pure of Invotation for increasing comprises the true goddan praise is a general thir freries, namely, Perinimary main; and thunkeforthing. For Invotation, or, to invocate on God, is so crowd the true God once
thing that is necessarie, both for the follow to body, and to give
thanks for benefits executed of him. Thunkefulner, or Thunkeforing
giving is an acknowledgement of a benefit received, a volitsary his ding in the performance of duties mutual, possible, &
lawful. Thunkefulner contempts and things, to with greath, & inflice.

THE causos for which praieris necessarie, are thefe, I The L commundement of God: because God harts commounded that we call upon him, & will this way chiefly and principally be worthipped and magnified by ws. Pfal 50.16. Call open me in obedo of warble Luk 14. Attiben yee pray fair, Our father, ere. By thele words of Christ it funder appeareth that the tongue also is required to praiopultich wee may proone also by other reafons. I God wil have nintfelfe magnified with the tongue, which hee wested chieflie to ship and a Que of the aboundance of the heart che mouth (penharb. 3 ble were so do it, that others may folow one on Sple, 2 Our Necessitie and Wante For we receive nor of God those bleffings which are noseffare for out fafetie & falvation, except we aske tham of him. For God hath promifed them to fuch only as aske them. Now, whoe we speake of the necessitie of praier, the fame is also to be faid of the necessitie of thanksgiving Forwithour if ving of chanks welleefe those things that are given, & receive nor fuch thinges as are to be given, & are necessarie. The necessitie of both wilessily appeare, whether we confider the effects of taith, or the earle of faith, and fo alfo faith it felie. Faith is kindled or encreafed in no man, who doth not aske in no man bath faith; who giveth not thankes for it: and shey which are endued with erne farth, aske the grace of God, and they who have rafted of Gods grace, frew themselves thankefull erro god for it, and do more and more crave and defire it. Rome of The love of God in fired abroad in get hearts by the halie Ghoft, which is given onto vis "And the holic Ghoft himfelfe alfo is obtained by petition, of praiers. For the holy ghost is given to some, but to him that defireth him. Obiection. But wee fee she wicked alfo to receiue she giftes of the holie Ghoft. Therefore not onelle they that defire him, receive him.

628 OF CHRISTIAN RELIGION. PART. 3.

him. Auni. The wicked verily receive many gifts, but not their principal gifts, neither those that are proper to the elect, such as are faith, repentace, remission of sina, regeneration; & funder, what giftes the wicked receive, those are not availeable vito a them, neither do they receive them to salvatio. Reply. Infanterous not the bodie ghost; and yet they receive him. Auni. The holie ghost is not given but to those that aske him, that is, to those of yeers & vinder standing, who are able to aske him. But even Infants also aske & craue the holy ghost after their maner, having, to wit, in possibility an inclination to faith: & therefore potentially they aske the holy ghost, or have an inclination to aske him.

Oviect. "he effect is not before bis cauje. But praiers are short. feets of the holie ghoft, in afmuch as no man can arke the holle gha who hash not the holie ghoft and he alone workesh praier in vs. The fore the ladie ghaft is not received by praise, but is in we before praise of fo by confequent be is not given to them out shas aske bim. 1 And Wholoever hath not the holy ghoft, cannot aske him, that is as concerning the encrease of him. a The Effect is not before his cause, that is, in order & nature; but in time they are both together. For the holy ghost is in vs according to nature before praier, because we then first begin to defire him, and to aske him of God, when he is given vnto vs. But albeit the holy ghost is according to nature or order first in vs , yet heels not first in vs according to time. For assoone as the holy ghos is given, we begin to defire his prefence. When god giveth his fpirit, at the fame time they aske him, vnto whom he is given And the holy ghost is given to none, but to him, that defireth him:for no man defireth him, but he who hath in himfelfe the beginning of him. Whereas then it is faid of Christ, Luk. 11.13. Ho much more (hal your beavenly fasher gime the balle ghost to the shas defire him; this must not bee understoode of the encrease only, but also of the beginning of his gifts and graces,

3 What is required to are paier.

THE conditions and circumstances of once praier are, a direction of is unto the true God, that we make our praier we to the true god manifested in the Church by his Prophetical & Apostolike word, by his works of creation, prefervation, and redeption of the Church. As we have received, so are we baptized. & as we are baptized, so we believe: & as we believe; so

we adoract anishin she ligher, the Sonne & the hole Ghoft.

2. The bireless of sode commendence for michant gods commandences medgate of becipp heard. Wherefore men we peak me bugbtahus parafalped call sponsibles, because thou halt commounded more. When we knowe that his the communication that we house the pray varea him then we knowe also that our prairie are acceptable rute God; which he require the first with market.

3 The knowledge of thefe shinger which are to bee asked. God will not only have our affection and devotion so be directed ento him but he will alforthat we confider and knowe fuch thinges as we are to aske of him: otherwise it is not praying but mockintel God, and sherefore bath Christ meleribed a forme of projet dutof which wee may learne what thinges wer are to ade of god He to tacke that I may formarily comprise the) things book experiences allamed and pervised by God. Thefe are of two forts Spirituall and Superal God wil haue vs aske both of him & chole foreignall shings which are negetfarie to falvatio, we make ske with outcondition has corporal thinger, with a conduction Obiod He abstracted doubtfulling askesh not according to frishill a arist corporali ble finge doubtfulliel sheet forgues according to faith, Aunt The Mairir is pithen particular, or falle. For thonature of faith requiresh, that we be certaine not of alcer poral benefits, but onely of fuch fairing Holetlings as are necoffers to falvations of remition of fine, & of life overlafting. Moreover albeit we aske corporal bloffings with a condition: yet doe we not Smplindoubt of obsaining them. For we beleeue diat we shalrocciue those corporalibledings which we aske of God fathat they be expedient for vis voto falvation,& after this fortare they alwaics to be defired conditionally. For they differ verie much from those benefits which are necessatie to falvation, and til ruife are po be defined after amobit marrier. Such gifte as are necasiarie in fall ation, are famplie so be defined mich a mult and ful perswalian of being heard; weven that wee thall receive them as we debresshates, in specialing But giffs which are not necessary to faters contahesher shey be corposal or refe fach foiritual, as without which we mair be faved thele are to bea deficed verilie, but with a condition of gods wil & pleasure that he wil give them vs, if they ferue for his glory, & be profitable for vs: or that he wil give vs other of better quality, either at this, or

Nnn

930 OF CHRISTIAN RELIGION. PART 3.

fome other time. We must follow in asking these benisits the Leper which faid, Lord, if thou will, thou canft make me cleane. For neither do the Elect, when they aske such things, defire fimplie to be heard. For oftentimes we aske thinges, not knowing what, and what manner of things they be, and so neither know we whether the obtaining of them in speciall will profit vs. or be pernicious and hurtful to vs. God notvvithstanding vvill haue vs to aske of him corporall thinges, and others that are not necessarie to Salvation. That the defire of corporal thinger may be an exercise of our faish, and confirme our sruft and confidence of obsaining thinger spirituall, and availeable so salvation. The reason is, because no man can looke for good and saving thinges at Gods hands, except he have God reconciled vnto him, 2 That we maie confider & professe bis providence, that neither those vn. necessarie and corporal things befall vs by chance or fortune. A true defire of those things which are to be asked. God will not have our perition to be hypocriticall, or faigned, nor bred in our mouth, but in our heart; he will have vs to pray with a true affection and delire of the hart. Therefore an ardent defire is to be made the generall of al prajer. So the lord faid to Moles, Why doft then ery wate met whe yet Moles Spake nothing. 5 A fenfe, & feeling of our owne want. The acknowledgement and feeling of our owne want is the fountaine from whence our defire arifeth. For what thou thinkest not thysselfe greatly to want, that doeft thou not earnestlie defire: Praise for all ftande in neede of God.

6 Humiliation, that is, true repentance. Wee must riceds have also true humilitie, true acknowlegement of our own vnworthinesse, or true repentaunce and conversion; & so prostrate our schues in suppliant maner before his divine maiesty. Because seed oweth us nothing. A Because we are his enimies before on conversion. God doth not heave sinners, that is, proud sinners, such as was that Pharisce. And how greatly true humiliation, repenpentance, or conversion is required to praise, even that doth sufficiently the week in that the promises of God belong onely to such as are converted. Wherefor the without conversion no man can pray arcording to faith: And without faith no man can be assured that he shall be heard.

7 A confidence or ful per/wasion of being heard, for she Mediaseurs Sake: That we maie resolue that both our person, & our praiers

please

please God for the Mediatours sake, & that they are heard of him for christs merite. We must pray in Christs name with a true fauth, our praiers are to be put on our altar Christs so shall wee been slived to bee heard. For if with a true faith wee believe that Christ is that only altar, whereon our praiers being offered, alsend into the fight of God, we must also with ful confidence resolve, that we are through Christs meritiust before God: & that god is recociled anto a by christs that through the intercession of christ our praiers are heard of God. Gol. 6. Become ye are Sons, God harb sent sort the spirit of his Son into your hars, which with Abba, Father But here in this ful persuasion of being heard, we are to observe that difference of such chinges as are to be defired, which was not long since declared.

A confidence and sruft in god promife, that we know & thinks that god hath promifed to licare as many as shal cal vp6 him, with those conditions before alleadged. Without this promise of hearing there is no faith, without faith praier is but vain,& the promife is required for faith, But faith, or this confidence is required to praier; becaule, except we give faith & credit to Gods promiles & think of them while we are praying they avail vs nothing, neither can we defire ought with a good conscience: but rather, when after this fort we knowe not what we a ke, doubting of Gods hearing of our petitio, we do not praie, but mocke god. Now the condece which we have of gods pro nule in hearing vs, breedeth in vs a certainty of his hearing & our falvation: & this certainty kindleth in vs a fludie of invocation, & of making supplications vnto God. By these condirions & circumftances of fincere & true praier eafilie doth it appeare, how much the grazing of the Godlie and the wicked differ. The godlie endevour to oferue al these conditions in their paying: the ricked contrarilie either mit and neglect them all, or keeping one or two conditions, erre in the reft. Some erre in the knowledge of the nature and will of God, therein omitting the first coditio: fome erre in the things which are so be a ked, whe they aske either evil things, or vncertain, or not approved by god. Some aske shefe hypocritically: fome without a feeling of their wante Come not with a confidence in the Mediator: forme perfilting in their wickedneffe, thinke yet that God hearesh them: forme defire thinges mereflarie to fatuation, with a diffruft & diffidence: tome laftly aske, not thinking of Gods promife, and therfore not according to faith.

932

What is the forme of praier by Christ prescribed. THE forme of praier prescribed by Christ vato vs, is reci-ted by the two Evangelists, Matthew, and Luke. Which forme Chrift delivered vnto vs, northat we should bee tied to these words; but that we might know both howe and what to aske. Obiection. We maie not be wifer than christ. Therefore feeing he hash appointed us a certaine forme of praier, we must hold us contented therewith: and therefore we doe amiffe, when we ofe other forms of praiers Answer. We maie not depart from that form, if christ wil have vs tied vnto ig but hee wil not have vs tied to thele words, because his purpose was, when hee taught his Disciples to pray, to deliver a briefe fum of those thinges, which wee are to aske of God. Reply. That is to be retrined, than which no bester can be invensed: We cannot invent a better forme, and better words, shan are thefe of Christ himfelfe. Therefore we must retaine also the forme and pords. Answere. We cannot invent better words, neither a better forme, that is, to expresse this summe of such things as are to be defired, which is as it were the general of all thinges that are to be defired. These generals of gods benefits, which Christ in this forme hath prescribed vnto vs to be defired can not be proposed in a better forme :but Christ wil have vs also to descend to the specials, and to aske particular benefits according to our necessitie. For that forme prescribed by christ is nothing elfe, but a fet or courfe of certaine heades, or generals, whereunto all benefits as well corporall as spirituall may be referred, And when Christ willeth vs to defire the generals, he willeth vs also to defire the special. And further also those things which are here put in general, we are in like maner for this cause, to declare in special, that we may be lead into a cost deratio of our necessity, & to a defire of making our petitio to godto help our necessity. Now that we maie do this, wee have need also of special formes of praying. For to the explication of generals by their specials, we have need of another forme. But yet al other formes of praier must agree with this forme prescribed by christ, although we be not tied vnto this forme of Christ, as beeing a thing altogether indifferent, as appeareth by thele places of leripture, Joh. 1 4.13. Whatforder ye aske of the father in my name (whether yee aske it in general, or in fpecial) he wilgine you. Wherefore chrift hath not ried vs to a certaine forme. Jam 1.9. If anse of you lacke wifedow, les him aske, and is shall be given him. Likewise, Mat. 20.24. Pray shall your slights be not in the winter. But this as touching the woords is not in the praier prescribed by Christ-There are also exemples of praiers both in the New and old restament. Wherefore the forme of praier delivered vnto vs by Christ, is wholy a thing indistrect,

Now this praier of Christ hath three parts, a Proeme, a Peri-

sion, and a Conclusion.

The Proeme is, Our father which are in heaven. The Proeme hath two parts, I. Our Father. 2, which are in heaven. And the lord yield this kind of Proeme, because he will be called upon with due honor. This honor confisteth, I. In true knowledge, 2. In true confidence. 2, In obedience. Obedience compriseth, 3. 4 true love, 3.

True feare 3 . Hope 4 Humiliation S. Patience.

The first part of the Proeme, Our fasher. God is called Our Father, 1. Inrespect of our creation. Luk. 3. 38. The fonne of Adam, the some of God. 1. In respect of our redemption, and receiving into favow by his forme our Mediasour. Christ is the only begotten fon of God, we are not his lons by our owne nature, but are adopted for Christs fake. t. In refpect of our fanctification, or regeneration by the holie Ghoft in chrift, Ob.1. Wee invocate the father according to the prescript of his owne sonne: Therefore we must not invocas she some and she bolie ghoft. Answer. The consequence of this rea fon is denied; because the consequence holdeth not from the attributing of some property vnto one perfo of the godhead, to the removing of the same from another person of the godhead. Again, the name of fasher (as also the name of God) a hen it is opposed to al she creatures, is taken essentiallie, not personailie; but when it is put with another perfon of the godhead, it is taken perfonallie. Wherefore in this place the name of father is taken effentially, and the reasons hereof are manifest: I. Because she name of father is not here put with another person of the god heade , but with the creature of whom he is invocated. So also by the prophet Isaish, cap. 9.6. Christ is called The everlasting fasher a. The invocasing of one person, dosh not exclude the others, when mention is made of their external and outward woorkes. 2. Wee cannot confider god the father, bus in the forme, the Mediator. And the fon hath made vs fons by the holie ghoft, who is called the spirit of adoption, 4. Chriff teachesh us that we must invocate him alfo, faying, Verille, verity. I faie to you, what forver ye fhal aske of the father in my name, be fall gine you. 5 Chrift givesh the bolie ghoft: Therefore it is hee

Nnn 3

1189-

04 OF CHRISTIAN RELIGION,PART 3.

himselse of whom we aske him. Ob. 2. Christ is easied, & is one brother: Theref. re he is not our father. And Hee is our brother, in refpect of his humane nature: But he is our father, in respect of his
divine nature. Ob. 3. If he be easied the saider, who hashreceived vis
into favor for Christs sake, then is not christ understood by the name of
father, because he that receiveth us into savor for christs sake, is
not christ himself. But the father, who we have for christs sake, is
not for Christs sake: Wherfore he is not christ. Ans. He that receiveth vs into
favor for christs sake, is not christ himself; that is,
not in the same sense and respect. Christ as hee is our Mediator, is he, through whom we are received; but as he is god, he is
he that received to ys.

Christ wil have vs to cal god, fasher, & so to invocat him, 1 70 regard of the true invocatio of god, who is the fasher of our tord lefus chrift, In regard of the tru knowlege of him, that we may know him to be our father, who through & for his fo the Mediator hath adopted vs to be his fons, whe otherwife we were his enimies:1 go unto my fasher, to your fasher; & furder also for his fons fake he regenerateth vs by the holy ghoft, & endoweth vs with all gifts & graces necessary. 3 Three and of reverece, niely, that in vs may be thered up & raifed true reverece towards him:that fee ing he is our father, we therfore behaue our felues, as becommeth fons, & be affected with fuch reverence towards him, as it becometh child e to be affected towards their father, etpecially being adopted child: 6, & vnworthy of god's bleffings & benefits.4 In regerd of confidence, that the lame bee vailed in vs, wherby we may be affured that we thal b. heard. For feing god is our father, & eve fo loving a father to vs, that he bath gire bis only begotte fon for us to deather on then Shal he not game un together wish him alshings necessary to our faination: 5 For a memo ial of our Nowe god wil heare those onely, that so pray: because in them hee obtaineth the ende of his bleffinges and benefits. Ob. It is the part of a father to denie nothing unto his chilthen But god deniesh manie things to us. Therefore bee is not our fasher. Auniw. It is the part of a father to deny nothing vnto his children, that is, which is necessary for them.

Chill willeth vs to cal god on fasher, not my father. I The by saraife in vs a collidice of ful perfusho that we shall be beard. For be cause the whole church doth with one collent pray to him, he doth not reicht her, but heareth her praices, according to this

promife

promife of our lord: Wher two or three are gathered together in my name shere am I in the midft of the Ob. But oftesimes thou praieft as home the church not being privice therito. Anf. The godlie, and the whole church pray for theselves, & al the mebers, with an affe Ais & defire Loue & defire is an habitual quality of the foule, remaining allo when thou fleepeft; it is not a paffion quickly fleeting or paffing away . And this also maketh much for the engendring of confidence in vs : because, as hath bin faid god doth not reiect the whole church a To amonifh ou of muinal love, wherewith christia's being endued, must pray one for another. And therefore doth he by this word, in the verie proeme & entrance of the praier, admonish vs of mutual loue, wherewith we must be affected towards our neighbor. 1 Bicaufe shere is no true praying without the true lone of our neighborineither can we be persuaded shat god hearesh vs. For if wee approch vnto god, not accounting the lons of god for our brethren neither wil he the accourty stor his fons. a Because without the love of our neighber there is no true faith, and without faith there is no true prais er. For whasforver is not of faith, is finne.

The second part of the proeme is, Which are in hereen, that is, Heavenly, Heaven here signifieth the habitation of god, and the holy Angels, & blessed men. And God is faid to due! there, be cause there god is more glorious, than in this world, and doth

also there immediatly shew and manifest himselfe.

Now the lotd willeth vs to cal him our father, which is in hea ve,1Therby to shew the opposition and contrarietie of earthise fathers, and this father that so we should think that god raigneth in hea venly glorie and maiesty, and is a father, not earthly, but heave ly, even he, 1 Who sitteth in heaven. Who ruleth, and governeth there by his providence the whole world by him created 3 Who is void of al corruption and change. 4 Who also doth there of peciallie manifold himselfe before the Angelicand doth there show what a father be in, how good, and how mighty and rich.

To raife up in vs a confidence that god heareth vs, for if he bee our father, and one that is endued with exceeding goodnesse, which he especially manifesteth & declareth in heaven. Then wil he also give vs althings necessary to salvation. If this our Father be Lord in Heaven, and so omnipotent, whereby he is able to helpe vs: then is hee able most easily to give vs those good thinges which wee aske of him. 3. To raise a reversure of

Non4

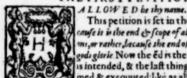
036 OF CHRISTIAN RELIGION.PART 2.

him in visiceing this our father is fo great a lord, that is, heave ly, who reigneth every where, who is able to cast both body of fouls into Hel fire: let vs then reverence fuch a Lorde, & approch vnto him with exceeding fubmiffion both of mind & body 4. The we cal on him in fervencie of fpiris. 5 That the mind of him that wor-(hippesh be lifted up to heavenly things 6 That heavenly thinges be defired. That the errour of Ethnikes might be met wishal, who think shat they may adore & wor hippe god in creasures, 8 To admonish ve, that we are not to direct our praires unto a certaine place, at in the old Teftament.

Let thefe things fuffice for the first part of christs praier. Now followeth the fecond part of the praier, namely the petition,

which comprises fix petitions.

THE FIRST PETITION.



This petition is fet in the first place, because is in the end & scope of all the other peritimi, or rather became the end of al things maft be gods glarie Now the ed is the first thing which as intended, & the laft thing which is performed & exequited like as also the ed of theo

ther petitios is first to be defired, if we wil defire the rest aright, Mat. 6.22 Seeke ye first she kingdome of god, & his righteenfneste, & al shefe thing that be ministred unto you.

We are here to confider 1 14 has is called the name of God 2.

What is boly 2. What to baling or fantlifie.

The name of god fignificth, I God bimfelfe. Plal ! 16.12. 7 will cal upon the name of the train Gods commadement of charge; bu diwine wil & austrity, Mat. 18.19. Bapsife them in the name of the Fasher, de. ? The properties & works of god, in which fignification the name of god is here take to wit, for his divine works, & al those

things, which may be attributed vnto god.

Holy fignifieth, I Alshe preparties of god For al vertues in god are gods holineffe. So the Angels cal god Holie. 112.6.3. Holie, Ho lie, Holie, Lord god of hofts & That bolineffe which is m creatures, that is, their conformitie with god, which is begun in the godly, & is perfect in the Angels.3. The ordaining or appointing of things to holie ofes. In this fense that is called holy, which is destined to fome holy vie, as the temple of Hierufalem. The word of Hallow ing is her rake in al three feles, as a little after we thal underftad.

? To hallow or fantifie, is in scripture vied afterthree waies t Of vs. 201 god 3 Of christ . 1 Of vs is is affirmed after a double maner firth when we hallow & fantlifie our felner & others. And we fantlifie our felmes and others, when (as touching external & outward things) we prepare our felues & others to glorifie god. For there commeth some holines vnto vs by glorifyng of god, but none to god Secondly, When we hallow and fanctifie god Now we fanctifie god, I When we acknowledge god to be hoty tor when we acknoweledge god to be such, as he hath declared himself in his worde & works; that is, when we know & think the fame of gods effece of his wil, & works, of his omnipotency, goodnes, wiledome, & other his properties, which god in his word hath commaunded and reveiled that we should know & think of them Secondlie, When we professe god to bee holy, and so magnifie him according to his wil, that is, when our confession, wherby we confesse god to bee holy, is agreeing with his divine wil . And then is it agreeing with his divine wil, when we professe the Holines of god both in mind, & word, & also indeed & works, Thirdlie, When we refer the true doctrine, knowledge, and profession of gods holinesse, & libralle our praiers & actions & even our whole life unso that end, wherevnso we oughs, and whither god hash commanded is so be referred, namely, to the glory and worthip of god himfelf. And so we are saide to fanctifie god after the felfefame three waies, after which a thing is faid to be holy . Wherefore, when we defire shat the name of god may be hallowed or fanctified, we defire, I That god woulde illighten vs with the knowledge of his holineffe. 2. Thus hee would gine us a mind to profeste she same in woords & deeds, or that he woulde giue vs faith & repentance wherby we may glorify him, and wherby we may levere him from Idols and prophane thinges: or laftly, that he would regenerat vs; and this, first by knowledge, then by profession, & lattly, by conformity, according to this his comadement, Be ye bob, eve as fatfo am hoh. 3 That he would give ve a mind to professe that holinesse of his divine Name to his owne praise er glary. Hither may be referred that of Aunften: Gine what then commandeft, & command what then will, and then fhalt then nos co maund in vaine.

Objection. God is holie enough, there is no earlie therfore why we fould defire that he be hallowed or fandified. Aunswere. God is ho ly in himself. But we defire, that we may acknowledge him to be holy, and so magnific him. He sanctifieth vs by making vs bo

938 OF CHRISTIAN RELIGION, PART 2.

ly, we fanctifie & hallow god himfelf, whe we speak that of him which he wil have vs to speak & know of him. Object a Whas belongesh tonso ws to do, that should we not define an other so do. But it belongesh so ws to hallow & satisfieshe nae of god. An. What belongeth to vs to do, that we ought not to defire another to do, if so we be able by our selves, & by our own strength to performe it. But we are not able to do this. Therfore we must defire of god, that he wil give vs strength, whereby his divine name may be of vs hallowed & sanctified.

The word hallowing is affirmed of god, not that he halloweth him felf, or that another halloweth him, feeing he hath none about him, but because he halloweth & sanctifieth others. And others he sanctifieth inwards, and outwards. Inwards his holy spirite. Outwards his word. Which he effectuates h, I B, spirating the halloweth she in sanctifies him. 2 By reviving and quickning them by his hijle spirite. 3 By

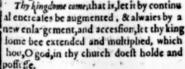
she continuing of both.

The fame word is afformed of christ, ewo waier. Namely, both paffinely, & actively. Paffinely, I Because the Word was ordained & con fecrated by the father to the office of the Mediatour & Because the humane nature of christ was confecrated out of that whole lump or maffe, that is, was felected from among al creatures to the vnion with the Word. 3 Because his humane nature was preserved from fine for the performance of the Mediasor (hip-The same is also affirmed of him passinely, because christ is hallowed and sanctified of vs. Nowe it is vice of him actively, because christ fanctifiesh both himselfe & others. He fan Hifieth & halloweth himfelfe, as he is the Word & Me diason. The word did fanctific with his father that flesh , which he tooke, by preferving the same from finne, & by endowing it with algifts,& this fo, as the father also himselfe preserved it from fin, & would that christ should become our ransom. As he is Mediatour, he fanctified himfelf, by his voluntary obedience towards his father, in offering himselfe a facrifice for vs. He for Stifierb w. t By imputing his ownerighteoufnesse. 2 By a real commumicating of his holineffe, which is wrought by the holy ghoft. Concerning al these readZanch.de wib Eloh.lib.4.cap.10. The same Zanchius in the fame booke, cap. 3. pag. 89 & cap. 10. pag. 154. letteth down shree waies, whereby chrift fanctifiesh us, I The imputation of bis righteoufneffe, which is confidered in his whole humiliation, and obedience vnto death.a The imputation of his most per feel holineffe for which he alleageth the place of Paul, L.Cor. 1.30.3 The

real communicating sherof. But notwithstanding it is to be observed, that Zanchius, when he expounded the place of the Epifle to the Hebrues, maketh that holinesse of christ to consist in his volutary passon, in which sense is we take it, it seemeth not much to differ from the impuration of his instice and righte-ouncesse, which consisted in obedience.

THE SECOND PETITION.

Hy kingdome come.



The special questions concerning the kingdome of god.

1 What the kingdome of god u.

A Kingdome, in general, is a certaine forme of civill government, A wherein the foreraigntie of rale belingeth to fame one perfon, who in furnished with gifts and verimes above the reft, and ruleth over al, according to inf , honest & certain laws, in requiring obedience, making laws, defending the good, is punifing the bad. The kingdom of god is the fending of the Son from the father, even from the beginning of she world, who should ordaine and maintaine a ministery, and shoulds by the same be effectual & forcible in working Should gather a church by the word & the holy giroft, out of al mankind, rule & preferue the fame raife is from death, adorne is with braventy glory, that fo god may be al in al, and may be mognified by the church of Angels and men for ever. Out of this definition we may gather & make thefe parts of the king dome of god I. The fending of the Sonne our Mediasor 3. The ordaining and maintening of the ministery by christ 3. The ga shering of the church by christ out of mankind by the voice of the gofpel, and she eff cacie of the holy ghoft, beginning in vs true faith & repensance.4. The perpenual governement of the church, 5. The preferva sion thereof in this life, and protection against her enemies. 6. The cafling awaie of ber enemies, into eternal paines. 7. The raising of she church unto eternal life. 8. The glorifying of the church in eternal life, when god hal be al in al.

Now then, seeing we understand what the kingdome of god

is, it is known also vnto vs, what is coteined in this petitio. Here sherfore we defire, that god wil by his son our mediator sent from the very beginning into the world, 1. Preserve the ministery which he hash ordeined 2. Gather his chunch by the ministerie of his word, the working of the hoty ghost. 3. Rule his charch gathered, to us the ministers with his hots spirite, who may conform us unto him, soften our hearts, regenerate our wits. 4. Desired us to this whole church against our enemies and syrants. 5. Cast away his and our enemies into exernall paines, who ever. 6. And as length dellipaines, who ever the second ever the se

ver his church, and glorifie is in the world to come.

By althis is appeareth, That this kingdome, which we defire me come, is a spiritual kingdom: which also the lord himselfe theweth by diverfe parables in the Evangelift; & vnto Pilate he answereth; My Kingdome is not of this world. Of the kingdome of Christ it is faid, Pfalm. 110. 2. Be thou ruler in the wids of thine enemies, And furthermore, seeing we must defire, that this kingdome may come & therfore must withal defire our ful delivery:hereby it is evident, howe impious a thing it is to bee afraid of the judgement of god, & the last daie of doom: because such as doe this, flew the lelues not to be godly, neither to defire their full deliverance, & glorifying. Ob, But serrible wil the daie of indement be: Therefore we are not so defire it. Aunf. It wil bee terrible, but to the wicked only. For vnto the Godlie it is faide, Life vope your beader. Therfore Christ wil have them to rejoice, & to wish for the approching of that daie. For what thou rejoicest in, that alfo thou wishest Come Lord Lesis, Object. That which comesh nesher fooner nor laser for our praiers, u in vaine defired of vs, & sherfore we are not to defire it. But the kingdome of god, that is, the delivery of the church from alevils & miferies, halcome neither fooner nor later for our prairre, shan god hash decreed is. Therfore we are not so defire the deliverie of the Church. Aunf. The Major is falle. For fo then may we conclude or reason of those benefits which remaine in the countel and purpose of god Reply. But god bath promised other be mefies with this condition, shat we must aske and defire them. Answer. So also doth ful deliverie from al evils befal to the only in that day, who in their affliction and croffe wish for and defire that deliverie, & pray that this delivery may come speedily, according to the decree of god, & that no one elect may bee excluded. Reply. Bus we must not defire that god would hafte the delivery of bis church becamfe that would be done with loffe of manie of the Elect,

she are not arres borne. Auni. When we defire that god would ha ften the deliverie of his church, we defire also, that who soever of the Elect are as yet remaining, may be al speedily gathered, not one of them beeing excluded. This deliverie of vs & the whol church we must crave of the lord with daily praiers: if fo we wil be our felues also at length delivered together with the church. And moreover, for this cause also must we defire this deliverie, that then judgemement may be of a faving force vnto vs. wherein the lord wil fully deliver his elect & chosen. God will also therefore have vs defire an haftning & speeding of this daie, that ther may be an end of wickednes & impieties : & that al the godly may reft from their labors. But fo notwithflanding must we defire & crave al these things, that we subied and submitte our will to the commaundement of the Lorde. or his divine wil. It is our parr, to observe, what god commandeth, not what shal fallout or come to passe; but the event wee must leave and commit to god himselfe.

2 How manifold the kingdome of god is.

HIS kingdome is but one indeed, but it differesh in the maner of governing & administration. For it is diverfly administred here, & in heaven. Hereby is that question affoiled out of the place of Paul, 1. Cor. 15. 24. He (hal deliver up the kingdome to God, even the father Wherefore as concerning the forme and manner of administration, be shaldeliver the bingdome after our glorification, that is he shal cease to discharge the office of a mediatour. There shall be then no need of conversion, of purging out of sinne, of protecting of vs against our enemies, he shall not gather, he shall not raife the dead, he shal not glorific, nor perfect the because then they shall bee perfect: Hee shall not teach them: tongues shall cease. There shal be no neede of these instruments any longer The kingdome of god then is of two forse; one begun in this tife, another constinuated after this life We defire both in this petition, to wit, both the confliction of this kingdome of god, & the cofumation thereof. In the confummated & perfect kingdome of god there thal be no need of any meanes or inftrumentes: because in that the glorification of the church shal be more perfect, as being without evil both of crime and paine. God (balbe al in al, that is, shal manifest himselfe immediatly vnto the bleffed Saints. In that Eirie (which is that kingdome) I fave not a Rev. 21.330 semple: for the lord Ged almightie, and the lambe are the semple of it. And

And the Cisie hash no need of the some neither of the Moone of shine in is: for the glorie of god did light is: and the Lambe is the light of it.

3 Who is Ling in gods kingdome.

The beader King of this kingdome, is god the father, the fonne, and the holy gloss. There is but one King, because there is but one god. Now the father is King, & suleth by the son, & the holy ghost. The son is King, I. Because be fitteth god at the right had of god. & ruleth with equal power with the father. 2. Because he is Mediatour, that is, because he is that person, by which god worketh immediately, and giveth the Holy Ghost. Iohn. 15. 26. I will fend him unterson from the father. And after a speciall & peculiar maner is Christ saide to be the king of that kingdome, as he is a Mediatour.

4 Who are the Citizens or Subjectes of gods kingdome.

THE cisinens of this bingdome are, 1. The Angels in heaven confined by effablished in grace. 2. The blossed Saints in heaven, who are called the church arismphase 3. The gody, or converted in this life, who have asyet certaine temaines of sinne, & are called the church militant. 4. Hypecties, namely the Called of the visible church only, but not ble cled. These are counterfeit & apparate citizenes, to the outwarde shewe, who indeede are not the citizens of chirish kingdome, but only in name, but are in truth the bonds are so the Devil. Hypocrites notwithstanding are called the citizens of this kingdome, as the lews are termed by Christ the sons of whilsten of the kingdome. Of these is it said, The single should be last: that is, they who will be accounted first, and yet are not, shalbe last.

5 What are the Lawer of this Lingdome.

THE Laws wherby this kingdom is adminifred, & governed, are, 1.The word of god, or the doctrin of the law & gospel. 2. The efficacie of the holie ghost in our hares.

6 What benefits are bestowed on the subjects of this king dome.

THERE is no kingdome which hath not regard anto the commodities of the fubicets. And Ariffeele writeth to Alex ader, A kingdom is not locker, but bountiful ner. Wherfore this kind dome hath also his proper goods & comodities. Those are the fpiritual & eternal benefits of christ, as true faith, conversion, remission of fins, righteous ness, preservation therin, & the continuance of the holy ghost, glorification, & life everlasting. Job. 8.36. If the son shall make you freeye shall be free indeed.

Wb

4

7 Who are the enemies and foes of this kingdome.

THE enemies of this kingdom are the Devils & wicked mi. Now of wicked mi, fome are in the church, as hypocrits, who callege to the selections the name & title of the kingdome, whe as they are nothing selfcoshers are wishous the church & professed enemies, as Turks, lewes, Samosatenians, Arians, & who sever defend errors against the grounds & foundations of religion.

8 In what place this kingdome is administred.

THIS kingdom, as concerning the beginning or gashering therof, I is administred here on erth yet so, that it is not in any one cet tain place, illad, Province, but is spred through the whol world. I thus the men praise everie where. Matth. 18.20. Where two or three are gashered together in my name, there am I in the midle of them. We never go out of this kingdome, if we abide in true saith. This kingdome, as southing the consummation or perfection there of it administred in heaven. Ioh. 14.3. And although I goe to prepare a place for you, I wil come againe, and receive you unso my selfe, that where I am, there may ye be also loh. 12.26. Where I am, there shall also my fervant be Iohn. 17.14. Father, I wil that they which thou half given me, be with me, even where I am. Thess. 417. We shall bee caught up to meete the lord.

What is the time of the durance & continuance of this kingdome.

The beginning and gathering of this kingdome dureth from the worlds beginning, vato the end thereof, because there are alwaics in this world some mebers of the church, whether sew, or many. The confimmation, or perfection of this kingdome shall endure from the glotisitying of the Godly vato aleternity.

1. Corinsh. 15, 14. Then shall be the end, when he hash delivered up the kingdome to God, even the father, which is to be understoode (as was before observed) as touching this forme of administration

of that kingdome.

10 How this kingdome commeth.

THIS kingdome comments to us four waters. By the preaching of the goffeel, whereby is reveiled the light of the true & heavenly doctrine. 2. By conversion, when some are converted, and are enduced with faith and repentaunce. 3. By making progresses we encrease, when the godly receive encrease, or when the proper gittes and bleffings of the faithful are augmented with perpetual encrease in the godly, or converted. Revelus. 32. 41 He shat is righteous, less him be righteous still and be that is bolie,

OF CHRISTIAN RELIGIO N. PART 2.

let him be boly fill. 4 By confirmmation, and ful acomplishment. when the godly shal be glorified in the second comming of our Lorde. Revelat, 22.20. Even fo come Lord lefus,

11 Why we are so defire that the kingdome of god come.

VEE ought to defire, that the kingdome of god come. V I For the glory of god, or in respect of the first petitio: because that we may fanctifie & hallow his name, it is required that be rule vs by his word & spirit. For except god erect in vs this his kingdome, & deliver vs out of the kingdome of the divell, wee shall never hallowe & sanctifie his name, but rather shall defile & pollute it. 2 Because God wilgine this kingdom only to those than aske is, like as hee giveth the holy ghost vnto them onely that aske him.

THE THIRD PETITION.

HY will be done in earth asis is in heaven, The will of God, fignifieth, I The comman dements of God. Plal. 103.21. Too his fervantes

that'doe his will, a It fignifieth events, or rather godi decree concerning fucure events. Ma. 26.39. Not as I will , but as show wilt . Ifa. 46.10. My counsell (hall fland, And I will doe what foever]

will. Thy wil be done that is cause that we men may doe thy will and obay thee

> The special Questions in this perition. I What we here defre.

TE defire here, 1 A deniall of our felies : which confifteth of two parts. The first is, That we may be ready to remounce all our owne affections which are difagreeing from the Law of God: & that god will give vs his grace, whereby we may be able to do nie our owne corrupt will, & denie al things which are repugnant to the will of god. The second is, That wee maie bee redie m execuse the wil of God, and to vnder-goe our Croffe, & to fubfembe and fubmitte our felues willinglie vnto god in al things. We defire the performance of the deity and calling both of alin generall, and of each in feverall; that namelie wee may rightle & duly perform the dutie comitted vnte vs, whether como,or proper, that everie one maie cherefully serue god in his calling, and execute his will. Vnto god bee committed the care concerning our events: but let vs care to doe those labours which properlie belong vnto vs.

Wee

to

ca

co

th

OF MANS THENENT SHEM TO

We defite Event, fach as are my contrarie w Gode will athat is, that fach thinges may come to paffe, which to pleufe God.

We defite a bleffing and propering of our attinual & compete. For God will have ve also to defite of nim; that he will votalate to prosper well our actions, confets, flowers, a endevors, that he will for its exceeding goodnesse, for direct our labours, that no other events may solow the start such as himself knoweth may most serve for his glory & our favration. We eith the meane leason must doe our durie, & leave the events to God.

Everie one bash a double vocation and calling. The one is common, which comprises the two everies that are common to all Christians. The other is particular, which belonges to evere ones proper calling. We aske for both callings and vocations in this petition, namelie, that everie one (as was a little before faid) may abide in their proper & common calling committed white them, & we their dutie. Object, Burtles furner pesition do the really, that we mais rightlis performe one datie. Therefore this petition is superfluore. Adnl. In the former we define that God will beginne his kingdome in vs. by ruling vs by his spirit, who regenerate the out wil, that, so bence followed we rightly performing our durie, may yeelde all obedience to our King, as becommeth the subjects of that kingdomic But in this petition we defire, that in performing rightly shid aichfulle our dutie, we may execute the will of God.

2 Wherefore we defire that Gods will be done,

THIS petition is necessary, * That the kingdome of god may come, whereof we spake in the second petition. For except god himselfe bring to passe, that everie one in his calling and dutie doe diligently his will, this kingdome cannot be tested, shorts, and be preserved. 2 That we may be in this kingdome. For except we doe the will of god, were cannot be eitizens of his kingdome. And we are not able of our schees, by reason of the corruption of our nature, to doe his wil. Therefore were must define of him that we may doe it.

2 Of whome Gods wil is done in Heaven.

IN heaven the wil of god is done, 1 Of the Sonne himfelfe, who had the will of his father. 1 Of the Angels, and bleffed men. Of the Angels, and bleffed men. Of the ingels the will of god is so done in heaven, as that everie angels thanderh in the presence of god, beeing reasise to doe

000

What

946 OF CHRISTIAN RELIGION. PART 3.

bis

defi

bea

giu

mil

yer

Go

bei

de

ask

shi

de

de

th

-

20

fu

İs

d

c

S L

whatfoever god commandeth. They doe both his general, and his fpecial wil: none fealeth vpon that which belongeth to and ther; none is ashamed to serue, although wee anoy them with the noylome lavor of our fins, and offend god . They are minifring fpirits, Hebr. I. 14. Now christ addeth here, as in beaven, 1. To prescribe and draw vs a patterne and example of perfection, where sento we would frime. 1. That by this defire of perfection, we maie be all red shat god wil give us here the beginning and the perfection in the life to come. Ob. That which is alwaies done, and Shall certainly come to pase, though we defire it not the fame is not so be defired. The wild god is done alwaies, and hal certainlie be done, shough we defire it mi. Therefore it is not so be defired. Anf. The Minor of this reason we deny. For it is falle, t. As concerning the calling and vocation of ese rie membecause they that defire not, that they may be ablein their vocation to doe their duty rightly, faithfully, and happily, the fame shal never doe it. a. It is falle also, as concerning god decrees:because god hath decreed many events, but yet lo, as that he hath also decreed the meanes of comming thereunto, There is also a fallacy in the Maior proposition, putting that for a cause, which is no cause: because we doe not therefore defin shat gods wil be done, as if is (bould not be done if we (bould not define it: but wee defire it for other causes, namely , that allevents mare bee good and prosperous vnto vs. For events shall not be good vnto vs, neither tending to our fafety, except wee fubmit them to the wil of god: fo that we defire that only to be done, which he hath decreed, and wil have done. Reply-The deerees of god are unchangeable. Anf. The decrees of god, not only as touching the eventes or endes, but also as touching the meanes, are vnchangeable. He hath decreed to give the end, but by the meane, which is of this condition, that we defire it, and pray for it.

Ob. God will have our parents to die: Therefore wee must desire that shey maie die. An s. I denie the consequent of this reason: for we must subject our selues to the wil of god, & desire that which he commandeth vs to desire. So neither doth this follow: The church shalbe subject unto the crosse: Therefore I will praise for affliction. Neither yet hereof may it be concluded, that our wil diagreeth from gods will because thou desirest with that ends, whereby thou must desire his delivery. God will have our Parets to dy, & yet will he not have yet to wish their death: god will have

his church to be vinder the croffe, & yet hee wil not have vs to define here roffe, but to praie for her deliverie, & patientlie to beare it, if it afflict her. In like manner, god will not in this life gue vs perfect deliverance from fin, & yet will be have vs to with it, & overie moment to defire that we make be wholy delivered from fin. Wherfore, some things, are to be defired, which God will not doe, & some things which hee will doe, are not to be defired, but patiently to bee fuffered. But nevertheles it belongeth nothing at al vinto vs to scarch, what things god hath decreed, seeing wee have this prescribed vs for a rule, that wee

aske and defire, but with a condition of gods wil,

Ob. Vapofsible thinges are not to bee defined: for her shat defireth things unpofible, defiresh in vaine . But to defire that Gods will bee dene in carthy as it is in heaven, or that we maie doe our antie, like as de the Angels in beaven, is, so defire a thing unpossible : yea, is is, to defire that which is contrarie to gods decree: Therefore that is not to be defired, feeing god wil have this to bee our flere in the life to come, me in this life. Auniw, 1, The Major is to be diffinguished, Vapolfole things are not to be defired, except god wil at length grat them to thole that defire them: but god will give the perfourmance of his wil to those that defire it, and that in this life, as concerning the beginning thereof, and in the life to come, as concerning the confummation & ful accomplishment. Wherforethis confummation is to be defired, and the impeffibility is paciently to be suffered in this life. And the confummation is therefore to be defired in this life, that we may at length obtain it: because he that doth not now defire it, thal doubtles at no time obtaine it. It is one thing not to be able to attaine vnto this confummarion, and another thing pot to defire it. 1 We denie the Minor: wherein is a fallacy, putting that for a caufe which is no cause. For neither do we defire that in this life the confummation or perfection of our obedience towardes God maie be accomplished, but that here may be wrought the beginning, and continuance, and encrease thereof, & after this life our obedience being here augmented with continual encreales, may be at length perfected, and confummated, that so we then may no leffe doe the wil of God, than it is alwaies done of the Angels in heaven . When therefore wee prais, That gods wil bee done in earth, as it is in heaven, this particle audoth not betoken the degree, but the kind of doing it, which 0001

OF CHRISTIAN RELIGION. PART. 2. 948

is the beginning of performing gods wil. And for these causes alfo doth chrift ad thefe words, at in beaven, that it may been it were an example of patience, which we ought to follow:and that he might propose a goale & mark vnto vs, whereunto wee ought to ftrine. We are to observe here the difference which is he tween thefe three former petitions. In the first we defire lanctification or the true knowlege, & worthip of god. In the fecond, the gathe ring prefervation, and governement of the church: that God would rule vs by his fpirit, defend and protect vs , and deliver ws from al evils both of crime and paine. In the third, that eve Ty one particularly in their vocation may obey god, that is that every man be with diligence occcupied in his proper duty & function, & direct al things to the glory of god , & take wel in worth whatfoever god fendeth on him. Moreover, she three pesitions are fo linked together, that one confifleth not without the other to like as the third pesition fer wesh for the fecond, fo does the fecond for the first. For the name of the Lord is not hallowed or fanctified, except his kingdome come, and the kingdome of god doth not come, except those meanes be put, whereby it is advanced. And those meanes are the duties of everie parties lar mans calling and vocation. Wherefore we defire that god will bury in vs evill lufts and defires, and that himfelfe + lone wil worke in vs by his spirit: that so we being furnished & vpheld with this his divine grace, may fulfil our duty, & be anfwerable to our calling.

THE FOURTH PETITION.

'ne vs this daie our dailie bread,

In this petition wee defire corporall bleffings, concerning which wee are to observe hele questions.

Why corporal blefsings are so be defired.

How they are to be defired.

Why christ comprisesh corporal blessings under the name of bread.

Why he callesh is our bread,

Why he calleth it dailie bread.

Why be addeth, This daie.

Whether is be lawful to defire riches

Whether is bee lawfull so treasure up any thing for the time to come.

1 11/by

ge

fe

Jp.

W

6

(

P

¢

1 Why we are to defire corporal bleffings.

WE must defire corporal bleffing, i. In respect of gods commonesule. And we have a commandement hereof from god , both general, & special. For Christ faith in general, Was 77. Askedo me hal receive. And a special commandement he setteth down before this forme of praier which himselfe prescribed vnto vs. Mar. 6.9. After this manner therefore praise ye by which comman-Sement Christ also willeth vs to defire Bread, or corporal blefbogs Now whereas Christ faith: Seeke first she kingdome of God: and again, Take no thought, what ye fhal east he doth not therein forbid vs to defire corporal bleffings, but hee forbiddeth this distrustfulnes. 1 In respect of gods promise: bicaule god hash promi fed that hee wil give vs things necessarie for our life ; and hee promifed thefe to no other end, than that we should defire the ofhim & he promised them, that wee fhould thereby have a spiritual not a fleshly security . Ma.6.32. Your fasher knoweth what whave need of. 3. In refpest of gods glorie: that namely there may be a knowledge & profession of gods providence, especial browards his church, God will have vs to ascribe this praise vnto him, because he is the fountaine of al bleffings and bene fits,& that we may not deem thele things to come by chance tovs 4. Because the desiring and expeding of these blessings is the ex wrife of our confidence in the promise of grace, or it is the exercise of em invocation, faith, & hope . For wee cannot promife vnto our felues coporal bleffinges, nor defire them, except wee refolue that we be in favor, and except we be affured of spiritual bleffings, and of gods wil towards vs. For these corporal bleffings God promifeth to the godly only; and therfore we must be per funded that we are of the number of them, to whom god hath promited to give them. 5. That we maie doe the wil of god here on cosh: which without daily bread we cannot here doe. Pfal. 115. 18. The dead praise not she Land. 6. That the delire of these blessinges maie be a cofirmatio in our minds, & a professio before the world, that god is he who givesh even she leaft benefits . 7. For our cofors. That we maie know that the church shall ever be preserved, when god heareth vs.according to his promise, Wherfore we reap great comfort by the defire of corporal bleffings: because we to acshowlege, & certainly perfuade our felues that thefe corporal Heffings are tokes to vs of gods fatherly good wil towards vs.

0003

rin

WC

na fo

B

òr

ča

is,

or fa

.

-

sh

tu

of

fi

950

1 How corporall bleffings are to be defired. Orporall bleffing are to be defired, 1 With a confidence of perfuefion of gods favor: because other wife god might sonfwere, that we are not of them, vnto whom hee hath promised thefe things, 2 With a condition of Gods wil and pleafare, thatis, with a submitting of our wil to gods wil because god hath pie mifed thele bleffings not with any determined or definit on cultances. 3 With frish and beleefe of gods hearing vs, fo that we certainly beleeue that God wil give vs fo much as sufficeth, 4 To this end, as thereby to ferme God, & our neighbour . They who defire the not after this fort, are not heard, that is, such things are not give them, as may tend to their fafety. & albeit theyre eciue that which they defire, yet are they not indeed heartst God, because those things which they receipe, are not good & profitable vnto their falvatio. We are here to observe, that the Lord commandeth us in general to pray for corporal bieffings, with bash defined in his word, what corporal bleffings he wil gine ws, orband with this condition promifed to give them to, namely, as the fafet & Salvation of everte one, and the manifestation of his giorierequireth. The reasons hereof are thefe. i Bearufe we oftentimes knowe an what we aske, & what is expedient for vo. And ofte we aske things neither profitable to vs. nor ferving for god glory, or the falsa tion of others. But God knoweth beft, what is convenientand meet for vs for the manifelling of his glorie, & for the furthe ring of our own faivation. Secing the we often erre in defiring corporall bleflings, God giveth none other vnto vs, than fuch as he knoweth to be meet & profitable for vs. Ent finimal bil fings God bath prous fed not in general only, but both freciallie, and Simplie, without any condition annexed. For they are fimplie profitable vnio vs, and God himfelfe hath preferibed the manner & way which wee are to followe in them; for that in defiring them we cannot erre. For what things God hath simplie promiled vs, the fame we ought fimply to defire: & what thingst he hath specially & absolutely promifed vs, the same north we in like maner abfolutely aske & defire. Somuft we fmph &c. fire the holy chaft, because God bath simply & expressely pro mifed that he will give the holy ghoft to everie one that defreth him. a Ther nee may learne to bee content with shofe things which we have received of she Lord, and fubasis alweier our wil to his g'essure and purpofe. So God also for this cause hath commanded

ded vs in general to defire corporal bleffings, that fuch a defiring of those bleffings, may bee an exercise of our faith, and of the subjection and submitting of our will, to the will of god.

3 Why Christ comprised corporall bleffings under the

name of Bread, 7 Nder the name of bread, by a Syncodoche, which is an viusli V figure of speech vnto the Hebrewes Christ comprised al conpreal bleffing , and fuch as are necessarie for this life, as are al foode, victuals, raiment, health, civil peace. This is apparaunt by the end & fcope of the petition. For we defire Bread for our necef. fity. But many other things are necessarie for vs . Therefore we defire the also under the name of Bread. And this Hebrue Synecdoche is found often in the facred Bible, as, Gen 2.19. 70 the freat of thy face fhalt thou eat bread. Plal 41.9 He which did eat of my broad bash lifted up the beel againfi me. Furdermore Christ did not only comprile things necessarie themselnes under the name of Bread, but also the profitable vie of them. And therefore comprehended hee all these thinges under the name of Bread. 1 To bridle and raine our defires, that fo wee fhoulde aske only things necessary for vs to sustaine our life, & to serue god & our neighbour both in our common, & proper vocation and calling. a That bread might be profitable tonto our falvation, that is, that those corporall bleffings might tende to our falvation, or that the vie of those corporall bleffings might bee good & faving vnto vs. For bread without this good and faving vle, is aftone. Nowbread is made good & faving vnto vs. 1 If wee receine is with fairh, & with that minde, & after that manner, & to that end, which God requiresh, to wit, if we flicke not in the creatures, but pierce with our mind vnto god himfelfe the Creator of al things, & the fountain of all benefits or gifts. 2 7/ we defire that he will gime to the Breade obtained & received from him, a force & vereme of nourishing & sufferining our bodies Hereby now is it plainely cleare, what wee defire, when wee defire breade: namely, 1 Not great riches, but onlie things necessarie. 2 That they may be bread wise withat is, that they may be good & faving to vs through gods benediction & bleffing, wherewith if they be not accompanied, the Breed shal not be Bread.

HRIST willeth vs to defire our Breads, not mine, thire, or another mans Bread; 1 Thus we floud defire shole things

OCA OF CHRISTIAN RELEGION PART 3.

which god greeth ve. For the bread is made ours, which is given ws of god necessary for the sustainance of our life. Therfore gime vs our lateal, figurifieth, give vs Bread. O god, assigned vator in by thee, which thou wile have to be ours. God as an householder doth distribute to every one his portion, which we defire for our selves, of him. 2 That we fromkt desire things necessary, and sen of vs by samfullabor, in a kinde or made of tife peofing to good the ness, profitable so the common society, that is, which we may to come through ordinary meanes, it by sawful waies, the hand of god from heaven reaching them our vator vs. 2. The 3.10. He share viling portesses big rateau. 3 That we way we show much a good constrience.

his vocation calling to ferue god & our neighbour.

HRISTaddeth This day, I To meet with our differnishing and coveraging least to reclaime us from both these wires a Thus we should deet on him only, as resterday to this day, to morrow that namely we looke for the necessaries of this lite at the hands of god, that we know them to be given us of god, not to be gotten by out own hands, or labours, or diligence that also we know that they being received profit not our body, except gods blefting doeth accompany them. That the exercise of faith to praise was alwaics be continued in us. For as long as it is said, this day, to long will be have praise to be continued, that so we may yeeld due obedience to that commandement, Pray alwaise.

7 W hesher is be lawful to defire riches.

This question, together with the next ensuing, ariseth out of the former questions. For when we are willed to desire only daily bread, & that this day, it seemethat the first fight, that it is not lawful either to desire riches, or to put up any thing.

for

for th

way :

the I

ches

gug

plac

med

nie!

per

che

thi

for the morrow . But is is verily lawful to define riches, if, taking as way al ambiguity & doubtfulnes of the word, we voderfland by the name of riches things necessary for the sustender of life Al the Epicure defined richer so be a poverey agreeable so the law ofind This definition is good. And if we fo take the name of ris ches, riches are doubtles to be defired of god in almuch as we ought to defire fuch thinges as are necessary for nature , & our place, & function, wherunto god bath called ve The teaton how of is, because these necessary thing s, ar riches, we duit bread; whichwa mehr to defire. They are alfo otherwise defined, Tobe an idmail dance & plenty over & above things vecefary, So Crafine (furna. med the Rich) faide that no men marrich, his be mbo was able se maintain an army with his revenuer. If we take riches in this fenid riches are not at al tobe defired of god because Salomo inshe person of al the godly faith, Prourb go. 8. Gine we nos proversing ner sicher: by which words the spirit of god also by Salomon toa cheth vs to pray against riches, theris, aboundance about things necessary Huther belongerh alforbat of Paul & Piers 9. They that wil be rich fel into tensations & Snates & into many for tilb, o noy fome luft, which drown me in pardicion on defraction, for which cause riches are called Thornes by christ But commons vila; Godlines je great gain, if a mã be content with that he bath Blit notwithstading,if god hath give vs any thing befid thosethings which are necessary for vs, ler vs doe our diligence rowlethem wel, And to this end, first, we must note bleed dar werepofe mineries fidece in the Sechally, We must cofider shar as one good from day ba hath committed thefe riches vnro vs to employ & befton week! & that by this means be bath laid's bunden vpon vs. & therfore that we one day render an account to god of our frewardthips & administration.

8 Whether is be lawful to put up any thing for hereafter. And the IT is doubtlet lawful for to put up four thing for hereafter. And the It is doubtlet lawful for to put up four thing for time to commentate the thing to this commendement of thirth, Gailber up the broken west which remainests, that nothing be left this betwee belong also such precepts & commandements as speak of partimony & frugality. And here further we are to observe these there things. It I has those things which are flored up, belawfully goste, peachased by lawful & honest labour and industry. I have reposen confidence in them.

3. That they may be employed on lawful and necessary uses, both of our earn & others: as to the maintenance either of our lise, or of our family.

954 OF CHRISTIAN RELIGION. PART 3.

mily, or of our friends. Likwife, to the prefervation of the church to aide the common wealth when need that require, & to be flow somewhat on the poore, & our needy brethren. Hereof faith Paul, Ep. 4.28. Les him that stole, stead no more but les him rather labour, or worke with his hands, the thing which is good, that her more

have so give onso him which needesh,

Now shal aunswere easily be made to such objections as may be opposed against this petition 1 Objecton. That which we defre he not ours. Bread is ours. Wherfore we need not so defire bread. Answ. There is a diverfe fignification in the word (ours) For in the Ma for proposition it fignifieth a thing which we have in our own power but after a farre other maner is bread ours, as hath bin before declared, a Obic tion, Chrift willesh or to defire daily breed: Therefore is is not lawful to put up any thing against the Morrow, but pee we to cor only for the prefent day. Againc, he willesh vi, not so defire bread against the morrow but to defire bread for This day ther fave they do il, who gasher any thing for furne vies. An! This is a fal lacy purting that for a cause, which is no cause . Christ willeth vo co defire daily bread,& this day; & therfore we must also defre things necessary of him for our life for every day, this day, so morrow, & fo long as we live but he meaneth not hereby, as if he would not have vs labor for the mornow, or not to put yp any thing for the morrow, or to call away those bleffings which he hath already give vs fufficing for the morrow, Christ indeed otherwhere commandeth, That we care not for the morrow, but fo he forbiddeth vs to think of the morrow with diffruffulnesse. but not with praiers & labours. Wherfore the lord wil not that we put vp nothing for hereafter, but first, that we be content with shings prefent, al diftruft, coverousnesse, valawful getting & difobedience being fet a part & banished, a That we place not our truft in shings necessary, given wof god: but know & certainly perswade our felues, that those benefits which have bin & are give, come vnto vs fro the had of god, & that they are not otherwise good & profitable vnto vs, except his blesting come to them. 3 That we confider our febres atwaies to fland in need of gods bleffing. And wo must withal beware, that we prescribe not to god, what he is to giuc VA. THE



N D forgine vo our debus, es we forgine our deb-

This petition is a notable confession of the church, wherein the acknowledgeth and bewasleth her fins: & it is withal a confolation, that the church thal receive remission of this according to christs promife. Now christ

in this petition, wil, I That we acknowledge our fin. 2 That wer third after remission of our fins, because it is granted to them only that defire it. & who do not tread under foot the blood of the son of god. 3. That our faith be exercised: because this petition confirmeth our faith, & again this petition sloweth from faith. For faith is the cause of praier: & praier is the cause of faith, as concerning the encreasing of faith.

The Special Questions.

What Christ here callesh debts.

2 What is remiffion of fint.

3 VVby we are so defireremiffion of fles.

4 How fine me remitted unto ve.

I WHAT CHRIST HERE CALLETH

Christ calleth al our fins debtes, both original & actuall, and those both of fact, & omission. And they are called debts, because they make vs debters to god, either of obedience or put nithment, which we are to pay. For when we fin, we do not give nor performe vnto god, what we owe vnto hims? as long as we gue not this vnto him so long we remaine debters.

& VVbas is remission of fins.

The creditor is said to Remis the debter, when he neither requireth the debt of him, nor punisheth him. Remission of finitis, that god wil not impute any sinvators, but doth receivers into savor, pronounceth vs suit & righteousines, & accounterly so for his 'ons, of his meere and free mercy, for christs satisfactio performed by him for vs, imputed vnto vs. & apprehended of vs by faith: & that therfore he wil not punish vs for our fin, but endoweth vs with instice, & everlasting life, because the remission of fin taketh away the punishment thereof. For sinne and punishment, are correlatines: put sinne, & you put punishment: take awaie sinne, and punishment is also taken a-

os6 OF CHRISTIAN RELIGION. PART 3.

way. Obiect. When we defire, that god wil remit vi our finnes, we defire that god will invert the order of his inflice. Aunswer. The confe quence of this reason is falle. For we defire remission of fine for the fatisfaction of Christ, for which they are remitted vntovs. & therfore our fins are not remitted vs with any brech of gods iuftice, because they are remitted vs with recompence made for them. Reply. If they be remissed with recompence made for them Then god dosh not remit us our fine freely. Anf. They are remitted with recepence, & therfore not freely, in respect of Christe but they are remitted freely in respect of vs: because he receiveth not latisfactio of vs, but of chrift, who hath fully fatisfied him for vs. Reply. The is not yet this freely, because we have merited it in chrift. Anf. That merit is not our merit, because the father gave vs his fon freely, who meriteth without any merit of ours coming between: & that merit of chrift is imputed vnto vs throgh grace: therefore freely for that merit are our fins remitted vs: wherupon also it is trucky & wel added, that for christs satisfa-Ation our fins are not imputed to vs. For we defire not, that god would do contrary vnco his inflice, & would not account vs in mind for finners; but, that he would impute vnto vs anothers righteousnes, that is the righteousnes of christ, wherewith we being clothed, our fins also may be covered.

3 Why we are to defire remission of fins,

WE are to defire semifion of fine, 1. That we maie be faved, because wishout remission of sinnes we cannot be saved. And this benefite god giveth not, but onely to those that defire it.1. That we may be put in minde : f the remnances of fins, which are even in the bolieft men; and that to this end that regentance may evermore encrease. Wheretore we are daily also to beg and defire remission of fins. 3. That we maje defire & receine the former bleffing , because without remission of finnes, those bleflings either are at al not given or are give to our destruction. So the wicked doe indeed often receine them, but not for their falyation, as turning rather to their condemnation. Objection, What we have, that wee need not defire. But the godly have remission of fins: Therefore the god by have not meede to defire it. Aunf. The godly indeede have remiffion, but not wholy, neither also as concerning continuaunce, but only as touching the beginning therof. This remission must verily be continued; & god also doth continue it to them, vnto whom he remitteth their fins in his lone yet with this conditi-

on.

din

fire

.

fo

on, that they daily pray for, & defire that continuate. Although then god hath remitted vnto vs our fins; yet he wil notwith! It ding that we aske & defire pardon for them, & therfore we defire, that, what fins we commit, or fhal committe, the fame God would remit vnto vs.

4 How our finnes are remitted unto vs.

VR fins are foremitted unto us, as we forgine and remit our deb ters. And this Christ added, t. That we may rightly defire remis fion of fine, & fo that we may come to pray with true faith & repentance, a figne & token whereof is the lone of our neighbor. 3. That when we finde in our schues true faith and repentamnce, we may fo have a certaine argument & comfort in vishat we are of the number of them, unto whom remission is promised, & shat therfore we shall doubtlesse obtaine remission of fins: whe as we may be certainly affured by this, that we our felues remit vinto others fro our hare their trespasses against vs, that we please god, albeit many remnants of fin are dwelling as yet within vs. Object, I. He that remittech not, is not remitted. We eremit not. Therfore we are not remitand, And He that remitteth not fully and perfectly, is notwithfrancing remitted, for hat he remit truely & fincerely. Obiect. 3. Christ willed vi to defire, that god wil foremit vs our fins, as wee remis our debters. But we doe not perfectly remit our debters. Therefore he willed us to defire, that god wil not perfectly remit us our fins. Ant. This is a fallacy of speech, deceiving by misconstring a worde. For the particle (as) in this petition doth not fignifie the degree of remission, or a comparison of our remission, with that remission, wherwith god remitteth vs our fins, but it signifieth the kinde of remission, namely, the truth & sinceritie of our remiffio, whereby we forgine others from our heart, & with a readie wil of forgiving the:or, (to speake shorter) here is not made a comparison according to degrees, but according to the truth of the thing, or according to the truth of remission: fo that the meaning is, so perfectly god remitteth vs our fins, as we truely & certainlie remit & forgiue our neighbourtor, forgiue vs our debts, because we forgiue our debters. Reply. Then is our remission of others the camfe why god remitteth vs. Anf. This is a fallacie, putting that for a cause, which is no cause. For our remission, wher with we forgiue others, though not perfectlie, vet fincerelie, is only an argument and testimonic vnto vs, that god wil remit vs our fins. For our remission and forgiving of others cannot me-

rit. t. Becaufe it is unperfect. 2. Albeit it were perfect, yet foould it me meris, because what we now performe shas we owe unto god. For wete it fo that we did now perform perfect obediece to god, yet wer we bound of duty to perform it. Reply, But nevertheles yet here b betokened an equalitie of remiffion in vs & god. Anf. Not an equalty, but a likenes & fimilitude of the kinde of remission Ob. 3. He shat remembreth inimies, & is desirous of revenge, doth not tradieremitte & forgine. But we al remeber injuries, or are defirous of revenee. Therfore we do not truely remit of forgine. Aunswere. They that remember injuries, that is, without a refiftance & diflike of this remembrance, or with a yeelding therto, do not truly remitte. If then we withftand and refift the remnants of finnes, which as yet cleave fast vnto vs, and doe not yeeld vnto the, nothing hindereth why we maje not be faide to remitte others truely. and from our heart, and to also to attaine vnto that, in regard where-of this particle (as) was added of Chrift, to wit, (which before also wee mentioned) to defire and pray rightly. Now we rightly praie and defire in faith and repentaunce, both which this petition confirmeth. Faith is confirmed and freughned by this petition, because when we truly remit our neighbout, we may and ought certainely to relolue, that our fins are allo remitted vs, and to have we a good confcience, and are affured that we are heard, according to this promife of chrift, Ma.6.14 If ye doe torgine men sheir trespasses, your heavenlie fasher wil also forgine you. True repentance also is confirmed & encreased in vs by this petitio. For by this petition we are provoked and incited to true repentance, the chiefe part whereof is the love of our neighbor. For if we wil be forgiven, we must forgive others. Both causes are conteined in the word of christ before alleadged out of Matthewe; as allo in the rest which are presently added in the same place in Matthew, by way of opposition. If yet doe forgine men their trefpaffes, your heavenly father wil also forgine you, that is, affure your felues also that your heavely father hea reth you. In which word is coprehended the con matio of our But if ye doe not forgine men their trespasses, no more wil you father forgine you your trespasses . In these woordes is added a four to repentace, Ob.4. Paul obreined remission, neither yes did be forgine at of shew their trefpaffer, because he faith, 2. Tim 4. 14. Alexander the Copperfaith bath done use much evil the Lord rewardhim according to his works. Therfore is is not necessarie that wee

Bould forgine. And There is a threefold remission, or feering. LOfrevenge. This belongeth to al men: because al me oughe to remit & forgiue revenge. Her coffpeaketh this petition, & this Paul did forgiue Alexader. 2. Of punifomens. This, as al ca not inflict, to neither can al remit, but nether they also, vnto who yet the fame otherwise is committed, ought alwaies to remit this, but onely for certain causes. For god wil have the execution of his justice & law. But Paul forgaue Alexander the punishment alfo, as much as concerned himfelfe, yet he wil not wichftading have him punished of god, but with a condition, that is, if he per fift in finne. 2. Of indgewit. This is not alwaies remitted: because it is written, Mas. 10.16. Be ye fimple, as Doues and wife, as Serpentes: that is, let vs not call him good, who is evill, or cotrarily. Wher fore was are also to reteine a true judgement concerning others. For god who forbiddeth lying, wil not have vs to judge of knaues that they are honest menner but hee will have voto difcerne the good from the bad.

THE SIXT PETITION.

A A

ND leade vs not into semptation: But deliver vs from evil.

Here some make one, some two petitioss but wee are not to striue, so that nothing of the doctrin be taken away, but that this be made plain. Now they are rather two parts of one petition. Leade vs not into semptation,

is a petition of deliverie from future evil: Deliver us from evil.

The special questions.

THERE are two casses of temptation is.

There is two casses of temptation, The one is from gods the fiber from the divel of the files. The temptation, whereby god temptation, is a tryal of our faith, godlines, & obediece by the croffe & other encobraces, which are opposed to every one, that our faith, patience, & constancy may be manifested & made known both to our selves and others. So God is saide to have tempted Abraham, to seph, John David The temptation, whereby the divel, and sow fielh, and the wicked also tempt vs, is every soliciting to sinne, which soliciting it selfe also is sin. So the Divell rempted lob, which soliciting it selfe also is sin. So the Divell rempted lob,

OF CHRISTIAN RELIGION. PART. 2.

rist he might fedore and withdrawe him from God, whom he had before loved, and ferved : albeit the matter fel out other wife than the Divell would have it. Here ir under flooie br the mome of sempeation, that temptation of God, that it, the triall of on farth, goddiniste, and patience, which god workerh by what were lets or hinderances of our lalvation, as by aff evils, by the diwell, the fleth, our hifts, the worlde, affliction's, calamities, the Crolles that out faith, conflancy, & hope may be made known vinto our felies and others. Object. But God tempresh no men. Aunt. God compeeth we man, that is, by foliciting him to finne, or evill: but he templeth by proving and trying vs. The divel, the world, our fielbe rempt to, that is, lolicite vs to evils, and with drawe vs from god. But god as he rempreth no man, and yet is faid to have rempreed Abraham, lob, David, that is, to have tried their faith and confirmed by afflictions, and the Croffe To by the same he triethour faith, hope, patiente, loue, in voca tion, confrances, whether we will or no woorfhippe and lene

him also in afflictions, Hereby we cally understand, feeling tripptation is astributed was the Divell, and to the corrupt beff and inclinations of men, in what forfe Godmaie be faid to tempt, or not to tempt men. For Sasan erminest, both offering occations of finning without and infligaring within to fin, thereby to drawe men headling imo dethuchen, & to reproch god. Corrupt Inchierton religi becase shopland and are prome so allions by god forbidden. But God sempsed not so deftroie vi, nor to canfe vis to finne , but to trie and exercife vi, when euher be fendeth calamirie vpon vs, or permitteth the divell, or men, or our fleth, to provoke & invite vs to fin, hiding for a while his grace, & efficacy in preferving & ruling vs, that our faith & collancy may be made more knowen & apparant, not verily vnto god himfelfe (as who fro everlathing knoweth what & how much it is, & how much allo hereafter it shal beby his favour & bleffing but voto our felues & others, that fo also a truft & ful perfuation of gods prefence & printettion may be confirmed in vaby the examples of our deliverance, and in othere a define of following our exaple may be kindled, through the beholding of our perfeverance, and that in a for may be railed & ftirred vp mue gratitude and thankefulneffe towards god, who delivereth his out of temptations. So Genza. Gil sempresh Abraham commanding him to facrifice his Son tfacts. · Hat

OF CHERRITARINATE SAME SOT 2.

b Exod.16.

" He is faid to have repred the people with plat of water. He common det Maire le garbered et much at mis faffit len blande 12 12 15. he might remprise prime the people; whether a ding to his law, er ms. " He to faid to dog the per that he mighe know, whether skey tored him we with al then foods A To the reads flow of the Princes of Rabel god defe da Chro.32. Herechich to semestar erichim, and so took al shat was la bisliane Wherefore this praier, which Chellentate vi Land or mis into Trousing har deliver to fine root products not fimplic of alerial & manifestation of our faith gegudines, vare which also David offerer bilin felle of his own second, faying, Prome mise O Lord and with billes coming my rether of mine boars . And Silogies freaketh not of our triall, but of our incitement to fin, Cap.t. 11. Ler women Cale when ber is tauperd, I am compact of Gul for God could be reapold with ruit; wither reasons by die man Bar everifyinds hi hompsed, when he ft demonstrate by this viamence piferner, and he insifed. Then when hift foot concerned; is beinguib forth finner and finate poten is to finified; beingoth for the decode.

It is also hereby interifed for you purpose for the wieder for the

flifeth or compared the gody by woll facility meither yes in he shoremie wportaler of shofe fine, which the Best tomak. For, that by the wicked the wicked are punifiled arthogood challafed, or ex-ercifed it is the rightsom & half works of gods divine wil but that the wicked execute the indpendent god by funding; that cometh not to to path by any tank of god him fell; but through the proper corruption of the wiched as fuch as the febres fine purchated, god neither willing nor allowing nor availing nor furdering their firs but in his molf ind midginenconly permitting it, who exequating & see plithing by the his same work? could, either he reveiletti noe avaltus ud vato vholor moreth not their will to have his revealed will as the dd & levilof their action. This difference of the works of good, & the divel & even gods worlding of his mill work by the direl, but permitting druly the fin of the divel is evidently a antimed by the flory of lob. tap.1.8 1 Where god purpoteth mery tob, burche divel to dethroy him. The lame is like wife effirmed by she flory of Achab T. King za & by the prophecie of the Apostle coverning Artichriff a Theffice Where the divel fedtreeth men to defire the, and god wil have them to be feduced, therby to punish them, & futerethiche divel by finning to execute and fulfil his wil.

2 What is, To leade into temps ation. THE A God is faid to loade to mito tempratio, it is ment, that V. V god seese dang to be most will will & judgement trieth va. Now Jelevie vs into sempration, where ish the direct compression, where ish the direct compression, is, that god permittee bite divel so folicite vs. Lode vs not into sempration, that is, fuffer va not to be tempted about our powers neither luffer the divelio to tempt ve, that either we finne, or wholly revoult from thee. Oh Tempeauen which me good in refpett of god are evil in respect of the direct and set not with anding in to them doib god lead on : I herefore god is the comfor of fin Aunt. I his reason converneth a fallacte of the accident. They are sing in respect of the divel because he wil thereby allure va to line; in respect of god they are not ling, because they are a triall, & a reclaiming of va from fins, as also because they are a confirma tion & ficenethone of our fath. Wherefore as temperations are unals, challifemore, mary thomselvey are lent of god but as they are evil & lins, god wil them not, because to wilebem, is, to approve and worke them. Now we here in this petition pray against both, (which allo we briefly touched before namelie our rrial, & allerement, or foliciting to finne For we defire first that God will not tempt se to try vs. but yet with a condition of his will and pleature, and if he doe rempt vs. yet that hee wil not tempt vs about our litength; and that also hee will give vs fixength Secondly, we defire, that he wil not fuffer the Divel or the world, or our own deth to folicite vs to fine or if he fuffer them, that yet him falle wil be prefent with vs, that we fal

DY the name of Evill forthe vinder to from evil.

Dy the name of Evill forthe vinderstand here the divel, some Diane forthe death but the best is to comprehend in it all elbothos from the best is to comprehend in it all elbothos from the pass, whether they be present, or to come. Then as then we desire that god will deliver vs from evil, we desire. Thus be wisfered on evil, but deliver vs from evil, we present & to come both of summand paine. That if he send an to more voils, thus he would missign a home in this life, and may then to more voils, thus he wish they make be good and present unan true. That he wish the length in the life so come falls to perselled it for us, and wise as everit is any fire one eits. We mult observe that this petition is so the last of all the rest, as that fro this we return to the former, from whence we began He is our perfect Sawies.

our but he shal not be a perfect Saviour, without this perialon. The later part of this petition beeing oppoled by water of con-tracients to the former part, the weth now the former part is to be vinder flood. For when he faith the dark to perform evil in the werh that we fhal be lead into temperations, werdly, and that therfore we must subject our will vnto the will of god, and praise that we fal not into evils, if it be his wil, or that be will deliver rs,if we be fallen into evils,

4 Why shin perietori is necessary.

THIS perishas is necessary I In respect of the mulsitude & power I of our enemies, and the erfatues of evils, and our own weaknes and informitie. 3. In refeelt of the former petition for the obtaining thereof because our fins are not remitted, except we perfift in faith & repentaunce. If then we will hat god remit and pardon vs our finnes, we must frand fled all in faith & repentances bur fledfalt we shal nor frand, if we be rempred about our strength, if we fal into finnes, if laftly we revoids from god himfelfe. Obiect We are not to prais again? fuch things at are good, and profitable for us. The remptations of god, as briefs, difesfer powertie fending of falfe Prophets, are good things, and profitable verto vit we are not sherefore to praise against the sampiations of god Auniwere. The Minor con teineth a fall seie of the accident. Wee are not to pray against fuch thinges as are good and profitable, that is, which are by themselues profitable or good But afflictions trials croffes, & other temprations are by themselves evil & vaproficable, & not good. But yet they are good, and profite ve onely by an accidet: which accident is the mercy of god accompanying them, with out which they are not onely nor profitable, but also a part of death, & a most present way to death both remporall, and evernal W herfore as afflictions & cropes are et liby sheenfelbies, fo fares fourth we praise against the but at they are good & profitable unto us that belease fo we pray not against ebitor, we gray not against that good which edeurreth with afflictios, & the croffe, but against the croffe it felfe, and afflictions, which are by themselves evil, becaus they deftroy nature. So also we pray against death, as be ing evil by it felle; & christ himfelle alia prayed againfl it, Let aMana, ip, this cup paffe frame mere mereribele mos as I wil, bus as thou wite. As the death was a deftructio, a tormet, and evil, lo chrift proied a gainst it, and would it notives, neither woulde the Father himfelfeit as it is fo confidered. B ut as chrifts death was a ratome

064 OF CHRYSTIAN RELIGION, PART 2. on the croffe for both chrift, and the father would the fame.

3 Obiod What shinger god wilchefe thinger aucht we not to refale has ged and our companions. Therefore the many mor refule them.
And, Whan things god with the one on the more to refule, that is, in fach respect, as he withhat we suffer a hear, with a submitting of our wilvare his drying wiker facts things, as he simply will. But god wil not simplic temptations, control in this respect, as they are a destruction, but as they are exercises of laich & prair er, or marryrdomes, or a trial of our conkidence and in this selped, and lo far, we ought allo to with them, tue not fimphe And that we are not fimplie to will or with temptations, or afflication. it hereby eafily appeareth, because it is parience, to suffer the which it should not be but rather our durie of we ought fimply to with them, neither might we pray ug ainft them, God will not therefore that we will for evils as evils but as evils are good. fo wil he have ve so beare them patiently

2 Objection, What then thats not absaine, shat show defrieff wain. But we foul not obtains never to fal into semptation W berefor In vaine doe we define it For al that will line godly in Christ Fern mil fuffer perfequencies. And This is a fallacy, pourting that for a canto which is no cause. For therefore defice we that we be nor less into teptation, not because we are wholy to be delivered bit, 1. Because we are delivered fro many things the bich we should strik, if we foonld not request deliverace. This is a cause sufficiet 2. That shofe evils alfo insorrbich we fal, maie be good & profisable oute ve And to those which defire in general deliverance, wil god gra thele two fo great bleflings. But yer not with flanding by realon of the remaines of fin in vs, he wil hauethis benefit to be imperfect, which nevertheles we are to aske wholy, with fubmirting of our wil voto the wil of god, & with ful perfushion, the

in the life to come we final wholy attaine vnto it.

Now we are to observe the order, & coherence of these peti tions. I. The Lord commanderh vs to defire the true knowledge of Gal, O his promife, which is the taufe of al other her bleffings. 2. He willet vs to defire that god would govern vs by his foirst, and fo continually preferme & confirm va in this knowledge . That tverte of vs maie & and fulfil therby his dutie in his vocation and calling A. That he would gine vs shofe things wherby everie one may the his daile nemelic, the poral bleffings. The fourth petitio the agreeth with the formet because, if we must at al be in our own vocation & calling; wee muñ must live. & have things asceffarie for the mainteinace of our hie. s. He adioinesh next after the pesition of friettwal & corporal blef fings, a verie for abledies of on threathing ? has then makely give ve Construell de corporal birffings, forgine to un debsen Whesefore the his perision is the ground & foundatio of the reft which being overebrown, the reft fal to ground For if thou refolue not, that thou half god gracious & favorable vnice thee home halt thou have him to be merciful bow fhalr thou cotinue in that know ledge, which thou hoft not how thalk then doe shy duty, & the wil of god feeing thou are his enemie, & enderoureft the con reariethow shalt thou ascribe althinger to god! how shal they turn to thy blvationid. After the pesition of fairinal & corporell Mullings, shere followeth laftlie the perition of our deliverance from evitr both prefent and to come. And from this laft pesition, weeversome egaine to the first: Deliver us from al evil bosh of crime and paine, both prefens and so come, that we maie know shee so be our perfect fawiens, and fo the name mais be balloved & fantlified of vs.

THE CONCLUSION, OR LAST CLAVSE

For thine is the kingdome, the power and the glivin for

This last classe of the praire serveth to confirm our faith & beliefe, or confidence of being heard, & obteining our defire, to wir, that god wil & is able to give ve those things which we defire. Thine is the king dome. The first reason is drawn, From the thirty of a king, which is, to hear his subjects, to defend, & presente the Therefore thou, D god, seeing thou are our king, migh tier than about enemies, having akhings in thy power, good & evil; evil, so that thou art able to represse theregod, so that ther is no good so great, which thou canst not give, as is agreeing & standing with thy mature; & seeing we are thy subjects, be present and affist vs with thy power, and save vs, as who are loving vnto thy subjects, & thy protection & safegard is alone saving & reserve, seeing the is the perality King of the charely.

cti

24

-

And the power. The second reason is drawn fro the power of god. Hear to O god, or give vs what we defire the case thou are mightier that all our enemies, thou are able to give vs all things, and thou only are able, in thee alone resteeth this power, so ined with exceeding goodnes.

PPP3

And

OF CHRISTIAN RELIGION PART 2.

966 And the clarie. The third reals is taken for the end or final canfe! We defire thefe things for thy glory Of thee alone the true god & foverain king we defire and expect al good things, and to we yeelde vino thee this thy glorie, and this thine honour, & profeffe thee to be the autor and fountaine of al good things. And verily because this glory is due vnto thee, therefore also do we defire them of thee. Heare ve therefore for thy glory; and elpecially, because thou wilt also for thy glory sake give vs those things which wee defire. For what thinges ferue for thy glory, the same wilt thou performe and doe: but those things, which we defire, ferue for thy glory : therefore thou wilt give them : & Give vs therefore thele things, that we defire, & the glory that returne & redound vnto thee, if thou deliver vs. For fo thal thy kingdome, and power, and glosy bee manifefted.

Ob.Wa forme to bring perfuefine & moving arguments unto God, wherby we made mone him to do what we defire. But in vain are reaffer Wed to him, who is unchanngeable. God is unchangeable. Therefore in vain wfe we shefe reafons waso him. Aunt. This is a fallacy, putting that for a cause, which is no cause. For we grant this argument in respect of god, but not in respect of vs. For we doe nor, when we thus fpeak, viereafons to moue god, or perswade him to do it, but to perfuade our felues that god wil do this, & to confirm & affure va that we shal be heard, & to acknowlege our necessis ty,& the goodnes & truth of god. Wherefore thefe reasons are not adjoined to our praiers, as theroy to moue god, but only to confirme & affure vs, that god wil doe, what we defire, because thele are the causes why he doth it: Is fast be for shy glarytheres fore thou wilt doe it because thou haft care of thy glorie: Thou ers a moft good kingstherfore thou wilt give thefe things to thy Subjectes: Thou are most powerful & mighries therefore thou wilt thewe thy power in giving thefe gifts, which are most great, & which can be given of none other, but of thee alone.

Amen. This is added, not as a part of the praier, but, t. Becan't shis particle noteth a true & fincere defire & wift, where tith ve wift that we may be beard a Because this felfiame particle besokenesh a cer zainty or coffirmatio of our faith wherby we sruft that we final be beard. Wherfore, Auen fignifiesh, T. So be is, & fiere & certain be that which we defre to ler god condifiend & anfaer unto our requeft 1. So god, be ing not commindful of his promife, truely and certainly hears va

FINIS.

A TABLE OF THE GOMMON PLA.

fumme of Christian Religion.

| | 13 |
|---|-----------|
| In the Primitive Church | wo forts |
| of Catechamenes. Catechifing, as the Do | A ine of |
| Repeting and of land | e an of |
| Baperline, and of layer hands, ever harh bin vie | in the |
| Church & the reasons | why fbill |
| it ought. | |
| | |
| Orbeheh Seripeures | 22 m/ |
| Two opinions of religion, | |
| what the holy cripture te | 12.12 |
| or how Christian religion | acheth, |
| ded. | 1 66.7 |
| True religion oughs to be | diferre |
| ned from others, & why | 7.8 |
| The differece of the true | loctrine |
| of the Scripture fro oth | ers. 9 |
| The difference of true D | |
| from Philosophy. | . 10 |
| Certaine notes whereby | the true |
| Church is dillinguished | trom 7 |
| thers. Whence it may appeare t | |
| reigion was once de | live ed |
| THE FIRST PAR | T. OF |
| How ledge of his mil | en the |
| Tknowledge of his mife | cry58 |
| Olymer. | 7.2 |
| Whether fin be par whene | e map- |
| peareth to be in vo. | - 41 |
| What fig is. How many kindes of fine | |
| are. | 65 |
| Of Original Same. | |
| Whether there be Original | fin. de |
| Whee Orininal fine | 44 |
| Whether the foules of th | e chil- |
| dren be derived from the fe | mles of |

e Parent

A Threefolde redee, ne three

from God, which is contained The authoritie of the Scriptures doth not depend of the Church with sealous for proute, & sunweres to the contrary obic-Regions for proofe of the certainty & trueth of the holy scripruces, VILL THE VILLOID, 20, 28 The difference betweens the prophofies of the heathen, & them contained in the bobe Scrip-The spring of Christ a sufficient wirnelle of his Dodrine. 25 No doctrine befides the holy ferip rure, is to be received into the Church, and the realons why, with auniweres to the contracy The objecting of the Lords date left arbitrary to the church. 34 How controver and doubtful places are to be decided. Of the gree comfort of the godlie. The waie to actaine to this comfort, and the parts thereof, 5a Why the knowlege of our milery, delivery, & shankefulnes, is necellary to this cofert 5:054.55 THE MISERIE OF MAN. What Actuall finne is. Raigning finne. Sin not raigning, or veniall. 76 Sinne against the conscience, and not against the consience. 84 Sinne pardonable, and ynpardonable. Sinne of it felfe , and Sinne by an accident. The works of the regenerate and varegenerate differ feven manner of water. What are the causes of fin. 96 What are the cas di of fin. 111 PPPA

| A | 19 | 1 | 02 | 11 | 71 | ela | ble. | |
|---|------|------|-------|-----|--------|------|------|--|
| | | | | | | oif) | | |
| h | 2 70 | an w | A CTE | 216 | d of i | rod. | | |

1:0 For what man was created ... 113 .. Of thormage of god in man. What the image of God in man is How farre forth the image of god was loft & how far it remaineth : 2 410 How it is sepalred in vs. How the image of god iria chrish . A how in vs. Of the firft finne. What that firit tin of Adam & Eue What were the causes of the first : fiane. ... What are the effectes of the first : Gn. Sau Boll 311 Why god permitted the first THE SECOND PART, OF MANS DILIVERTE 7 Hat mas delivery is. 715 Whether lany delivery might be wrought after the tal Whether delivery be necessary & certaine. 319 Withrm anner of delivery this '1'. 110 By what means mas delivery may be wrought. 311 Of the Mediators What a Mediatour is. For what cause a Mediatouris neceffary. What is the office of a Mediatour. בוביוויין פני שפטופול. Whatmanner of Medianour ours Merc's 10-110 ought to be Who wa may be that Mediator.

Thirther is burone mediator, 139 279 How a cort name may be made be-341 Whether there be but one core.

Of Free wit. The cooler of divers controverlies rulen about free wil. Of the word bberts What is the liberty of will. What is like, or common, & what is different in the liberty of wil, which is in god, in Angels, & men, Whether there bee any liberty in vs, & white it is. There are foure degrees of freewil 153 Of evils of puntiment.

Of the evils of punishment. Howe many kindes of afflictions there be. 126 What bethe caples of them, 100 Whatage the comforts that aress be opposed against them.

In what the old & new coven it agree,& in what they differ. 343 Of the Goffel What the gospelis.

Whether the gofpell hath bin alwaies knoweh. How the gospel differeth from the"

What are the proper effetts of the Gospel Whence the truth & certainty of

the golpel may appeare. O fanh, The necessity of the true doctrine

of faith. 253 What tanh h ingeneral. 155 What are the kinds of faith. 116 How those kinds differ, 219 Howe faith & hope differ & agree

261 What are the cathes of faith. 263 What are the effects of faith. 254 Puro whom faith is given, Conclutions comprising the lon of tarh:

Of the covenant.

What a covenantis

tween god & men.

| The | Table |
|--|--|
| Of the Creede, or Symbole of the | god, mooving & govern |
| A poffies. | every particular, whether |
| 11 hat a Symbole is. 271 | had great or fmal moft i |
| What are the parts of the Apollo | Why the knowlege of th |
| licke Symboles 271 | concerning gods provid |
| The first part of the Creede of god the | ceffary. |
| Farber, Creaseur. | The fecond part of the creed |
| The fenie & meaning of the words | redemer. |
| Ibeleeve in g. 4 the father Al. | VV hat is fignified by the |
| mighty, Creator. 376 | fus. |
| Of God. | From what evils he fave |
| Whether there be a god a77 | How he (aveth. |
| Who, & what god is. 384 | VVhom he faveth. |
| An explication of the description | Of Christ. |
| of god delivered by the church. | What is fignified by the |
| 287 | Christ. |
| | The second secon |
| Whence it may appear that ther | VVhat christs voction of |
| is but one god. 315 | ring is. |
| What thele words effence, Perio, | What his prophetical fut |
| & trinity betoké & fignific. 316 | VVhat his Prieffhood. |
| VVhat difference between effece | What his kingdome. |
| & Perfor. | Of sue commune of the fair |
| Whether thele names are to bee | Chest. |
| vied in the church. | What the Annointing of |
| How many perlos there be of the | ans is, |
| Divinity or gadhead | In what enfe christians |
| Fow the three persons of the god | Prophets |
| head are diff oguifhed. 327 | What is the Prieffood |
| Wherfore this doctrin isto beheld | ans |
| & maintained in the church, 319 | What is the kingdome o |
| Of Creation. | ans. |
| | 1: Of Chrift the Salme of |
| Whethershe world was created | |
| otgod. | How many water men at |
| How god made the world. 339 | lons. |
| For what cause god created the | How chrift is the fon of g |
| world. 343 | Why christ is called the |
| Of Angels. | gette & firft begotte fo c |
| What good Angels are. 343 | Of Chrafts Deventy |
| Of evil spirits or Angels. 351 | The fon of god is a sublitte |
| Of gods provatence. | Ach, born of the virgin, & |
| Error concession on deposition | the flesh. |
| Errors concerning godsprovidece | |
| 355 | . The lon of god chrift, is |
| Whether there be any providece | really diffined from the fat |
| of God. | the holy ghoft. |
| What the providence of god is | The word is equal & confi |
| The state of the s | with the Father. |
| 161 | |
| A confutació of certain Sophilmes | Otherrules wherby the ob |
| or cavils, which are wont to be ob | of the Arians are d |
| seded against the providence of | 211 |
| | |

ning al_sand or good cr iuffly. 379 his doctrin ence is ne le,o god ibe e word Ie-401 nh 94.401 name of t annoin-408 milio. 414 elifatura Chriftiare called of chriftif chrifti. god re called only befgod 411 ent imhe & before 434 a periop ther, and Protectice of Cal .o.

| 1061 | ADIC. |
|---|---|
| Theprincipal argumers against the | How christ role. 72 |
| Divinity of the Sonne & the Holy | For what cause he role 4 |
| Ghoft, with the answeres vnto the | What are the truits of christs refu |
| 470 | rection. 531 |
| Of Christi our Lord. | Of Christs after for mis heaven. |
| In what tenie christ is called lord, | Whither chrift ascended. 539 |
| 475 | How, & wherefore christ ascender |
| Forwhat caufes he is our lord. 476 | into heaven. 536.541 |
| Of chafts coception by the bolie | What is the difference between |
| ghoft,& birth of the Virgin Mary. | Christs ascension & ours. 541 |
| 478 | What are the fruits of christs ale |
| Thecommon place of the two matures | |
| an Christ. | Of Christs fitting at the right hand o |
| Whether there be two natures in | God |
| Christ our Mediator. 481 | What the right hande of god fig- |
| Whether chrift bee one person or | |
| | - 77 |
| | What is to fit at gods right hande |
| What maner of vnion this is of the | mantant in min |
| ewo natures in christ,& how made | Whether chrift did alwaies fit at |
| 489 | the right hand of god. 549 |
| A rule to bee observed touching | What are the fruits of christ fitting |
| the proprieties of both natures in | at the right had of the father. 551 |
| Christ. 494 | Of Christs comming to sudgement. |
| A rule to be observed touching the | Whether there shal be any judge- |
| proprieties of christ the Mediator. | ment, 553 |
| 503 | What the last indgement is. 554 |
| Why itwas necessary that two na | Who shal judge. 156 |
| cures shald be vnited in the perio | Whence and whither christ shall |
| or subside of the son of god. 507 | come. 557 |
| Of chrifts lamilianou, that a , of his | Howe christ shall come to judge- |
| pa(fion. | ment. 558 |
| What chrift jutiered. | Whom chrift shalfudge. 558 |
| According to which nature christ | What shal be the sentence & ex- |
| fuffered 513 | ecution. 559 |
| The causes impeller, or motives of | For what cause that judgement |
| chrifts Passion. 514 | shal be 560 |
| The final causes or ends of his Pas | When it shalbe. 560 |
| fion. 515 | Wherfore god would have vs cer- |
| Of Chrafts death. | tain of the last judgement, 561 |
| How chritt is faide to have beene | For what causes god woulde not |
| dead. 517 | have ve certain of the time of indg |
| Whether it was requifite & necel . | ment. 561 |
| fary that chrift fhould die. 519 | For what cause god differreth that |
| The frust of christs death 320 | indgement. 563 |
| His burial. 322 | Whether the last judgment be to |
| His descention into hel. 523 | be wished for. 563 |
| Of (brifts glorification, that u, of be | The shard part of the Creede of the bo- |
| Refuredion. | by ghoft the fauttifer. |
| Whetherchrift role againe. 537 | What the nac fpuit fignifieth. 563 |
| at themer emme lose all muet. 303 | Who |
| | |

| I bei |
|--|
| Who and what the holy shoft is. |
| What the office of the holy gholt |
| of whom the holy ghoft is given, |
| & wherfore. 573 |
| To who the holy ghoft is give. 574 |
| How he is give & received. 575 How he is given, & received, 576 |
| Whether & howe the holy ghost may be loft. 575 |
| Wherfore the holy ghost is neces- |
| How we may know that the holy |
| ghost dwelleth in vs. 578 |
| What the church is. 579 |
| How many waies the church is ta |
| What are the tokens & marks of |
| the church. 581 |
| Why the church is called Holy, & Catholicke, \$84 |
| In what the church different from |
| the common weal. 585 |
| Whence arifeth the difference of the Church from the reft of ma |
| kinde, 188 |
| Whether any one may bee faved out of the church, 186 |
| Of Predeftinanon. |
| Whether there be predeffination |
| What Predestination 18, 593 |
| What are the caules of predefti- |
| nation or election, and of Repro- |
| What are the effects of predelti- |
| Whether Predeft ination bee va- |
| "changeable, 595 |
| How far furth predeffination, Ele |
| |
| Whether the elect be alwaies, me |
| beis of the church, and the repro |
| Whether the electmay fall from |
| the church and the reprobate a- |
| Day. |

bide al waies in the church col What is the vie of this dodinge. 598 Of the communion of Saints, 199 Of the remoffice of fint. What remission of fins is. 601 Who givesh remission of finnes, 601 For what remission of fins is gran-Whether remission of finnes agre eth with god fullice. Whether remission of fins be free ly given. To whom remiffion of fins is given and how. 604.60\$ Of the Refurrettion of the What the Refurection is. The errors concerning the Returrection. Whence it may appeare that the Refurrection shall certainly be. 606 For what end the Rufuredio thal By whom the Refurrection shalbe How the Refurrection shalbe, 609 When the Refurrection shalbe. What bodies shalrife. 610 Whether the foul be immortal, 611 Of everlafting life. What everlafting life is. 613 Who giveth everlatting life. To whom everlasting life is given For what cause ever afting life is When and how everlasting life is Whether weca be affured in this life of everlaft ug life. Oi luft feature. What inflice or right coufnes is in generall & howe manifolde it is. 624625

| 100 | ADG, |
|--|-----------------------------------|
| In what iuftice differeth from iu- | the words of the inftitution of- |
| flification. 617 | Baptifme. 666 |
| What is our inflice 627 | What are the former and maners |
| How Christes tadifaction is made | offpeaking of baptilme, 669 |
| our jultice and pighteoulneffe. | Who are to be baptized. 670 |
| 619 | Certaine obiections against the |
| Why Christs (atilfaction is made | baptime of Infantes refuted. |
| ours. 610 | |
| Why Christs fatistaction is made | What is the sinks and Israfill of |
| | What is the right and lawfull vie |
| Objections against the docume of | ot Baptime. 674 |
| | In place whereof Baptiline fuecee |
| | ded. 675 |
| Of Secrements | How baptilme agreeth with cir- |
| What facraments are, 640 | cumcifion,& wherin it differeth |
| What are the ends of facramers, | from it. 676 |
| 644 | Certaine conclusions aptilme. |
| In what facraments differ from fa- | 676 |
| crifices. 645 | Of Carewnerfun. |
| In what facramentes agree with | What circumcifion is. 679 |
| the word, and in what they dif- | What are the ends of circumcili- |
| fer from it. 646 | on. 68g |
| How the facraments of the old & | Why circumcifion is abolished. |
| new Teffament agree, and howe | 630 |
| they differ. 648 | Why Christwas circumcifed. 681 |
| What the facramentall vaion is, | Of sie Lards Supper. |
| 649 | What the supper of the Lorde is, |
| In what the things differ from the | 68t |
| | |
| | What are the ends of the Lordes |
| What phrases and formes of spea | Supper. 689 |
| king of the facraments are viu- | What the supper differeth from |
| all vnto the church and, fcrip. | Baptilme. 685 |
| ture. 651 | What is the fenfe or meaning of |
| What is the right and lawfull vie | the inflicution of the Lords fup |
| of the factaments, 651 | per. 686 |
| What the wicked receine in the | Against the Transubstantiation of |
| wie and administration of the | the Papifts. 6,8 |
| Geraments, 653 | A refutation of objections framed |
| How many (acramentes there are | to confirme transubiliantiation. |
| of the new Testament. 653 | 649 |
| Certaine conclusions of the facra | What is the difference betweene |
| The state of the s | |
| The confirmation of such of the | the Lordes supper and the Po- |
| | pilh Maffe. 703 |
| former conclusions as most re- | What is the right and lawfull vie |
| quireit. 656 | of the lupper. 703 |
| Of Baytifme. | What the wicked receive in the |
| What Baptilme is. 663 | Lords supper. 704 |
| What are the ender of Baptilme. | Who ought to approch to the |
| 664 | Lords supper, 710 |
| What is the fense and meaning of | VVho ought to bee admitted to |
| | the |
| | |

the Lorder Supper.
Certaine conclutions of the Supper.
713
The first appendix or addition vness the former creatile of the supper, containing certain principal argumentes of the Consultant argumentes of the Consultant supper, containing certain principal argumentes of the Consultant supper, & the Sacramentaries, as they cal them together with I refraction of them.
718

Certaine argumentes of the Confubliantiaries, whereby they goabout to overthrow the doctrin of the Lordes supper, together with the reforation of the 218

The fluits of the Confubflantiaries, whereby they go about to elude and fluits off certains of our objections, not all, far more are objected against them, 934

Certaine reasons, wherby it is proved, that the body of Christia not pre cat, either In, or Ynder, or At the bread of the Lordes Supper, neither is corporally ea ten Vnder, With, In, or At the bread. 716
The fecond Appendix or additioncontaining argumentes, whereby the opinion of the Vol quitaties is refelled, and the truth of
found doctrine confirmed, 716

The general pointes wherein the Churches which professe in the goupel agree, a dalagree in the controverse concerning the Lords supper.

Of sie power of the beies of the kingdome of Harven , and of Excess.

What the power is of the keres go ven vato the church. Yaro who the power of the keres is committed.

Why the power of the keies is ne

How the power of the keies differeth from civil power. 737.

What order ought to be observed in exerciting the power of the keies. 718

Certain arguments affoiled, where by some hape enderored to abolish excummunication, 743

THE THIRD PART, OF MANS

Vitac convertion is 763
Vin what the convertion of the godly different from the repensance of the wicked. 764
What are the parts of convertion.
765

What are the causes of conversion. 767 What are the effects of conversi-

Ofgood works are. 768

What good works are. 763
How good works may be don.770
Whether the works of the Saints
be perfectly good. 771
How our works, though not perfe-

Rly good, please god

773

Why we are to doe good woorks.

Whether good works merste any thing before God. 777 Of the law of God, or, Of the Decabys. What the Lawe is in generall 779 What are the parts of the Lawe.

What the vie of the law is 785 In what the Lawe different from the goipel, 795 How far the Lawe is abrogated.

Howethe Decalogue is divided.

What is the substance and meaning of the decalogue, & of every commandement thereof. So y Certains

| 3.00.43 | apir, |
|--|------------------------------------|
| Certaine conclusions of the deca- | fters |
| logue. Sos | For what end and purpole the mi- |
| The first commaundement. \$10 | niftery was inflicuted. 537 |
| The fecond commaundement \$33 | Vnto whom the ministery is to be |
| Of Images. | |
| How far images may bee allowed | |
| to be made. 827 | What are the dueries and fun- |
| Why Images are to be abolished | chions of ministers. 831 |
| | The fife commandement, 888 |
| in the churches of christias-827 | The fixte commaundement. 898 |
| How they are to be abolished.838 | The leventh commandement 905 |
| Certain objections of the papifts | · Of Mariage. |
| in defence of Images. 829 | What mariage is, 909 |
| Offinperftition. \$31.831.811 | What are the causes of mariage. |
| Of Traditions. 8348:5 | 610 |
| The third commandement, 843 | Whether mariage bee a thing in- |
| Of an oath, or firearing. | different, 910 |
| What an oathis. \$45 | What are the dueties of maried |
| By whom we mailt tweare. \$46 | perfons. 911 |
| Of what things we are to lweare. | The Eight commaundement, 211 |
| 847 | The Ninth commandement, 917 |
| Whether al other are to kepr. 848 | The Tenth commaundementages |
| Whether a chriffian may take a | |
| right and lawful oath. 850 | What is the vie of the Lawe. 925 |
| The objections of the Papifts pray | Of Prair. |
| ing voto Saintes departed. 860 | who main in a little |
| The fourth commaundemens 869 | What praieris, and home many |
| Of vie feiberh. | fores of praier there are. 926 |
| How manifeld the labbothi 4874 | Why praier is necessary. 937 |
| | What's required to true praier. |
| The causes for which the sabboth | mas - 1 |
| daie was instituted. 879 | What as the forme of praier by |
| Howe the abboth is fantified or | Christ preteribed. 932 |
| kere hely, and how broken or | The proeme of the lords praieres |
| prophaned. 876.880 | The nrif petition |
| How the labboth belongerh voto | The fecund petition. |
| ys, 383 | What and he w manifold the king |
| Obiections against the abroga- | dom of grd is. 414.041 |
| ring of the ceremonial fabboth | Who is King, and who lubicas in |
| 88; | Guds Kingdome. 943 |
| Of Ceremonies. | The Lawes, benefits, and bleffings |
| What ceremonies are. 885 | of this kingdome 943 |
| How the ceremonial lawes differ | Who are the enemies and foerpf |
| from the moral, 3%5 | |
| | Inwhat place it is administred.943 |
| Howemany fortes of ceremonies there are. 235 | The time of days are a (abic bise |
| Whether the church may ordain | The time of duraunce of this king- |
| ceiemonles 385 | |
| Of the Manifers. | How this kingdome commeth, & |
| | why wee are to delire the com- |
| | ming thereof, 943.944 |
| What are the degrees of Mini- | The third perimon 944 |
| * | What |
| (| |

What we delire therein, Wherefore wee defire that gods wil be done and of whome it is done in heaven, 945 The fourth petition. 948 Why wee are to defire corporal! bleffings. How they are to bee defired 950 Why Christ comprised them vader the name of bread. Wherefore Christ calleth it, Our Bread, also, Daily bread, and addeth, This Day. 951-953 Whetherit be lawful to defire riches. 253 Whether it belawful to put vp amy thing for heereafter.

The fift perition.

What Christ calleth Debtes, and what Remission of finnes. 255
Why we are to defire remission of finnes, and howe they are re mitted vators. 256-257
The first perition, what Temperation is. 259
What is, to lead into Temperation 262
What is, to deliver vs from evill. 262
Why this perition is necessarie. 263
The Conclusion of the Lordes praire. 265
Themen. 266
Themen. 266

FINIS.